THE EPISCOPAL METHODIST.

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True Piety.

To be the thing we seem,
To do the thing we deem
Enjoined by duty;
To walk in faith, not dream
Of questioning God's scheme
Of truth and beauty.

Casting selflove aside,
Discarding human pride,
Our hearts to measure;
In humble hope to bide
In change in fortune's tide,
At God's own pleasure.

To trust, although deceived;
Tell truth, though not believed;
Falsehood disdaining;
Patient of ills received;
To pardon when aggrieved;
Passion restraining.

With love no wrong can chill,
To save, unwearied still,
The weak from failing;
This is to do God's will
On earth, and to fulfil
Our heavenly calling.

The Pulpit.

From the Church Union.

The Mission of the Church.

The question whether the Church in its existing organization, is adapted to accomplish the work assigned it, is one of deep and vital importance. If Christians are relying upon an inefficient and defective agency, it is surely time they were corrected, that they may not be hindered in the work of the world's evangelization. The little, comparatively, that has been done since the commission was given to preach the Gospel to every creature, seems to have awakened suspicion as to the adequacy of the means to the end. But that a small portion of the Pagan or Mohammedan world has become Christian, and that large masses in our own land are unreached and unaffected by any existing evangelical agencies is too painfully true. But, notwithstanding this dereliction and apparent failure, we must assume, at the outset, that the Christian Church in its organic capacity is entrusted with resources and capabilities amply sufficient to meet the moral wants of the entire race, just as a tree has all the capabilities of producing fruit, but grafting the branches and enriching the soil may cause it to produce more and better fruit There can be nothing wiser than God's actual arrangement for the conversion of this world to Christ, and this is through the instrumentality of the Church, including the Gospel and a living ministry. The adequacy of this agency, under the Spirit's influence, is not for a moment to be doubted. The old olive-tree, with its new branches grafted in, is yet to bear fruit in sufficient ripeness and abundance for the healing of the nations. If we abandon this position, we have nothing reliable, as an instrumentally, wherewith to go forth to the great work of evangelizing the nations. Temperance societies, and moral reform associations, and Sabbath-schools may be good in their place, as adjuncts and helps, but they can never be substituted for God's great instrumentality. The Church is the great central power, the source from which are to emanate all good and evangelical influences. The present dispensation, inaugurated by Christ at the Pentecost, including the Spirit, working through the Gospel and the Christian ministry, is the dispensation under which the world is to be converted.

But the question which more especialy interests us is, *How can the Church become more effective in its work?*

1. In reply we say, by a more substantial union among all evangelical denominations.

Union is strength; this is everywhere true, in the physical, the political, and moral world. Nowhere is union more important than in the Church of God. Everything which affiliates with religion is unified and harmonious. The Bible, in all its diversified parts, is a unit, containing nothing conflicting. This mysterious Godhead, containing the three persons, is a unit. Experimental piety, though rendered divine in its manifestations by historic antecedents, educational influence, and natural temperaments, is characterized, in all eyes and all men, by an essential oneness. Unity among Christians and in the Church, was the object of the Redeemer's prayer—"That all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." This is an end to be realized, not in the millennial periods of the Church, when the Gospel shall have achieved its last triumphs and grace done its final work, but Christ prayed for Christian unity as an instrumentality, as a working power, "that the world may believe that thou hast sent me."

