

not go to Church. They may, if they choose, pray at home, they say, as well as at Church. This is an idea widely prevalent. Again some think they can live well enough without the Holy Communion, seeming actually to regard it as non-essential to salvation. And some go even farther and assert that it is not of vital importance to belong to the Church at all, and yet in some sense claim the Christian name. Such opinions infer the most amazing ignorance of the very first principles of the Christian Religion. For our present purpose we treat sufficiently all three ideas by dealing with the first one, which is the denial of the necessity of Public Worship.

The efficacy of our prayers at home depends upon the Mediation of CHRIST, and we have no part in His Mediation unless living members of His Church, and are not living members of His Church unless speaking in the voice, acting in the action, living in the life of the Church, the Collective Body of Christ, through which all His blessings flow to us; just as our tongue or hands would not be living, but dying members of our body, if they could not speak and act in the life common to the body.

Private prayers, then, however necessary, *have no true efficacy if disconnected from the corporate functions, the public ordinances, of the religion of CHRIST.* If we pray as separating ourselves in any manner from the Church we are not praying as Christians, even though we use the Name of CHRIST, simply because we are not praying in that Nature which confers the Christian character, and which Christ repre-

sents in Heaven.—*Church League Tract.*

“AN ELDER” in the *Interior* gives his views on the slow advance of the Presbyterian Body during the past year. The fault he thinks is in the ministers. Among other instances he cites: “The intolerable bigotry exhibited by the ministry assembled in the recent Pan-Presbyterian Council, who had come, many of them, thousands of miles to testify their desire to bring together the various sects of Protestant Christendom, could not muster enough Christian charity to enable them to sit down as brethren around the table of their common Master. Better far that such councils should never meet than to meet and part thus.”

#### UNCLE JOHN'S SOLILOQUY.

“WHY didn't I see this thing before? Ten dollars for foreign missions, and one year ago I only gave fifty cents. And that half dollar hurt me as much, and came so reluctantly! And the ten dollars—why it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad our Rector preached that sermon. He said we should all find it ‘a good thing to have a treasury in the house from which to draw whenever our contributions are solicited.’ He asked us to try the experiment for one year—to set apart a certain portion of our income for the Lord's work. I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a mean and close fist Jew I should have made had