

from the reign of the god *self*. It no doubt excluded from heaven the "angels that sinned." Thousands now would enter into the full enjoyment of Christianity were it not for its power; and tens of thousands are expecting heaven who will eternally be excluded in consequence of the power and dominion of that something within their hearts which leads them to seek their own ease, happiness and glory, rather than entire conformity to the will of heaven. The great Master pleased not himself: he preferred the happiness of others to his own. "Let that mind be in you that was in Christ Jesus." "If any man have not the Spirit of Christ he is none of his."

7. When the Congregation of the Lord met in ancient times all were engaged in the worship. Stedfastly they continued in the Apostles' doctrine, in the fellowship, in breaking of bread, and in prayers; they all participated in the worship in various ways; they all vocally or mentally offered up their prayers and thanksgivings, and audibly pronounced the *Amen* at the giving of thanks; they all broke the loaf. As a royal priesthood, they all entered into the holy place to partake of the loaves of the presence, and to offer the incense of prayer and praise to the Invisible. But how is it now? The question is not what is the usual procedure when a teacher of christianity invites his fellow men to listen to a proclamation of the gospel; but what is the order of worship when modern professors meet as a church to keep the ordinances of the gospel? *One* man does all the speaking, praying, and thanksgiving—reads all the hymns, and not unfrequently the church has to retain the services of an unbelieving and ungodly choir of singers, with their organ or other musical instruments to "praise God" for them! This *one* man breaks into small pieces the entire loaf—if some one, perhaps not a member of the body, has not already *cut* it into small pieces previously. And yet a thousand times *he* has read, "On the first day of the week the *disciples* came together to break bread." And yet he can see no difference between a whole loaf being presented to the congregation of the Lord for thanksgiving, and all breaking in remembrance of Him whose body was broken for our sins, and that of a loaf cut up by a baker, and broken into crumbs by the officiating preacher. Romanists make the wafer and lay it on the tongue of the participant. Protestants do the same with the loaf—with perhaps merely the exception of putting into the layman's hands instead of his mouth. The majority of Protestants too, in imitation of the "Mother Church," kneel at a place they call an altar to receive the symbols of a Saviour's love! And yet they would form alliances to check the growing power of Romanism. Let them first purge themselves of the leaven of the mystic city, and then they will have power to stop her onward progress.

It may be said these are small things; true, but these small things prove that the mass study conformity to the usages of the dark ages rather than to the precepts and examples of the Apostles. Protestants look more intently at Rome than at Jerusalem. And in so that upon which they most intensely gaze they are soon changed.

8. Christ and his cause were their constant themes; now to please the mass of professors a preacher must either carefully follow in the track of his illustrious predecessors to please a stereotyped class, or, he