When we plead for union we do not contemplate one consolidated Church, all denominational distinctions having become utterly obsolete. These may be the result, in part, of taste, educational habits, or original idiosyncrasies of character, and may exist in the days of the millennium. But we mean an evangelical and spiritual union—a recognition of Christ as the Supreme Head of the Church, his vicarious atonement as the sole ground of hope; his life, the source of all spiritual life to his people. And when the great body of believers shall stand upon this broad, catholic basis, animated with the spirit of love, rivals only in their zeal to secure the honor and triumphs of the Redeemer, then shall we regard his prayer as essentially answered, and the Church standing upon a vantage-ground which she has never occupied for the accomplishment of her mission of blessing to mankind. Diversity of sentiment in non-essentials, in church polity and government, in modes and forms of worship is not inconsistent with this union. Unity in variety is the great law of nature, extending, indeed, all over the works of God. We want in the Church the union of an army whose soldiers, though belonging to different regiments, and dressed in different uniforms, and bearing different kinds of arms, are yet all devoted to the same General, and all animated with the same lofty and self-sacrificing spirit of patriotism. Without this union, this *esprit de corps*, the sacramental host of God's elect are liable to become demoralized and to flee before the attacking and bristling forces of the enemy. The Roman Catholic Church is a bulwark of strength, but the power which is felt all over this land, at the ballot, in moulding our national policy, in controlling the public funds, is not in her intelligence, her doctrinal purity, or spirituality, but in her unity. Herein lies her great strength. We want, not her polity, with Pope Pius at her head, but we want union, if not organic, at least *fraternal*, a cordial meeting on common evangelical ground, that we may present an undivided front to the enemy, as having one Leader, as fighting under one banner, all animated by one spirit, and all seeking one and the same great end—*the conquest of this world to Christ.* This spirit of union is essential to the full development of the resources and moral power of the Church.

2. Again, if the Church would accomplish its sublime mission of evangelization both at home and abroad, it must more wisely husband and direct its own resources.

The Church has a central living power, consisting in the indwelling life of God, in virtue of which it is called "the salt of the earth," and "the light of the world." The power that is to render sin odious, crime obsolete, that is to elevate the masses, mould the civilizations of the world, and introduce a new era of light and blessing, is all to emanate from the Church. This life-power of the Church is to be worked out through channels and organizations which shall be pre-eminently her own offspring, and most emphatically under her own supervision and control. The Church is a spiritual kingdom, and under the guidance of the divine Spirit, it is to be supposed that it has wisdom sufficient to manage its own affairs, to extend its own conquests, without the interposition of the state or the self-assumed agency of irresponsible individuals. We do not object to individual Christian activity—yea, rather, we insist upon it, but every Christian should be a member of the Church, in full sympathy with its plans, and cordially working through its adopted and cherished agencies.

God never designed that his people should work without co-operation and sympathy. They are to "bear one another's burdens and so fulfill the law of Christ." They are to work in harmony and as a Church for the accomplishment of the great object for which they have been called. The power that is to convert the world comes within, and not from without. The life that is to vitalize the decaying masses is in the Church, and not in the extraneous associations. "Ye are the light of the world." "Ye are the salt of the earth." The weapons that are to do valiant service are in God's armory—*the Church*—and are of heavenly timber—mighty, through him, to the pulling down of strongholds. I conceive of the Church as an aggressive army, and if scouts are sent out, a battle planned or fought, it is the army force that does it, under the direction of our divine Leader. I would have the Church work out its own interior force in every conceivable way, but it should father and direct its own movements. I would have every instrumentality an arm of the Church, moved by her will and made effective under God by her own life-power. I would have the Sabbath-school, tract, home and foreign mission cause, as so many agencies, athorized and managed by the Church in working out her own her sublime mission of mercy and salvation to a lost race.

Miscellany.

An Allegory.

Now it came to pass that in the course of my search for a comfortable craft to carry me safe over the troubled seas of ecclesiasticism. I came upon a very numerous flotilla of very small craft. And notwithstanding their frail structure and slow motion, made so by reason of their construction being after the model of a thousand years ago, even in the depth of the dark ages, yet they persisted in strutting the waters as proudly as if they had been a stanchly built craft after the primitive and perfect pattern now lost, first discovered in Judea, eighteen hundred and sixty-seven years ago. There was no venture or exploit which any ship esssayed to perform that these little ships did not at once claim as capable of being done only by them. In fact this presumption went so far that it was the universal custom, save with one or two exceptions, with these Church vessels to deny that there were any other ships save the Roman, Grecian, and Anglican Church craft. Whenever a magnificent double-decker of the most modern style sailed by one of these Church ships she refused indignantly to acknowledge the right of such ships to the sea, or that it was a ship at all. This was especially true of the powerful steamship John Wesley, that was built by Church craftsmen, but whose sin was not that she had not the best of captains or pilots, but that she did not abolish steam altogether, sail under church colors exclusively, and take her captain and staff officers always at the hands of certain upstart apostolic Churchmen.

