

ties. This must needs be involved in the idea of the Church as a fraternal communion. The wants, and woes, and wrongs of society around him demand the Christian minister's attention and exertion, but there is not an argument or appeal in such a case valid to him that is not equally valid to all Christian people.

If Protestant Christendom had been true to its ideal of a comprehensive Church, and practically recognized its duties as well as its privileges, another and a far higher order of things would now be visible in the world. Instead of having only a small section of the Church—a single member, so to speak, of the general body—actively interested in the Church's work, it would have had the whole body, and all the members thereof—head, feet, eyes, hands—earnestly and hopefully engaged. Such general co-operation as this would have kept the warmth and strength of a living body in the Church itself, and its effect upon the world of men and things outside its pale would have been with marked power in every generation. God would have worked visibly in it and through it; Christ would have been the animating soul thereof, and it would have accomplished greater works than miracles. I gladly concede and gratefully accept all that it has done. The Church has effected much even in its maimed and partial state of working, and here I see proof of the wonderful power of the divine ideas which it has in its keeping, and of the holy sympathies which its crucified Founder has awakened in human hearts. But if so much has been accomplished by the Church in its maimed and partially efficient state, what might have been accomplished if the whole body had been alive and at work—if every Christian disciple had felt himself in some sense a Christian missionary, and had worked for the promotion of the Gospel-spirit and life all around him?

On the subject of this paper remarks were then offered by Rev. Drs. Hill of Worcester and Farley of Brooklyn, N. Y.; Rev. Mr. Gage, Rev. G. G. Channing, Hon. Al-