

dren grow up without decision for Christ, and may never suspect that they are themselves blame-worthy, in having through this process destroyed the blade, which would have become the ear, and ultimately the full corn in the ear. Attention ought also to be given, especially after sermons deeply impressive, to the manner of leaving the house of prayer. When the seed is sown, then cometh the wicked one and catcheth away the word. Care must be taken lest he succeed. Silent withdrawal has been recommended by some eminent ministers. These hints we make, with a view of adding to the efficiency of the word preached, and to secure blessed returns every succeeding summing up of the year's work.

2nd. *Employ prayer to the utmost.*—This is a radical point. The eye must be up to God. The work to be done is far beyond unaided human instrumentality. Who is sufficient for these things? Our sufficiency is of God. The expression of our faith in this is given by working prayerfully. Let the *spirit* of prayer increase, and the *power* of prayer will be felt. A whole brotherhood filled with the spirit of grace and of supplication becomes a source of blessing to a neighbourhood. Thus, the genial showers of refreshment descend on the dry parched ground. A minister's power dwells much in prayer. He that neglects to plough in the closet fails to reap in the pulpit. A discourse is always improved by being prayed over before God, previous to its delivery to men. The power of every effort put forth by a church is intensified by "continuing instant in prayer." The Pentecostal shower was closely connected with persevering supplications,—“these all continued with one accord in prayer and supplication.” The agreement of a church to remember specially, and at a simultaneous time every day, the interests of the cause of Christ, at the throne of grace, could not fail to produce hallowed effects. Even the utterance—“Thy kingdom come,” from the full hearts of a membership every day at the stated season, would amazingly quicken their interest in each other, and strengthen the love that binds them in one to Christ. Then too, individuals may accomplish much for Christ in winning souls to Him, through prayer. The statement of a minister at the Congregational Union Meeting in Toronto, 1859—that he was in the habit of making the families in his congregation separately in succession every week special objects of prayer, and accompanying this with effort on their behalf, appeared to us a remarkably good plan. That it is effectual we know. In short, whatever may be the particular manner of its developement, the thing itself must exist in strong and lively exercise before the flock is multiplied, as the holy flock, as the flock of Jerusalem in her solemn feasts:—“Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them.”

3rd. *Let mutual co-operation be in full play.*—The saying “united we conquer, divided we fall,” has a strong confirmation in the working of a Congregational Church. The unity of the spirit is to be kept in the bond of peace. All things are to be done without murmurings and disputings, that we may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, and thus shine as lights in the world. The power of Christian love is ever felt where rightly exhibited. What a wide field for the illustration of love exists, when with one heart and soul, and as with one hand a people strive to build up the cause of the Redeemer. When there are no drones in the hive—when there are no dead weights on the machinery of a church—when every brother and every sister recognises the sacred obligation to work harmoniously in the vineyard, then the vintage is gathered. The wall of Jerusalem was rebuilt when every man wrought