

parent and superficial results. There may be a well-filled church ; all the obvious means and instruments of numerical growth and of formal beauty may be in earnest and orderly action ; much work may be done, for which there may be much to show ; and all that is accomplished in such a body will be set down, every charitable visit be noted, every dollar of contribution be registered, and the annual account of the state and doings of the society, carefully made out, will show an enviable prosperity. But all these signs may be deceptive. There may be with all but a show of life. Such a church may but have a *name* to live, and live and strive but for a name. All may be kept in beautiful order, like patent machinery, for inspection. All labor may be for show, for effect, to have a parish as good or better than a neighbor's, and a church-list whose only value is its length, — for professional reputation, or sectarian capital. The outward temple may be all goodly to behold, and the church order beautiful, and the parish movements fine ; but these may have been the ends. These may have been substituted in the place of spiritual results. These may be all. Inferior motives are powerful, and insidious, too, as they are strong. And of all others the most powerful and the most insidious is that which prompts us to the substitution of immediate, conspicuous results, — results subject to the gaze and admiration of men, — results too, in themselves, to a certain extent, desirable and good, — for those higher results, which man cannot immediately see, and which human praise is most tardy in applauding. The secret motive, the hidden purpose, the real intent of the laborers, — that is the true test of the value of their work. How much unfeigned piety, how much faith, how much love, how much