Another peculiarity of these vessels I could but notice. They are constructed so as to exclude everybody but the best classes. There were seats for the rich alone, and the poor were placed upon broken benches, exposed to all manner of storms and tempests, if they desired to take passage at all. The consequence was, none but a very few and these a very mean-spirited race of the common people, ever came on board. Again I observed that the crews of these ships were mostly made up of snobs. Now a snob is an exceedingly interesting specimen, especially the Church snob. He is exceedingly fond of millenery and fancy dresses, in which he dresses himself and walks up and down, saying to himself some very funny things he calls prayers, and looking at times like a love-sick swain, and at others striking attitudes in the most mock heroic manner, as though he were some big body, when he is nothing but a snob. He loves to play worship, and does just as children do with their dolls and play-toys, and is very serious while the acting is going on, but laughs and talks as funny as he can when it is all over.

Now the common people hated these snobs most intensely, and once upon a time, two hundred years ago, Captain Cromwell drove them all out of their little ships, captured and killed their foolish captains, and nearly exterminated them. But the thing was wrong, and so God did not prosper such conduct. The true principle recently discovered is this, that snobs have rights, and if they wish to wear their shirts on the outside it's nobody's business. Persecuting such follies does not pay. The true way to kill them off is to laugh at them, as I do now. Vicar of Bray, for I am ever upon the popular side, and am a Ritualist only so far as it pays. So the attempt to drive the fools out of the world, begun by the stern old Puritans two hundred years ago, failed, as it ought to fail, and we say on these shores:—"Build just as many crafts as you please. Claim that the world is yours and that nobody lives in it but yourself, if you will." It will do no harm so long as sensible men have a chance, too. Truth must triumph—so at least think I Vicar of Bray, and accordingly I took no passage in any one of these strutting craft, and kept on my search for a true ship whereby I might safely bear my precious self over the seas. Yours parenthetically.

Vicar of Bray.

Christian's Dependence on the Holy Spirit.

It is not we *may* have him and be thankful, but we *must* have the Holy Spirit's power and presence, and the assistance of the Most High, otherwise our religion will become a mockery before God, and a misery to ourselves. We *must* have the aid of the Holy Spirit, for ours is not a mechanical religion. If our worship consisted in the reading of forms "appointed by authority," we could do exceedingly well without the assistance of the Spirit of God. If we believed in the manipulations of priestcraft, and thought that after certain words, and genuflections, and ceremonials, all was done, it would matter little to us whether we had the conscious presence of God or no. If we could regenerate by water, applied by hands saturated with the oil of apostolical succession, we should have no particular need to pray for the benediction of the Holy Ghost; and if the utterance of certain words, it may be by profane lips, could turn bread and wine—oh, horrible dogma! into the flesh and blood of the Lord Jesus Christ, we could wondrously well afford to dispense with the Spirit of God. But *we* cannot thus deceive ourselves. Ours is not a religion of mechanics and hydrostatics; it is spiritual, and must be sustained by spiritual means. If our religion were, on the other hand, one of mere intellectualism, we should only need a well-trained minister, who had passed through all the grades of human learning, who had stored himself with the best biblical criticism, and was able to instruct and illuminate our understandings, and we, if we be men of judgment ourselves, could profit exceedingly well. Our faith standing in the wisdom of man, the wisdom of man could easily be found, and our faith could be confirmed. But if, my brethren, our faith standeth not in the wisdom of man nor in the eloquence of human lips, but in the power of God, then in vain do we make a profession, unless the Holy Ghost dwelleth in our inner man.

