

of our Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

In view of this it may be asked—what is meant then by both growing together until the harvest? We answer, the parable, in our apprehension, points out the manner in which the people of God must act toward the wicked while in this world. All attempts to root up and extirpate wickedness from the face of the earth are inconsistent with the spirit of Christianity. To evoke fire from heaven to consume the rejectors of Jesus is to act a part foreign to his religion; a spirit of universal toleration should characterize Christ's disciples. Such a system as that of the inquisition is condemned, while the propagation of the truth is not to be attempted with fire and sword, but by the preaching of the cross; leaving in the hands of the righteous Judge the grand public and final distinction which shall be made between the righteous and the wicked.

CO-OPERATION.

Ministers and people have a joint responsibility in relation to the progress of the kingdom of God. The existence of office-bearers does not preclude working for Christ on the part of all who love Him. A call and settlement do not terminate the action of a church in connection with a pastor; these are only preliminary steps for much to follow that is of mutual interest. Necessarily there are defined objects in the appointment and maintenance of a ministry. The pastorate has its duties, toils, and rewards; yet these can never set aside the abiding responsibility of all the members of a church to do what in them lies to strengthen and expand the church of the living God. Co-operation will appear in many ways—based on mutual esteem and love, the union of pastor and people will be cemented by the avoidance of harsh remarks, by an effort to keep the minister free from care in temporal matters, by constant, mutual prayer, by a regular attendance on and appreciation of the means of grace. To these, at present, we make no direct reference, our aim being to point out how the very work that the one aims to perform is to be shared in by the rest. Minister and people should go hand in hand. Take the persons usually composing a congregation—godly men and women, backsliders, inquirers, and those who are careless or utterly unconcerned. There is much work for the minister in connection with each of these; yet believers may render much assistance in promoting the interest of Christ among them. This co-operation is of immense importance; it is a kind of evidence of the truth of what is preached in the pulpit, it multiplies the witnesses for God, it takes out the cold air of formalism from the services of the sanctuary, it tells of a living and a working church. The very end which the pastor toils to achieve is secured. With godly men and women there is a work of edification going on: now this is not best answered by the monopoly of religious comforts to one's self; it may be questioned whether there is any religion in selfishly panting after our own enjoyment, while the state of others excites no feeling, no prayer. The love of the brotherhood must have much to do in advancing true religion. How can that holy flame burn and glow when a cold officialism is left to do all? Thus room must be made for the communion of saints, meetings for conference and prayer must be maintained in a vigorous condition, expression of deep christian interest in each other must be given, and then success will crown the efforts of pastor and people.