

saints, is thrown the gauze and tinsel of the world, to bespeak the world's respectful consideration ; and thus the artificial finesse, the ceremonial forms of social intercourse, the profuse expenditure which belong to the unregenerate portion of the community, are introduced into the church and made to occupy its most conspicuous places. Souls, said to be converted, therefore filled with faith and love, are filling up their time in studying the elaborate details of worldly etiquette. The noble freedom of simple and hallowed impulses of mind is overborne by low cares about rising up and sitting down, going out and coming in. Bodies redeemed by the precious blood of Christ, and which have been dedicated to him by baptism, and are otherwise given to his service, are made to submit to the first dictates of fashion in dress, and bow under an alien yoke. Let a Christian Church be composed of such individuals and it would be idle to speak of it as the house of God's glory. It has fallen in such a case far from the Scriptural model. Can the thought of God's glory enter such a scene without being considered an intrusion ? Where is the supremacy of Christian principle, subordinating everything to its own law and lawgiver ? Where is there that true Christian refinement, that hallowed delicacy of thought and feeling, that beautiful union of dignity and affection, that love which doth not "behave itself unseemly," which pervades the little band of persons, unartificial, unconstrained and sympathetic, among whom the great life-throb of the Church is known to beat, and by whom God is glorified ?

Every Christian is bound by the most sacred and paramount obligations, to aim at the high and blessed end God has called him to ; and this must be done not merely by acts of worship with the multitude, but by the steady tendency of all our acts. The work is comparatively easy in the crowded sanctuary, with the swelling hymn, and full tide of devotional feeling, for there are we impelled by the example of multitudes and sustained by their concurrence. But it is more difficult to go into private, where there are no prompters and no witnesses, and to honor the Divine commandment there. It is hard to follow Abraham unto the solitudes of Mount Moriah, to court the praise of no human being, to decline the strong claims of affection, to say not even a word to Sarah, and there to offer our living sacrifice. Yet this is our reasonable service. We were not made to explore a world of sense, but to soar above it, and rise to a corresponding elevation of character with our great Forerunner and Head. How can a man be sanctified, whose tastes are formed and gratified by reading the popular literature of the day, which, to suit the taste on the one hand, and make dollars on the other, is the governing principle in the matter ? The taste modifies the principle, and not the principle the taste. And books are prepared by one party with the same object that drinking saloons and tobacco stores are prepared by another,—writers even who profess Christianity, and who appear to worship God in his house, are too often seduced, by pecuniary or other temporal considerations, to take a prominent part in this unhallowed work. How can parents be sanctified or expect to have godly households who allow such unprincipled advisers in their houses, and their children to sit in company, and with undisturbed attention