

but it is not so, for I believe every teacher would welcome them, and feel that his hands were strengthened by their visits.

Where the Sunday School fails as a rule, is, that it does not hold on to the children till they are introduced into full communion with Christ and His Church. And when it fails in this, its failure is complete. And I believe that one of the reasons of this is because the parents take so little interest in the work.

(T.) Social meetings for prayer ought to be one of the first manifestations of a living church. What is the church? The body of Christ, and all believers are members of the body. And what idea can we form of a body, the members of which have no common life, no intercourse, no common interests and tastes!

I was reading to-day of the persecutions of the early church, and of the conversion of the first great persecutor; after which the "churches had rest and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." The churches then, we see, took advantage of the rest God gave them. Now we have rest and are in a position to be edified, to be built up in the faith. And at these meetings, if we come with the right spirit, we shall be edified. One thing needed to bring about this result is that every one should contribute to the edifying. None of us who knows anything of Christ should hold back. We who have tasted that the Lord is gracious, who have daily communion with Him in reading His Word, in prayer and meditation, why not tell each other what we have seen in Him? In the early church when they came together, every one had a psalm, a doctrine, a tongue, a revelation, an interpretation, for the benefit of all. For every one has an individual apprehension and appreciation of Christ. It is as when a beautiful statue is unveiled to a crowd, every beholder, according to his distance or his standpoint or his previous preparation, sees it for himself, and as no one else sees it. So is it, and to a much greater degree, with the view that we get of Christ, who is the infinite one; and we get a fuller idea of Him by putting together what different beholders have seen. Let us not keep what we see of Christ to ourselves. Let us give it freely to others, putting all restraint aside.

Again, at these meetings, we should never omit reading some part of St. Paul's Epistles. Paul repeatedly and solemnly urged this on the Churches, charging them not only to read what was addressed to themselves, but to exchange Epistles with other Churches. We get such light as to our own state and wants and privileges and duties in them, that the reading of them cannot fail to stir us up.

Another thing that came from the "rest" the early churches had, was the multiplying of them. What a blessing this was! Think of having even one daily coming forth from among us, and saying, 'I too am on the Lord's side; I join myself to you.' Let us pray for this; and let us pray that our pastor may be filled with the Spirit, and speak with power, and prevail in spite of all discouragements. None of us knows the difficulties and trials he has constantly to struggle against.

(M.) I would like to point out the necessity of the Church in these days giving more attention to the organization of Bible Classes, without wishing to exalt one department of Church work as intrinsically superior to others. It is not profitable to prescribe rules for the government of a Church or people without due regard to the circumstances in which they are placed. In God's government there are innumerable diversities according to circumstances. So, in looking at the Church, we see that there are times when special importance is due to some work which was not so much attended to before. And no kind or amount of work should be satisfactory unless we secure permanent results. Now, a Sunday School Teacher may teach for years, and yet, when the scholar goes out into the world, he may experience no benefit from it, because he has