So dependent is the Christian Church upon the Holy Ghost, that there never was an acceptable sigh heaved by a penitent apart from him; never did holy song mount to heaven except he gave it wings; never was there true prayer or faithful ministry except through the power and might of the Holy Ghost. Sinners are never saved apart from the Spirit of God.—No moral suasion, no force of example, no potence of logic, no might of rhetoric, ever changed the heart. The living Spirit alone can put life into dead souls. And when these souls are quickened, we are still as dependent as ever upon the Spirit of God. To educate a soul for heaven is as much a divine task as to emancipate a soul from sin. To comfort a desponding Christian, to strengthen his weak hands and confirm his feeble knees, to brighten the eyes of his hope and to give him nerve to hold the shield of his faith—all these are the work of the Spirit of the living God. O Christian, with all the power thou hast received, thou hast not strength enough to live for another second, except as the Spirit of God quicken thee. All thy past experiences, all that thou hast learned and acquired, must go for nothing, except daily and perpetually, moment by moment, the Spirit of God shall dwell in thee, and work in thee mightily, to keep thee still a pilgrim to the gate of heaven. Thus, as each individual is dependent, the whole Church is dependent in a ten-thousand-fold measure. Without the Spirit of God, we are like to a ship stranded on the beach; when the tide has receded, there is no moving her until the flood shall again lift her from the sands. We are like that frozen ship, of which we read the other day, frost-bound in the far off Arctic sea; until the Spirit of God shall thaw the chilly coldness of our natural estate, and bid the life-floods of our heart flow forth, there we must lie, cold, cheerless, lifeless, powerless. The Christian, like the mariner, depends upon the breath of heaven, or his bark is without motion. We are like the plants of the field, and this genial season suggests the metaphor; all the winter through vegetation sleeps wrapped up in her frost garments, but when the mysterious influence of spring is felt, she unbinds her cloak to put on her vest of many colors, while every bud begins to swell and each flower to open. And so a church lies asleep in a long and dreary winter, until God the Holy Ghost looseth the band of lethargy, and hearts bud and blossom, and the time of the singing of birds is come.

This doctrine has been preached hundreds of times, and we all know it; but for all that, we all forget; and especially when we are in earnest about our work, and perceive our personal responsibility, there is no truth that needs be insisted upon more thoroughly than this: "Without me, ye can do nothing." Until we are utterly empty of self, we are not ready to be filled by God; until we are conscious of our own weakness, we are not fit platforms for the display of the Divine omnipotence. Until the arm of flesh is paralyzed, and death is written upon the whole natural man, we are not ready to be endowed with the divine life and energy.

Posts of Honor in the Church.

Methodist preachers as a body are exceedingly generous, forgiving and faithful in friendship. Some among them may be selfish, grasping and unkind, but most of them are nobly self-sacrificing, humble and friendly-minded. The surest road to success in the Methodist Church is faithful, earnest performance of duty in the *regular work*; taking whatever comes, enduring trials one year and enjoying triumphs another. Success scarcely ever is fortuitous, it comes from patient toil, from heroic resistance, from unselfish devotion to the salvation of others. Posts of honor are found all the way up from the probation of the first year to the highest position in the ministry.

Formerly it was thought that honor was gained in the greatest abundance as teachers, editors, agents, etc., but now the pulpit is the place of honor and emolument above all others. Our first ministers as pastors are higher, greater and better paid than any others.

College presidents and professors generally do not get much more than half the amount paid in our best stations, and neither bishops, editors, nor agents get as good salaries as ministers in our chief cities.

Recently the status of the pulpit has been changed from the second to the first position in the Church, and pastors have outstripped all others in the race for honor, if that is the goal men seek.

Again and again for the last few years ministers have refused the most exalted positions in our colleges and the first places in other fields for their chosen, delightful pastoral work. We rejoice to see this, for it will inspire our young men with the noble ambition to excel as pastors and preachers. We have closely observed the history of individual ministers, and of our conferences for twenty-two years, and if our voice could reach all of our seven or eight thousand pastors we would warn them by the wrecks we have seen not to seek honor out of the ministry of the Word of God.

Some we have seen descend from the pulpit through all the stages of infamy to utter ruin. They began to go astray thinking they were going up; they ended in perdition. Several who stood high in our ministry have attempted to take a more rapid flight by joining other Churches. Generally they have dwindled into insignificance.

One has landed in Rome, another in her *ante-chamber*. They started for a crown and gained *a gown*, they attempted sudden flight with wings fastened with wax, which melted and left them in the mud. Some have become dissatisfied because they have not been promoted rapidly enough, and have left the ranks of our army for a commission in some other. They have generally ignominiously failed. The earnest, industrious, faithful *itinerant* minister succeeds best, gains the post of honor and the crown.

