

and greater than all, would become mighty and successful in saving the souls of men from sin, and thus from the death everlasting. Let then the Elders that are amongst us suffer the work of exhortation:—Be ye ensamples to the flock, in Sabbath keeping, in love for Ordinances, in the observance of Family Worship, in temperance, in gentleness, in charity. And to this end, consecrate yourselves anew to the work of the Lord; seek power from on High in earnest prayer; live that life on earth which is “by the faith of the Son of God”; live that self-denying life which Jesus lived; Jesus, who, whether we be Ministers or Elders or Communicants, is our chief, our perfect example. I urge these considerations upon my brethren in the Eldership, and I pray God they may be constrained to take them to heart.

I venture, in this connection, to press upon the attention of both Ministers and Elders, the fact that in many of the congregations throughout the Church, a large number of individuals of mature age, are found living in neglect of the ordinance of the Lord's Supper. They are baptized children of the Church; they have all their lives been surrounded by Christian influences; many of them, from their youth up, have been Sabbath-keeping, Church-going, God-fearing members of our congregations; people of good character, of devout minds, anxious to know and, when they know, to do their duty. The claim which the Church makes upon all such persons is that they are under the most urgent obligation to come to the Lord's Table; this indeed is her claim upon all baptized persons without exception. The Church maintains, and she justly maintains, that a baptized person who fulfils not at the second sacrament, the obligations of the first sacrament, is culpable and therefore inexcusable in the sight of God. If the preparation of heart, the living faith, the renewed character which alone qualify for the Lord's Table, are wanting, so much the greater need is there that such persons should at once return unto the Lord, and seek with “contrite heart” the forgiveness of their sins, accepting, by personal faith, the saving work of the Lord Jesus Christ on their behalf. Such preparation is within reach of every one of them; every one of them,

therefore, should be pleaded with, counselled, encouraged thus to prepare for the discharge of a duty the non-fulfilment of which will eventually lead them away altogether from Christ, and endanger their eternal safety. Ministers should thus plead with them; but not only Ministers; parents also, and Bible-class teachers and Elders, yea and private members; all should lend their help; all available influences should be set in motion, not to swell the number of communicants irrespective of their Christian faith and character, but to constrain men and women to secure by earnest prayer and resolve those spiritual qualifications which alone entitle to full communion.

Let me, indeed, remind you that every part of the work, whether ecclesiastical or simply benevolent, which pertains to a congregation, is binding on all its members. To strengthen and consolidate the religious interests of a congregation ought not to be wholly devolved upon the Minister and a few active, earnest men and women who find it their pleasure and their privilege to help forward the Lord's work. Our congregations ought to be centres of saving influence and power in the communities around them; but this they will never become until the great body of the communicants feel that they are under the most sacred obligation to promote, by earnest and self-denying labour, the efficient working of all the departments of congregational activity and benevolence. Countenancing and helping forward the Sabbath school, visiting and relieving the poor, attending and comforting the sick and dying, sympathising with the bereaved, looking after strangers who may have joined the congregation, these are some of those “works” which we look for as evidence of “faith,” not alone in office-bearers of the Church, but also in “every one” among us “that nameth the name of Christ.” But there are communicants in all our congregations who content themselves simply with attending Christian ordinances. Many of these are men and women of long standing and experience in the Church, some of them also of large influence in the community, most of them are persons of intelligence, and yet they do not see that upon them lies the responsibility of taking a full share in both the work of the congregations to which they belong, and