

ever. Passages of scripture have been quoted to favour a mixed communion, or rather indiscriminate admission to the Lord's table, which we apprehend have no bearing on that question; for example, the parable of the tares and the wheat. Did not Jesus himself say, "the field is the world." Does not this point to freedom of conscience as the truth taught. Even the good when strong, are not to uproot from the world, that is to persecute or put to death, those who differ from them—to forestall the judgment of the great day.

The power of the church is centred in a living, active, religion. Faith and love are of the first consequence. The standing miracle of a consistent, holy life, on the part of christian professors, will prove a demonstration of the heavenly origin of the truth which the adversary will not be able to gainsay. "Looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," is the church enjoying fellowship with Jesus.

A people must be *prayerful*. Prayer is a sign of life, and an essential element of success. The new-born child of God looks upward, and stretches out an imploring hand to a heavenly Father. Angels cry, behold, he prayeth. This spirit in an individual is carried into the Church. A praying Church expects, and will secure a blessing. Those Pentecostal showers, which ushered in the Gospel age, were preceded by prayer. Such wonders as have gladdened the hearts of God's children have always been accompanied by prayer. Distinguished servants of God are ever marked as men of prayer. They are princes, because they have prevailed with God. It is said of that model minister of Christ, McCheyne, of Dundee, that "in prayer he was a mighty and prevailing wrestler. Instead of a penance it was a delight. He gave himself to prayer; and the secret of that blooming, vigorous piety, whose leaf never withered, is to be found in the perpetual baptisms which his soul received at the mercy-seat. He prayed before he sat down to his studies, before he went out to visit the sick, before he entered the pulpit. He rose from his bed to plead for his people. He had a 'scheme of prayer,' and marked the names of Missionaries on the map, that he might pray for them in course and by name!" Is it enough to admire such faith and refuse to do likewise? When earnest, urgent, and frequent private, family and public prayer rises up to God, days of quickening are at hand. It is not the abstract mention of certain blessings, and the formal naming over of good things, the words meanwhile freezing on the lips, that secures gracious answers, but the full utterance of a soul on fire with sympathy for perishing men, and so strong in faith as to refuse giving over prayer without a blessing.

A people should aim at being *peaceful*. Where envying and strife is, there is confusion and every evil work. Harmony flows from love. Christian character is crowned by love, and hence in a body of believers that heaven-born grace should reign. "By this shall all men know," says Christ, "that ye are my disciples, if ye have love one to another." The wheels of progress are impeded by contentions. Debates tend to divisions; divisions culminate in factions and schism. "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" The unity of the spirit is kept in the bond of peace. Every individual member should guard his temper, that all things may be done without murmurings and disputings. A sour, ill-natured Christian has been described as "like a lamb with a dog's head, a