

into subjection, lest by any means, when I have preached to others, I myself should be a cast-away."

II. It is only by self-denial that we can mutually benefit each other, and so promote the welfare of the Church.

There is, I believe, no truth more frequently asserted, and its duties more emphatically enforced by St. Paul, than the close connexion between, and interdependence of, the individual members of the Church, as being but parts of a great whole. This he generally illustrates by the human body, sometimes for the purpose of enforcing the necessity of purity, as in *1 Cor. vi.*; sometimes for the purpose of teaching humility and diligence, as in *Rom. xii.*; and sometimes with the view of showing the necessity of mutual sympathy with, and consideration of each other, and of preventing division, as in *1 Cor. xii.*

Now this close connexion and mutual dependence demands from each a consideration of the wants and weaknesses of the others, not only as an act of christian charity, but as being essential to the development and prosperity of the whole Church. Men are differently constituted, both physically and mentally, and not only so, but they are necessarily occupying different stages of spiritual advancement, and consequently, if each one seeks to please and benefit only himself, we will by the very fact, and in the act of so doing, interfere with the rights, privileges and requirements of others. And there is a great deal too much of this in church matters. One man has certain ideas and tastes with regard to singing, and he would have all that part of the service arranged to suit himself, no matter how many would prefer a different arrangement. Another has a preference for certain subjects being treated of in the pulpit, and he would have the minister almost continually harping upon his two or three favorite strings, no matter how monotonous it might be to others. Nay, though their souls might be starving for other food, it would matter little to him so long as he was supplied with his favorite dish.

Now, a moment's reflection is sufficient to convince any one that such conduct, if indulged in by the different members of a church, could only end in disruption. And the Church as a body could no more continue to exist under such a regime than the human body could continue to live if it received nutriment for only one of its constituent parts. And hence, the duty—the necessity of each one seeking to "please his neighbour for his good to edification." For, by building up each other we build up the whole. Well would it be for the Church at large, and for each member in particular if this were more realized