A man who has worked faithfully in every position, who has betrayed no trust, lost no time, buried no talent; comes out victor. He reaches the goal and is crowned. His way may be rugged, difficult and even perilous, but his reward is sure. The highest rewards are gained in the regular faithful performance of one's duty.

Occasionally men have become restless and form cliques in conferences, and attempt to carry small measures by the arts of the politican. Such mean efforts result in divisions, heart-burning, and generally in disgrace to the participants in these unworthy schemes. There should be transparent honesty, brotherly love, and unselfish friendship among Methodist ministers. Places of honor are so abundant, the rewards of faithfulness so sure, the duties of friendship so sacred that none of us should countenance for a moment any unworthy contrivance, any electioneering trick, any scheme of self-aggrandizement.

We have always looked upon the presiding-eldership, as now constituted as one of the most remarkable and most effective agents of good will in our body. The presiding elder has every possible motive for faithfulness to his brethren and to the Church.—His influence depends upon the good-will of the people and the active co-operation of his fellow-laborers. We can not conceive, unless he be an utterly mean and despicable man, how he can wish to oppress one of his men or to afflict one of his charges. The very conditions of his office impel him to faithfulness both to the people and preachers. We do not remember a single case in our whole ministry where we thought a presiding elder had knowingly injured a preacher or a charge. The presiding-eldership requires intelligence, a knowledge of men, perfect honesty of purpose and constant watchfulness. It is a place of wonderful power if rightly managed, but it is a place of toil, self-sacrifice and *poor pay*. A pastor loses much in taking this position, and yet none but the very best men ought ever to have it. It is a fatal blunder to put inferior men in this exalted position. East or West, it is a work that never should be trusted to weak hands.

The posts of honor are open for all. Let the higest, holiest impulses of our souls be to preach with the Holy Ghost sent down from heaven. What honor is comparable to that of winning souls to Christ? The pulpit is the Gibraltar of the Church, and the source of her aggressive power. Agents, editors and all other officers would be about nothing were it not for the tremendous power of the pulpit. The pulpit is now not only the acknowledged leader of all, but is the throne of the ministry, its highest point. The poor distinctions of time will soon fade away in the light of eternity, and the crowned ministers of Jesus meet where the air shall never be tainted by unholy desire, nor a brother laid aside on account of old age or feebleness. If God shall permit us, who have reached the meridian, to gain the honors of respectable old age, let us always keep our souls nurtured by the hallowed associations of youth, and the pure worship of God.

The final victory will give us crowns and thrones with Jesus Christ, and our post of honor shall be with Him forever.

Gnats and Camels.

The Pharisees were scrupulous about trifles, and careless as to real sins.

They watched for motes and overlooked beams. They paid tithes of mint, anise, and cummin, but neglected justice, mercy and faith. They were afraid to enter the palace of pagan Pilate, lest they should thereby be defiled. At the same time they were conspiring against the Holy One of God.

So the officers of the Inquisition mingled religious rites and prayers with the infliction of cruel tortures.

The Italian banditti, or highway robbers, are said to be very particular about their devotions.

A traveller in Spain describes a scene which he witnessed in a gambling saloon in Madrid. The sound of a little bell was heard in the street, announcing the procession of the host to the house of a sick person. Instantly cards and dice were thrown down, and every gambler was on his knees, in perfect silence, till the procession had passed by, when all resumed their places and their play.

John Newton nearly starved himself in his anxiety to mortify the body.—Yet he was captain of a slave-ship, and carried on the detestable business of man-stealing, until his conscience became awakened to the sense of his sin.

I knew a man who was in the habit of introducing profanee words into all his conversation, but he would never partake of a meal without first saying grace.

It is possible to observe the rubrics, and break the commandments.

Some consciences are like the Achilles of Greek fable, who was only vulnerable in one spot, and that the heel. Or like spiders' webs, which catch harmless flies, and are broken through by hornets and bats.

Remember which is "the *first* and *great* commandment." And which the second. All ritual or ceremonial things are subordinate to these. Do not mistake uniforms for soldiers, nor banners for muskets. Coleridge compares the ritual part of religion to a beautiful necklace worn by Faith; but drawn too tight it will strangle her.

