

Christ in our own hearts, let us as ministers and people resolve to take Him as our example in all things, and spiritual life will flourish first in our own souls, and then by our influence in the souls of others.

Jesus said, "*My kingdom is not of this world*;" it is to be feared we sometimes forget this, and herein lies the secret of much that we now deplore. We work hard, we are most active, we set going all kinds of religious machinery, and yet how few comparatively are the results. We fight the Lord's battles; are not the weapons of our warfare sometimes carnal? We speak many words; do we always set forth the Word of Life? We endeavor to set on fire men's hearts; do we not sometimes forget to seek the fire from off the altar, without which we had better be dumb? Christ's servants must be spiritual, and they must use spiritual means, or there cannot be spiritual results. Our Lord called His people "The salt of the earth," "The light of the world," "A city set upon a hill." If the salt lose its savour, it is good for nothing; if the mists and fogs of earth obscure the city, its beauty and glory cannot be seen. The Church has been compared to the moon receiving her light from the sun, and reflecting that light for the good of men; but if the earth come between, where is the light? There can be but little hope for the Church, and we dare not look for an increase of spiritual life, until our people—until we all—see our high calling of God, and are led to shake ourselves from the dust of earth, and live as the children of God, as the brethren of Christ, as the temples of the Holy Ghost. I dwell on this because it cannot be denied that the world holds us, alas! too fast, and in some quarters we see its spirit prevailing terribly in our midst.

Is there not reason to fear that many of our people are far too like the world? And, alas! is it not true that we, as ministers and deacons, sometimes forget our holy calling, and, instead of commending Christ and His religion to men in our lives, too often, by our light conversation and worldly bearing, hinder, rather than aid, the spiritual life in others. If these things are so, can we wonder if spiritual life in our churches does not flourish?

But in our inquiry, we do well to direct our attention to our public services, and we ask, Are they all we could wish? Is it not true that in them we see too little life and power? How seldom is there a warm, hearty keynote struck at the commencement, and sustained to the close of our service; and then how few of our people are really prepared for the blessing which ought to be sought and found in God's house? They often come weary, and, alas! how many come late; in many cases the service is half over before they settle down to enjoy it. If we could get our people to be in their places at least five minutes before the service commences, to wait prayerfully for the blessing they seek, what power would be realized!

We want in our public services more holy fire, more earnestness on the part of minister and people; we need more Divine unction; we need to realize more that we come to worship God, that we come to feel the presence of Christ, to seek the Spirit's aid, rather than to see and be seen, or to hear and criticise the sermon; and until our people do this, I do not expect to see a large increase of spiritual life.

We cannot over-estimate the importance of our *prayer-meetings*, and yet