

joyfully the spoiling of their goods," "who walked as strangers and pilgrims" here below. We should surely be afraid to die without it or with any other. For the want of this how many are "weak and sickly amongst us"—having no bright evidences of their acceptance in 'the beloved'—no nearness to God in prayer—no sweet visits of grace—knowing nothing of "the secret of God" which is "with them that fear him"—no agonizing intercession at mercy's throne for the salvation of the perishing. No wonder such professors *stand by* having nothing to do in revivals, unless it be to stand in the way of sinners coming into the kingdom of God, or find fault with those who are more engaged than themselves in sustaining or devising means for the promotion of the glory of God and the good of men. Hence, instead of Zion being radiant with the glories of her risen Lord, shedding forth on every hand floods of light to illumine the path of the benighted, and lead them back to God—lookers on become hardened in their ruinous course, by judging of the religion of the bible from such specimens of practical christianity. Wherever a state of things such as we have described exists, it cannot be saying too much, if we declare the blood of souls will be required at our hands, if thus we continue to live, and do not repent and reform.

In order that we may fully realize such a revival of "pure religion and undefiled," we are confident, dear brethren, that a strict and thorough course of scriptural discipline must be revived in our churches. This we think might be hailed as a first step in the direction of primitive christianity. The custom of continuing persons as church members, whose conduct is not strictly pious, is certainly productive of many evils. It is not enough that no one is dealt with as a subject of discipline, unless his conduct is scandalously immoral; for it surely cannot deserve even the name of a christian church, where persons are retained as communicants whose whole life may be considered as little better than a burlesque on religion; whose character is included in the Apostolic catalogue: "Covetous, brawlers, heady, highminded, truce-breakers, disobedient to parents, extortioners, sabbath-breakers," and those respecting whom the word of God declares, "they shall not inherit the kingdom of heaven." The retaining of such individuals within the pale of christian society is an open violation of the plain rule of Scripture, which commands us in language too plain to be misunderstood: "With such, no, not to eat." "Put away from among you that wicked person." Continuing to walk

with the wicked.
 "Their word is
 rupt good man
 elined to look
 look into the
 should call the
 ber is not deci
 members are c
 all doing partic
 doing much ha
 The influence
 of the pastor.
 the week that v
 Lord's day—the
 world that relig
 it to be—they c
 too many instan
 of their children
 ful minister who
 his usefulness as
 until they are re
 The retaining
 an incorrect vie
 made to the Ass
 say that if mem
 eluded in the col
 rect one. For p
 strength. They
 of Christ." Such
 as incumbrances—
 Whenever a ch
 class of professors
 the individuals the
 christian by the
 he cannot be at v
 ne to account for
 religion with conte
 ere what they pro
 as, and punish hi