

principle in all the ordinary and extraordinary transactions of life. The truly economical and successful housewife is she who labors or superintends by rule and system—a place for everything, and everything in its place, a time for every duty and every duty at its proper time. We find that the woman who can act thus has abundance of leisure and generally abundance of happiness; while she who works without thought, beginning anywhere and ending nowhere, is invariably a bright example of general hurry, only ending in greater anarchy and confusion,—of a disorderly household, and too often a self-willed and disobedient family. Every one admits and admires the beauty of home organization, and holds up its directrix as a pattern for universal imitation. We have drawn our illustration from a source of every-day life, from what we see in operation every hour of our lives, and which, therefore, should come home to us with the greater force. The principle is universal in its application, to every phase of society, whether individually or collectively. Wherever it appears, it infuses life—it points to success. It pushes aside the dreamer and his dreams, rouses the indolent from his vacant slumber, and breathes energy and zeal into the unthinking and indifferent. This great principle of organization has kept the world in its place since the beginning of time. To the merchant it is a bank which will seldom dishonor his drafts when he falls back upon it; to the sailor in the tempest it is a talisman of power and safety; to the soldier on the battle-field it is more than half the victory. If, then, it must be admitted that its application in all the temporal affairs of man is of such incalculable value, let us inquire for a moment whether there is any cause or impediment to hinder its introduction, and systematic and zealous working into the affairs of the church.

We are not now living in an age of miracles. We know that all things are foreknown and prearranged by God; but we know equally well, that the great Disposer of events works by means. These means he has placed in our power, and requires us to use to the best of our ability; if we use them not, we are not only burying our talent in the ground, but insulting and disobeying the beneficent Giver. We would think little of the man who, if a brother asked for food and shelter

from him for the night, shut the door in his face, it may be, slowly and solemnly, while he assured him that he would remember him in his prayers. Such a man most of us would set down, not only as a hypocrite, but as practical and heartless blasphemer. Let us carry the illustration along with us into the affairs of our church. Can we for a moment suppose that God will be less observant of the man, that he will value that worship which costs us nought? Does not the whole spirit of the Bible, as well as common sense, tell us that we must by our own acts afford proof of the sincerity of our professions? We may impose upon others, we may even to a certain extent impose upon ourselves, but we can never for one moment impose upon the Most High.

If we love our church, and the high and holy principles emblazoned on its banners, the test and proof of that love will show itself in our zeal in its behalf, "in our works of faith and labors of love." If we are true soldiers of Jesus Christ, besides our prayers we will give our time, a portion of our means, our talents and our influence to its service. We would do such in a worldly cause in which we were deeply interested, and to pretend that we serve that cause which embraces our immortal destiny, while we put it off with mere empty and fruitless profession, is a impious mockery, which will stand us in little stead on that day when all hearts shall lie uncovered. We must concede, for our own hearts tell us, that to be good disciples we must do something more than simply attend ordinances. We must do what we can, and all that we can, to support and extend the Church of Christ; and in order to do this we must use the means which an all-wise and gracious Providence has placed in our power. Having come to this conclusion, we must next consider how these means may be best applied. To give them use and efficacy, we must have system—*organisation*. If we want information or encouragement on this point we have only to look at or make ourselves acquainted with the life of some eminent good and useful minister of Christ, or of some peculiarly successful section of his church. We see active organisation in large characters written upon both. We see the fruit, but we ought to know that the field has been carefully and faithfully cultivated to produce