

*Prize the Means of Grace.* The ministry of the word and the meeting for social worship are privileges of which we can only show our appreciation by habitual attendance. Remember that God is to be worshipped in the assemblies of His saints. The sermon may be a prominent, but is not the only important part of Divine Service. Waft up, in spiritual response, to the Throne of the heavenly grace, the confessions which may be made, the thanksgivings which may be presented, and the supplications which may be poured forth in the great congregation.

We have observed with much regret, the habit rapidly growing in our Sabbath services, of leaving *all the praise* to be offered by the Choir. The interest of congregational singing—once a marvellous power, and a great attraction in Methodism,—is well nigh lost in many congregations; and it is to be feared that we have hereby suffered serious declension in devotional feeling. Never are saints upon earth, spirits in glory, and seraphs before the throne, more in unison than when hymning the praises of Jehovah. And nothing can be more appropriate in the earthly sanctuary, than for the voices of all true worshippers to mingle and blend in the rapture and melody of holy song: "Let the people praise Thee O God, let all the people praise Thee."

*Cultivate a line of Christian fellowship*, not merely as a beautiful theory, or for repetition in our creed, but as a practical necessity, called for by the whole life experience. Do we believe in the Communion of Saints? Ample provision is made in our Class-meetings for that interchange of sympathy and fraternal feeling so necessary to our comfort and edification, enabling us to bear each other's burdens, so fulfilling the love of Christ. Of the value of this means of grace, either viewed in its theoretical or practical aspects, for its adaptation as an organized system of Christian testimony, or for its soul-training capabilities, it is scarcely possible to think or speak too highly. We do not claim for the Class-meeting an essentially Divine origin; but we do claim that it is Scriptural in its character, sanctioned by Divine blessing, and fully in accordance with the usage of the primitive Apostolical Church—one *constituent* of which was *fellowship*. Defective must be that organization which makes