CLIPPINGS.

Infidel Proselytes.—An infidel seeks to make proselytes on the same principle which causes little children to cry at night for a bedfellow—*he is afraid of being left alone in the dark.*

A Capital Rebuke.—During the Baptist anniversaries at Chicago, a gentleman effectually stopped some impertinent talkers in the audience, by interrupting the speaker, Mr. E. D. Jones, of Missouri, exclaiming: "Mr. Chairman, please ask Brother Jones not to talk so loud; I can't hear all that these ladies and gentlemen around me are saying."

Ministers of the Gospel are spoken of in one of the sermons of Leighton, as 'Burning coals scattered through the nations—blessed incendiaries of the world, setting it on fire with the love of Christ."

John Newton once said: "The art of spreading rumors may be compared to the art of pin-making. There is usually some truth, which I call the wire; as this passes from hand to hand, one gives it a polish, another a point, others make and put on the head and at last, the pin is completed."

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

Law of Pittacus.—By one of the laws of Pittacus, one of the seven wise men of Greece, every fault commited by a person when intoxicated was deemed worthy of a double punishment.

A Ritualistic riddle has been started in England. Why was Eve the first Ritualistic convert? Because she began by being Eve-angelical, and ended by taking to vestments.

Remarkable Coincidence.—The Boston "Traveller" of the 16th of July states that a lady in Reading, Mass., while conversing with some callers, suddenly turned pale, and, sinking into a chair, exclaimed, "Did you hear that gun? It affected me strangely;" and wept inconsolably. Her visitors had heard no report, and it afterwards appeared that no gun had been fired at that time on the place. News came, however, that her brother, residing a hundred miles away, was at that very instant shot by the accidental discharge of his fowling-piece while hunting in a greve near his house, and killed.

Religious Training.—It was the estimate of the late Dr. Baker, as cited by an exchange, that two-thirds of piously trained children become hopefully religious ere they pass the bloom of tender youth; while only one in twelve becomes so, among children who are not thus reared.

Self-Righteousness.—"It was ever my invariable custom in youth," says a celebrated Persian writer, "to rise up from my sleep to watch, pray and read the Koran. One night as I was thus engaged, my father, a man of practiced virtue, awoke—'Behold,' I said to him, 'thy other children are lost in irreligious slumber, while I alone am awake to praise God.' 'Son of my soul,' said he, 'it is better to sleep, than wake to remark the faults of thy brethren.'"

Fruits of Virtue.—If you should see a man digging in a snow-drift with the expectation of finding valuble ore, or planting seeds upon the rolling billows, you would say at once that he was beside himself. But in what respect does this man differ from you, while you sow the seeds of idleness and dissipation in your youth, and expect the fruits of age will be a good constitution, elevated affections and holy prtnciples! If you desire a virtuous happy life, in youth you must plant in your bosom the seeds of virtue.

Death Bed Repentance.—Heaven is not a place to be bargained for on the death-bed, or at life's close. It is not a place into which we are ticketed, by President or by Pope or by the Lord himself. We are all our lives long shaping with resistless energy the characters by which we are to be judged in accordance with the words "He that is unjust let him be unjust still; and he that is filthy let him be filthy still: and he that is righteous let him be righteous still; and he that is holy let him be holy still."

Betting Men's Charity.—When the Tattersall removed their establishment to Knightsbridge, the authorities of St. George's Hospital feared a diminution of the alms left in their poor-box at Hyde Park corner. It was imagined, that after a satisfactory settling day some five-pound notes were bestowed by lucky betting men on the great charity that confronted them. Careful not to disappoint their generosity, the hospital placed a supplementary box at Knights-bridge to catch the overflow of heart and pocket that is supposed to take place among successful turfites. There was little need for such precaution. A year's appeal to betting men's charity has hardly paid for the cost of the alms-box intended for their contributions.—*Pall Mall Gazette.*

The Bible teaches us that whatsoevwe do, we should do all to the glory of God; and it also teaches us that *trying* and *praying* should go hand in hand.