

things, I am deficient, to be incited to consider it, is a favour to me.

There is employ necessary in social life; and this infection, which often proves mortal, incites me to think, whether these social acts of mine are real duties: if I go on a visit to the widows and fatherless, do I go purely on a principle of charity, free from any selfish views? If I go to a religious meeting, it puts me on thinking, whether I go in sincerity and in a clear sense of duty; or whether it is not partly in conformity to custom, or partly from a sensible delight which my animal spirits feel in the company of other people; and whether to support my reputation as a religious man, has no share in it.

Do affairs, relating to civil society, call me near this infection? If I go, it is at the hazard of my health and life; and becomes me to think seriously, whether love to truth and righteousness is the motive of my attending; whether the manner of proceeding, is altogether equitable; or whether aught of narrowness, party interest, respect to outward dignities, names, or distinctions among men, do not stain the beauty of those assemblies, and render it doubtful, in point of duty, whether a disciple of Christ ought to attend as a member united to the body or not.

Whenever there are blemishes which, for a series of time, remain such; that which is a means of stirring us up to look attentively on these blemishes, and to labour ac-