

lationship should tend to growth in grace. The beauties of the garden enclosed are however sometimes marred and destroyed. Difficulties are encountered, unhallowed strifes acquire force, and the effect is the repression of that love which is the sweet flower that should ever bloom in the garden of the church. An untimely frost has nipped their sympathies, and the true proportions of the plants of grace, as planted in the courts of God's house, are lost. There is a river that maketh glad the city of our God, would it not be well to check the causes at work to evaporate the blessed stream. Every root that draws away the strength of the soil, if it is a root of bitterness ought to be dug up. Viewing then union to a church of Christ as a privilege of no mean order, and that it is productive of individual happiness in no small degree, when correct principles are at work, we offer a few remarks on points which are connected with the peace and prosperity of every church.

Church happiness will be greatly promoted by the maintenance of the principle of purity of communion. Care in the admission of members is essential. The working of a church becomes difficult, nay even impossible on Congregational principles, if the door is open for the entrance of the unconverted. Wood, hay, stubble, are unfit material for the Lord's house, while gold, silver, precious stones will shine in beauty and possess a value not to be destroyed by fiery trials. Unless a church is composed of faithful men and women, there can be no true spiritual prosperity in its communion. A single traitor may yield up the citadel. To have a safe and a happy church we must seek the Lord to add to our number of the saved.

A people enjoying the presence of Christ in ordinances are abundantly blessed. He brings them into the banqueting house, and his banner over them is love. Happy people, favoured congregation, where Jesus unveils his glory. As of the first christians it is said, *then* were the disciples glad when they saw the Lord, so the fulfilment of the promise "where two or three are gathered together in my name, there am I in the midst of them," diffuses sacred gladness. We walk through deserts dark as night, if left without the blessing of the Master of assemblies. To expect the means of grace to promote our happiness is lawful, for they are the wells out of which we draw water with joy. Often has the exclamation proved good, did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures. Thus the right use of ordinances will tend to promote the weal of the believer. There is however, we fear an error which sometimes may lurk unsuspected in the mind deluded by it, namely, of looking to the means of grace, as a source of grace. May not church connection be sought from a feeling that makes an end of means—a Saviour of sacraments? Happiness in such a case is false; there is no healing for sin-sick souls through any or all observancies. None but Christ, none but Christ. He must be trusted and loved with the whole heart, if we would be happy.

Additions to the fellowship of a Church must always diffuse a sweet satisfaction amongst its members. When Barnabas saw the grace of God, he was glad. True conversions are evidences of that grace. Every saved sinner is another jewel in the Saviour's crown. The songs of heaven swell louder and sweeter as souls are born again. There is joy in the presence of the angels of God, over one sinner that repenteth. This triumph over the recovery of lost souls is not confined to heaven. They that go forth weeping, bearing precious seed, return with joy, bringing their sheaves with them. Greatly will it advance the hallowed joy of a people called of the Lord, to have