

given, and serves to illustrate what we mean.

Why is it that there are so few of the poor and humbler classes to be found in the churches, in cities especially? Because, they say, they do not feel at home. Why is it that the few who are found there seem to think that they have no voice in matters relating to the congregation's affairs? Because, in a great measure, they are unrecognized by, and unknown to, the leading people of the church. This is a defect in the working of numbers of congregations in every denomination that should be remedied as soon as possible. Every addition to the membership, especially to the communion, should be made known personally to the office-bearers and communicants, and the earliest possible opportunity taken advantage of to give them a proper introduction to the society of those composing the church. Were this done, there would be fewer individual misunderstandings, and a more hearty sympathy with each other as fellow-members of the one body of Christ. Then there would be no excuse for neglect of duty because of non-acquaintance, there would be less likelihood of being passed by unnoticed on the public street, and a very much greater probability that their meeting together would be in reality, what it is now, we fear, to a great extent, only in name, the "communion" of saints. This language may seem unnecessarily strong and critical. But we think not. It is a fact that persons have attended the same church for years, sat under the same ministry, heard the same Gospel message, received the emblems of the Saviour's love from the same office-bearers, and hope to reach the same heaven, who have never exchanged ten words in social converse during a life time, never acknowledged one another as fellow-heirs of the same promises, and never knew, as far as they themselves were concerned, what meaning was to be attached to the brotherhood of the saints. This is the more apparent, of course, and the more common, where the social circumstances of persons are very dissimilar. But such distinctions should never be allowed to separate between brethren. Such is contrary to the mind and spirit of Jesus, who would have all men to be "one,"

not in outward circumstances, nor in the form and modes of worship, or even in the manner of working, but "one in spirit"—all having the same mind that was in Himself, who, although "he thought it not robbery to be equal with God, yet made Himself of no reputation, and took upon Him the form of a servant."

Therefore, we should like humbly to urge upon all who are engaged in Christian work, and striving, in various ways, to build up the kingdom of Christ, to remember this one fact—that a friendly recognition of one another, rich and poor alike, learned and unlearned, in the spirit of Christian meekness and brotherly love, will go further toward securing full coöperation than the most brilliant talents and all the wealth they can command.

Next to this, we place the duty of *visitation*. Every successful pastor knows how absolutely necessary this has been to the complete knowledge of his people, and to the building up of his congregation. Only by incessant watchfulness and attention in this particular, on the part of himself and his co-workers, has the congregation grown in numbers and in influence. Many and many a heart is touched by the preaching of the Gospel; but, if the seed sown is not watched, if the sound dies away with the setting of the Sabbath sun, its fruitfulness is never seen. In the quiet retirement of people's homes, the Gospel, spoken in love and faithfulness, has perhaps more power than when proclaimed from the pulpit; and when these homes are visited occasionally, with the view of following up the public worship of the Sabbath, it is cheering to find that an anxious state of mind has often been produced, which, by friendly converse and the aid of God's Spirit, may result in the soul being brought out of perplexity and doubt, and made free in the "liberty wherewith God maketh His children free." Besides, people will be careless; therefore be vigilant in warning them of their neglect; show them you have a desire for their spiritual good, and they will very soon learn to appreciate it. Distress will occasionally overtake all, more or less; then go to them, with a sympathizing word and a loving heart, and you will never regret it. Misfortune