

miss the consideration of them, hoping, however, that their mere mention may call forth the thought of our readers, and set both ministers and elders on a course of increasing activity and usefulness among the people over whom they have been ordained.

IV. The consequences of the prosperity of Congregational Religion may be considered under a two-fold aspect of place and of duration. The immediate effects with regard to the former must be the exaltation of its claims and importance among most, if not all, in the neighbourhood. We need only mention the revivals in Ireland in the "year of grace," in order to show how the prevalence of piety in one locality will effect other localities. As to duration, the consequences with regard to some may soon pass away. So was it with the Churches in Asia, not one of which has the candlestick of Divine truth now shining. So is it with the Church of Rome, whose faith was celebrated at one time throughout the world, but which is now remarkable only for its superstition. Oh! the depth of the wisdom, both of the counsel and foreknowledge of God! As to duration, the consequences to all believers must be their establishment in the privileges of sonship, and their title to glory, honour, and immortality.

In preparing these articles we have made no use of the report by the Committee on the State of Religion given in at last Synod, and printed as an Appendix to the Minutes. Our reason for having done so is the meagreness and incompleteness of that report. It must be patent to every one that reads its introductory paragraph, that no information can be derived from it respecting the State of Religion in our congregations.

---

### CLOCK-WORK.

I do not know what name Philosophers give to that faculty or feeling of the mind which approves of method, and takes pleasure in harmony. No one, we think, will deny the existence of such a feeling. Few will hesitate to grant the importance of it; yet, it is too apparent that it receives little cultivation from many of our congregations in the management of their temporal affairs.

When walking through a well-arranged garden, or visiting the various apartments of a factory, or witnessing the evolutions of a well-trained regiment, or inspecting some piece of curious mechanism, we cannot suppress a feeling of delight at the skilful arrangement of the different parts, and the regularity and unity of the various motions and actions, all yielding apparently to one impulse, and leading to the accomplishment of one result. These are types and patterns of what our congregations ought to be under the beneficial influence of well-devised and well-wrought systems.

One loves to possess a truthful and correct time-piece. You feel a certain pleasure in being under the direction of an instrument which helps you to be punctual to your engagements. You are satisfied in consulting it yourself, and have no fear of leading others astray, when an appeal is made to it regarding the precise time. You have a sense of honest gratification when others praise it, and feel no reluctance in advising them to procure a similar one, if possible.

Now, are not these just the feelings that will be shared by every one in connection with a well regulated congregation? He will be able to hold up his head in any court. He will not fear any ecclesiastical visitation. He will not be ashamed to speak on Church matters in any company.

But, it appears as if some people thought it wrong to apply this feeling to