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## COME WITH US.

There is no thorough personal Christianity without a full and unqualified acceptance of the Bible as the word of the Lord. Only he is an earnest and devoted follower of the Lord Jesus Christ who believes that the Sacred Scriptures are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness. Those who have really put on Christ have full faith that man is fallen from the high estate in which he was created, and desire restoration; full faith in man's depraved condition, and desire pardon; full faith in man's sinfulness, and desire pardon; full faith in man's inability to achieve his own deliverance; and desire a Saviour; full faith in the sufficiency of the Son of God, and trust in him for redemption; full faith in the necessity of human concurrence in the work of salvation, and are co-workers together with God; full faith in the existence of hell, and strive to escape the wrath to come, full faith in the existence of heaven, and toil to secure a home there in those regions of unmix'd and enduring enjoyment.

But they are not content with their own faith, and work, and portion. They are not satisfied with the removal of the burdens which have borne down their own hearts, and dispersion of the clouds which have shadowed their own skies. They are no more willing that their kinsmen and neighbors and fellow beings shall pass their lives beneath the wrath of God, and plunge, at death into everlasting ungod, than they are willing that such a disastrous lot shall be their own. Saved themselves, they would that all the sons and daughters of Adam should bear the same joyful sound, walk in the same blessed light, rejoice in the same enrapturing experience, and go forward to the same felicitous destiny. Like Esther, they cannot endure the destruction of their kindred. Like Jeremiah, they weep day and night for the slain of the daughter of their people. Like Paul their heart's desire and prayer to God for Israel is that they may be saved. Like the Lord of all, they have no pleasure in the death of any, but would that all should turn and live—would that all might be brought to a knowledge of the truth as it is in Jesus.

These anxieties and desires, we repeat, are not characteristic only of a few Christian people who take a wider view, and walk a higher plane than others, but they characterize all who are Christians. And where there are such anxieties and desires in the heart there is appropriate and palpable manifestation of them in the life. Under their impulse they organize Missionary Societies, Bible Societies, and Tract Societies—thus endeavoring to bear the Gospel to those who are unable or unwilling to provide themselves with that which they require in order to salvation of their souls. Indeed, such anxieties and desires are in part the reason of Christian men and women for the erection of Churches and the employment of ministers. They do not rear comfortable houses of worship simply for their own accommodation; or support pastors simply for their own edification. They do propose to some extent their own benefit; but they also wish to multiply instrumentalities and means for the conversion of others. And if important persons would only open their ears, and consider the design of the services in which they are present with the saints of the Most High, they would find these saints sublimely saying "It shall be thine with us, as it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

But it is only theirs to extend the invitation, and agree to share with those they invite the unutterable privileges of membership in the family of Jehovah, and of heirship to the inheritance that is incorruptible, and undefiled, and that fadeeth not away. On the invited devolves the momentous responsibility of decision. Each must determine for himself whether he will go or stay—whether he will accept or reject the voices which call him to the abandonment of sin, and to the pursuit of the ways which are ways of pleasantness. Why should there be any hesitation as to the choice? Why should there be any delay in the acceptance of the invitation which calls us to companionship with those who are journeying to the place which the Lord hath promised to them who fear His name and serve Him in truth with all their hearts? In no other Society can be found such advantages and prospects. The benefits that come of connection with any other Association are, but partial, and apparent, and temporary. They brighten no real shadows. They pull up no real thorns. They are miserable comforts. They are broken cisterns. They are apples of Sodom. Blessings in appearance, they are curses in disguise. They all end in death. To those, however, who join themselves to the people of God, they are fountains of living waters; a bread that endureth unto eternal life; a vigilance that never ceases; an arm that never tires; a love that knows no abatement of its interests; and a presence that encompasses until the wanderings of the wilderness are all over, and all that has been promised along the pilgrimage has grown into fulfillment and the felicity of Canaan.

Does the eye of one fall upon these lines who has not made his peace with God? Does any read these sentences who is without connection with the Church of Christ? May we not plead with him to unite himself with the followers of Jesus? Shall Churches be built, and sermons preached, and prayers offered in vain to us as you are concerned? Will you not embrace the first opportunity to put on the Lord Jesus, and identify yourself with his people? The church waits your coming. Shall it wait in vain? The Saviour seeks thee. Shall He seek in vain? Come, let us join ourselves in a perpetual covenant unto the Lord. Come with us and we will do you good; for the Lord hath spoken good concerning Israel.—Pittsburgh Christian Advocate.

and grumbling? How can it be divided among the whole membership so that each may give their portion? How can it be raised regularly and promptly, and thus the material support of the Church become what it was intended to be, a means of grace to the Christian giver?

