

better to err on the side of forgiveness than on the side of severity, and to cherish the hope of developing ultimately an undoubted Christian character.

While, therefore, we view the actual Church as imperfect and unfinished, it is yet our duty to keep before us the ideal Church, that which may be, and by so doing to give courage and right direction to all our efforts.

What, then, may the Church be? What will it be?

We have an inspired answer: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

A consideration of some of the means by which this development may be secured will lead us to look upon the Church in two aspects, as a body of worshippers and as a body of workers.

Let us enter the assembly of the saints upon the Sabbath day. The most important means of grace we then observe are praying, singing and preaching. And the question is, how may these best lead to an apprehension of the spiritual presence of God and the realization of personal communion with him; for, except these ends are gained, there can be no edification, no development of Christian character.

Our answer is based upon an argument of Paul in his first letter to the Corinthians. He is speaking of the unadvisability of the use of the gift of tongues in public worship, because, however beneficial to the individual, it is not suited for general edification. He says:—

"If then I know not the meaning of the language, I shall be as a foreigner to him that speaks it, and he will be accounted a foreigner to me. . . . For, if I utter words in a Tongue, my spirit indeed prays, but my understanding bears no fruit. What follows then? I will pray with my spirit, but I will pray with my understanding also; I will sing praises with my spirit, but I will sing praises with my understanding also. For, if thou with thy spirit offerest thanks and praise, how shall the Amen be said to thy thanksgiving by those worshippers who take no part in the ministrations, while they are ignorant of the meaning of thy words?"—*Connybeare and Howson's translation.*