

gregation with which they are connected, the neighbourhood where they live, and the circle in which they more especially move, will afford scope for labour; but the whole world should share in their sympathies and prayers, their charity and their efforts.

Many restrict all active service to the ministers of the gospel. This is a pernicious error. Every church should be a working church and every member should take that part for which he is adapted. Christians are stewards and witnesses for their Lord, and should do all that they can to save and bless those around them.

The power and prosperity of a church depends very largely upon the *materials* of which it is composed. Without a converted membership, we may swell the numbers to a serious disadvantage to vital godliness. But it is not merely in the admission of the members this judicious and kindly care should be exercised, but in the discipline and extension of the church. In every community discipline is essential to order, purity and edification. It is necessary to the regularity and peace of a family, and to the government of a nation. It is peculiarly requisite for the preservation and furtherance of purity in christian fellowship. The absence of such discipline has caused many churches to decline from their original purity, and has exerted a baneful influence upon the world; whereas churches that have been faithful to the trust reposed in them, have experienced the Divine blessing, and been instrumental of much good. Without discipline, the energies of a church will be cramped, and it will fail to accomplish the purposes for which it was organized. There can be no spiritual growth, no vital power, no real prosperity, without it. Still, there should be care, lest in our zeal for purity, we should overstep the bounds of propriety, and go beyond the plain and obvious teaching of inspired writers, and the loving spirit of the gospel.

But purity must be conspicuous also in the extension of the church. We have no warrant for an alliance between any section of the church and the world, for purposes of support and extension. These are carnal weapons of human invention, and as such can never achieve spiritual results. Any power unconnected with pure religion, must fail in accomplishing holy and permanent issues. The means appointed by infinite wisdom are few and simple. The *truth* is to be proclaimed in love, and commended to every man's conscience, in the sight of God. The agency to be employed must be spiritual, renewed men breathing the spirit of believing and importunate prayer, and acting in constant dependence of the influence of the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The work is the *Lord's* and He will accomplish it in his own way, even by a regenerated, purified church. Politicians and mistaken christians may extol state alliance, but this is not the scriptural plan for the conversion of the world, nor is it an effectual one, as facts abundantly testify. We do not say an establishment has effected no good, or that all the evils that exist are to be attributed to such an institution; but facts demonstrate that such a device does not prevent the extension of Romanism, Puseyism, and Ritualism, or advance the interests of pure religion. In fact, the history of Ecclesiastical establishments proves, that they are the fruitful source of corruption and evil. Many pious and thoughtful Episcopalians see this; and recent movements seem to indicate that a crisis is at hand, and that very soon a change will be effected, by means of which, religion will be released from the shackles in which she has too often been bound.

Religion is essentially simple and spiritual in all its exercises. It is pure