We propose to answer the above questions, so far as possible, by indicating a few of the most successful methods now employed by our Churches, both large and small, in country and city. We select those which have become the settled and favorite methods of the Churches using them.

1. The first method is one used by several of our large Churches. On a certain fixed Sabbath every year, as soon as possible after Conference and moving time, a statement is made in the public congregation of the prospective expenses for the year, and of the amount necessary to be raised monthly. A call is then made for subscriptions to be paid to the Church monthly in advance. The older and wealthier men start the subscription according to their means or the needs of the Church. A given ten dollars a month, B. gives eight dollars, and so on through Y and Z, who give twenty-five or ten cents a month. If, after going through the whole congregation morning and evening, there is a deficit, those who have already subscribed are asked for a small increase of their previous subscription. The whole amount necessary must be and is provided for on this Sabbath. Every member is expected to be present at this annual meeting, either in person or by proxy, to announce his subscription. In case of absence it is common to put the brother down for what he paid last year. These amounts are paid in monthly in advance to the class-leaders, or in some Churches, to a collector appointed by the official board for that purpose. The above plan has been in use for many years and works well, and "subscription-day" is one of the most delightful and blessed of all the year. And, having provided in advance for all the financial wants of the Church, they are ready to enjoy and profit by the service of the sanctuary.

2. Another and very different method is often employed as follows: At the first meeting of the official board of the Church after Conference a full and careful estimate is made of the expenses for the following year. This amount, after deducting a certain sum to be raised by the plate collections, is divided among the classes, to be raised therein by weekly or monthly contributions. It is divided according to the amounts raised by these classes during previous years. Class No. 1 takes ten per cent. of the whole amount raised; class No. 2 takes twenty or five per cent.; and so on until the whole amount is taken. Then each leader brings before his own class the amount to be raised by that class and they provide for it. Each leader uses his own wisdom as to the particular method of distributing the amount over his class. This system generally works a strong and healthy emulation among the classes; all are most anxious to raise the amount apportioned to them, and if any fall short there will be good reason for the same. After the amounts have been decided upon in the official board, the statement is made in the public congregation of the amounts apportioned to the various classes the previous year, and the amounts actually raised; and then the prospective expenses and apportionments for the following year.

3. Another method adopted by some of our Churches is as follows: At the beginning of the Conference year there is very carefully distributed through the whole Church and congregation a printed blank similar to the following:

WESLEY M. E. CHURCH.  
May 15, 1871.

How much will you give monthly during the coming year for the support of this Church?  
Amount \$..... Name.....  
Under the signature is printed "Members of the Church will please fill out and give this card to their leaders within two weeks. Members of the congregation who are willing to aid us are requested to fill out this card and give the same to—, the Treasurer of the Church, who will receive their contributions." On the back of the card is printed the prospective expenses of the year. These cards are mostly handed in within two weeks. After that time it is made the duty of every leader to call upon every member of his class who has not returned his card, and to obtain his subscription. After this system has been adopted, every member, whether he attend class or not, expects to be called upon for his subscription. It is generally found that by reaching all a sufficient amount is obtained to meet all expenses. Or, if there be any deficit it is so small as to be easily raised by a public collection.

4. A new method which has been adopted by several Churches in our large cities, and found to work well, is as follows: A beautifully lithographed or printed blank form, with the name of the Church and a few appropriate texts, is prepared at the beginning of the Conference year, and offered to each member to be filled out. The blank is about as follows:

WESLEY M. E. CHURCH.  
I agree to pay— dollars monthly for the support of the Fletcher M. E. Church.

Appended to this are twelve coupons, one for each month. These coupons are filled out by the Church Treasurer with the monthly amount given by each member and signed by himself as Treasurer. As A. B. and C. pay their monthly subscription, the Treasurer tears off the coupons for the month, and gives them to A. B. and C. as their receipts for the month's payment. On the back of the blank the expenses for the year are printed. This plan involves a considerable amount of writing; but it is thoroughly systematic, and is found to work well.

The above plans contain the important, essential features of those which are found to work with the most complete success. It is not impossible that some other plan may be devised by selecting the best points from all the above that would be found best adapted to those Churches that in town or country are reorganizing their financial methods.

Our successful Churches have settled a few points in the matter of conducting Church finances, and to these they cling tenaciously.

1. Each Church must have some settled, business-like system of finances, to which they must steadily adhere.

2. No plan is successful or Christian that does not embrace the whole membership, so that each shall give something directly and regularly to the support of the Church.

