

duced in all those who receive the gospel, in order to understand the exhibition of this fraternal spirit. They are children of the same Father, they are joined to the same elder brother, they are partakers of the same nature, their circumstances are, in the main, common, and they have the same destiny awaiting them; should they not, therefore, love one another.

Secondly, there will be due and faithful attendance upon the public ordinances of Divine grace. These ordinances are such as are common to every Sabbath, including praise, prayer, the reading and preaching of the Word; those which are peculiar and proper to sacramental seasons, such as the dispensation of baptism and the Lord's Supper, and those again of the congregational prayer meeting. When people are prospering in religious matters they will attend punctually and seasonably upon the services of the sanctuary. Not only will the parents attend, but they will bring every member of their households with them, unless such as may be necessarily kept at home. Nor will they be late of coming into the house of God. In every congregation, we apprehend, there are some that do not make their appearance till the exercises have begun. They have fallen into the habit, and from want of thought or interest in the services, they must interrupt the devotions of others whose punctuality is a standing rebuke to their want of it. But if there is prosperity in religious concerns in a congregation, comprehensively considered, there will be a going up to the place of worship in all due time to take part in the opening exercises.

When the Spirit of God is working among a people they will be careful, as parents, publicly to devote their children to the Lord Christ in the ordinance of baptism, and to testify their own discipleship upon the mount of ordinances, by partaking symbolically of the flesh and blood of the crucified Redeemer. Can we think highly of the active, vital piety of those parents who delay unduly their consecration of their offspring to the Lord that bought them; and can religion be prospering in the congregation in which, as a rule, they allow months to elapse before they think of bringing them to the house of ordinances? Or can we suppose that the souls of those persons are prospering who neglect the opportunity they have afforded them of declaring that they are not of the world, by joining the fellowship of the Supper? Many excuse and seem to justify themselves regarding their non-observance of this solemn ordinance by the thought they are not prepared. But why not prepared? Is it not the command of Christ, "Do this in remembrance of me," and can they break this command more than one of the decalogue, without being guilty in the sight of the Divine Being? We dare not say that the state of religion is prosperous and encouraging in the congregation, whose members refuse to avail themselves of the opportunities that occur of testifying their faith in Christ, over the symbols of his broken body and shed blood.

If the interests of religion are prospering in a congregation, there will be the organization of prayer meetings, and conscientious attendance upon them by those who enjoy the opportunity. It is too commonly thought that the formation and conducting of prayer meetings belong to the pastor of the congregation. We believe this to be a radical mistake. It is not supported by the nature of the case, nor by precedent founded upon the gospel narrative.

A third evidence of Congregational Religion will be the ready and due contribution of the people to the support and extension of religious ordinances. Upon the first day of the week every one will give as God has prospered him, for the maintenance of the gospel at home, and for its diffusion to the ends of the earth.

A fourth evidence that religion is prospering in a congregation is the interest that is taken, and the attendance that is given to other services than those of the Lord's Day.

These topics open to us a range of remark, that to discuss them would more than fill our pages for one month. We merely state them, and reluctantly dis-