

The master-genius of the enterprise had a theory of his own respecting that bridge, and in accordance with it the light structure hung in the air. The trial trip began, and suddenly a crash came and down nearly a hundred feet went the carriages, carrying three men to the ruins below, bleeding, and one of them dead. The failure in the result stopped the grand enterprise, and left it to declare the worthlessness of theories which cannot be reduced to practical usefulness; and more than this, the tragedy they may bring to those who venture life upon them makes the failure a crime." To build an airy structure professedly to span the river of death, but which shall tremble and fall in the moment of trial, would be a sad occupation for any naming the name of Christ. The faith that has been practically tested millions of times by dying men, which says "He is my Christ," is that which a living, working, loving church is earnestly to hold and exhibit.

A people ought to be *pointed*. By this we mean, that they should have a distinct aim for which they exist. This aim will occupy a large share of thought. Faith and love point to its nature. Seeing that we look for such things as faith discloses, and feel such things as love delights in, what manner of men ought we to be. A church of Christ will possess a definite character. Legislation in the kingdom of grace is in the hands of Jesus. Lord of the conscience no authority of man can bind where he sets free, or impose where he is silent. His laws are to be obeyed, and thereby a proof of love is given. A people having distinctive principles which they hold conscientiously and for the honour of Christ, should not submit to have them overlaid. Our people ought to feel that they have a history and a mission. Training of children in the knowledge of those principles which we hold dear, will prevent others, under the guise of a specious charity, reaping that whereon they have bestowed no labour. Truth is to be uttered on fit occasions, yet always spoken in love. It is a work of faith and labour of love to stand by the banner amid scorn and poverty. Intelligently persuaded of our principles, and sharpened by conviction to a point, it is well to act effectively on others by giving a reason of the hope that is in us with meekness and fear. Hence will spring up co-operation between pastor and people, punctuality in the observance of religious duties, and liberality in the discharge of obligations to them who minister in holy things; for it is felt that there is something to wait for, and something to sustain.

A people require to be *pious*. We believe the root of church connection is the experience of a change of heart. A formal union with the people of God, when there is no decided piety, can never become a means of saving the soul, it rather tends to keep it asleep and sooth it to everlasting despair. To us it is a mystery how apologies have been framed for mixing the most conflicting elements in one body. The iron and the clay cannot be blended. Wood, hay, stubble, will be consumed by fire. The principle of purity of communion we hold to be not only scriptural but a dictate of common sense. How can those opposed to Christ remember him in the manner required in the communion? What concord hath Christ with Belial? We do not claim that all churches holding the principle of purity of fellowship are pure—there are deceivers and persons deceived themselves found everywhere—still that is quite a different matter from adding to the church those who give no evidence of having received the truth. Holiness becometh the house of the Lord for