3. The whole expenses for the year must be provided for in advance in definite subscriptions.

4. There must be annually or oftener a full and definite statement of expenses and receipts presented to the congregation. Thus the membership know "where all the money goes," and have a definite amount by which to determine their individual obligations.

5. There must be a feeling of obligation to pay the monthly subscription at the time appointed as sacred as to pay a note in the bank, a free Church. And it is just here in our systems of finance that we need one of the greatest of all the possible revivals in the Church.—Christianity Today.

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Christ. "To come to Church, listen to the truth, pay our pew rent, give to our benevolent Boards, and honor and respect religion—all this is well, but is it all? Does it give the evidence of an earnest Christian worker? It is a kind of silent Christian life—a sort of listless zeal which accomplishes nothing. Ah no! If we want to be earnest workers for Christ and in one Church we must go into the prayer-meeting, into the Sabbath-School; engage in the tract cause; interest ourselves in our various missions; ascertain their wants; read the accounts and letters of missionaries; give ourselves and get others to give; speak out for Christ by prayer in our families, in public; talk to our friends and neighbors, and constrain them to come to Jesus—in a word, we must say and do something for Christ and his cause. O! if it were possible so to arouse the professing membership of our Church that they would be active workers—all doing something for Christ's cause and the Church of their adoption—we would see a different state of things throughout the bounds of our beloved Zion.—Christianity Today.

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the error is not in degree but in kind. And it is a sad misuse of language to speak of such persons as having "too much zeal," when really they have none at all of the genuine sort.

The same mistake is made when people charge as overzeal what is really a lack of common sense and sound judgment. As, for example, when a mere child undertakes to rebuke gray hairs, or when a man in the busiest part of the day is button-holed on the subject of personal religion, or when one has gone astray, instead of being reasoned with privately, hardened by being put to shame before others, or when men seek to show their own religion by displaying fault with that of others, or when persons denounce sinners with such bitterness that looks and tones seem to say like Jonah, "Do I not well to be angry?" In all these and many like cases, the evil is not that the people have too much interest in religious things, but that they have too little perception of propriety and greatly lack the wisdom that cometh from above.

The character of that wisdom is admirably described by the Apostle James. "First pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Only let a man's zeal be of this description, and it may be raised to any height, may burn like a seraph, may be as intense as a tropical sun, may fairly consume its possessor, and yet will be justly liable to no reproach whatever.—Christianity Today.

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be wondered at if people begin to ask whether they attached any serious meaning to their own words? Their parting Protest before they left Rome clearly implied the intention of taking further steps on their return to their dioceses. It involved a promise that they would speak out more fully then. But very few have as yet done so, while some have actually promulgated the dogma. One of them, Archbishop Ginouillac, of Lyons, is reported to have drawn a fine distinction at the last meeting of the Opposition Bishops at Rome between a Bishop and a Christian. "Before the Papal confirmation," he said, "we are Bishops, and are bound to consult our consciences and vote accordingly; after it we are simply Christians, and must show the world an example of submission to the judgment of the Church; as though he considered the Church to have some other source from whence to derive her faith besides Scripture and tradition. The Prince Archbishop of Breslau, broken down by age and anxiety, has cut the string of the knot of the difficulty by resigning the care of a diocese where he seems to be universally beloved, rather than continue a contest to which he no longer feels equal, or publish a doctrine which his conscience repudiates. It is to be hoped that other Bishops who think with him will not follow his example. In England, Bishop Clifford has not as yet, we believe, spoken out publicly at all. Bishop Brown, of Newport, who was not able to attend, but he is understood to have been strongly opposed to the new dogma, has issued a Pastoral which deserves notice because it is typical of the line likely to be adopted by many. He accepts and rejects the dogma in the same breath.

We know our American Bishops of the Opposition have evaded and truckled since their return. The Prelates of New York and Cincinnati, and other sees, have shown that they are capable of the old artifices of the Jesuits. This is the second way in which the Council will resist against Popery. It will break down the moral authority and dignity of the Bishops, and the consequence will be the scorn of all thoughtful men. They are now largely proving that they are capable of becoming traitors to their own consciences and their most explicit commitments. Let them go on with this shameful reservation; the world will estimate them at their own showing. They are pe petrating the greatest possible moral injury to their cause; and this crime of prelatial treason to the truth, added to the daring follies of the Council, will complete the argument of the faithful opposition. There can be no hope, no purity, no future for the latter, but in coming out from the demoralized system.—Christianity Today.

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