

NEGLECT OF ORDINANCES.

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By Rev. Samuel Snowden.

Neglect of ordinances among all classes is a thing to be deplored. But especially is it surprisingly depressing when characterized by professedly members of our own church. The ordinances of the Gospel are institutions of Divine authority therefore claim our adherence. They are also objects of the warmest desires and delight of the saints. "I was glad when they said unto me, let us go into the house of the Lord." "Our feet shall stand within thy gates, O Jerusalem." "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to inquire in His temple." "Lord I have loved the habitation of thy house, and the place where thine honor dwelleth." "As the hart panteth after the water-brooks, so panteth my soul after thee O God." "My soul thirsteth for God, for the living God; when shall I come and appear before God." "O God, thou art my God; early will I seek thee! my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in thy sanctuary." "Blessed is the man whom thou choosest and causest to approach unto thee; that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple." "How amiable are thy tabernacles, O Lord of Hosts. My soul longeth, yes; even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." "Blessed are they that dwell in thy house; they will be still praising thee." "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

Under the head of ordinances we have Baptism (Matt. 28th, 19th). The Lord's Supper (1 Cor. 11th, 24th), Public Ministry or preaching and reading the word (Rom. 10th, 15th). Hearing the Gospel (Rom. 10th, 17th). Singing of Psalms (Col. 3rd, 16th). Fasting (Joel 2nd, 12th). Thanksgiving (1 Thess. 5th, 18th).

In this paper we shall only have time to glance at three of the appointed ordinances of our own church, viz. 1st, Public Worship; 2nd, Class Meeting; 3rd, the Lord's Supper. 1st, Public Worship, God's house has always been neglected or forsaken by the wicked, the lukewarm, and the mere professor, often is the apostles admonition requisite. Not forsaking the assembling of ourselves together, as the manner of some is. Fifty years ago men would travel over barrens, rocks and moors, through snow storms, sleet and rain to get to a five o'clock morning prayer meeting. Christians in Greenland very seldom, if ever, absent themselves from public worship on account of the weather. When it is so cold that their breath freezes and forms icicles on their faces, they yet go long distances, men, women and children, through snow, ice and storm to the house of prayer, through much greater sacrifice than the Christians of more favoured lands do the poor Greenlanders obey the injunction not to forsake the assembling of themselves together. But the religion of our day has become very delicate, so much so, that the wind blowing, a little rain, and a thousand other excuses arise to keep even professors from the heaven directed means of grace. Hence the leanness and the sickness in the church. Mr. Wesley says: "In all ordinary matters the voice of the church may be regarded as the voice of God." If so, then stated meetings, such as preaching, prayer, class meetings and the Lord's supper, ought to be regarded as special seasons, at which the Lord Jesus has appointed to meet us. If such an appointment be slighted, does it not prove that we lightly estimate the presence of our Lord and Saviour. Time was when the line between the church and the world was distinct, but now the ancient land-marks are removed. The church and the world have joined hands. Are not some professors found in the very van of fashion, bustle, ambition noise and show. "I can read the Bible as well at home." God is neither confined to time nor place. But do you read the Bible at home and can you read it as well? Is there no advantage in united prayer, no blessing promised to God's own ordinances? The ferry boat company would, however have no jealousy with the man who preferred using a small boat, or swimming from Dover to Calais alone. It would be the best thing to make him desire their steamer for the future.

Some would attend public worship but they want fit clothes, a hat, a bonnet, or a shawl, or they want some one to look after the children at home, or they want a seat of their own at church. They want time, they want rest, their

wants are innumerable. Yet there is one want they never name, which would swallow up all the rest; they want the will, "for where there's a will there's a way." And let us add—wanted the spirit of God to give the will. Christian ministers, visitors, parents, teachers, pray more that it may be given.

2nd, by the Class Meeting the honored means of our beloved Methodism has a claim upon our attention and attendance as members of the Methodist Church. The prophet Malachi tells us "They that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name." We may find several distinct passages of scripture which authorize such a means of grace as the Class Meeting. "Confess your faults one to another, and pray one for another, that ye may be healed" (James 5th, 16th). "For I long to see you, that I may be comforted together with you by the mutual faith both of you and me" (Rom. 1st, 11th, 12th). "That which we have seen and heard declare we unto you, that ye may also have fellowship with us," (John 1st, 3rd). "Come and hear, all ye that fear God and I will declare what he hath done for my soul," (Psalms 66th, 16th). The Class Meeting has perhaps been a greater benefit to Methodism than any of her institutions besides.

To multitudes it has been a safe guard in danger, a comfort in trouble. But in these days, attendance at the Class Meeting is by many deemed unnecessary and in some quarters it has become quite unfashionable. The results are such as might have been predicted with certainty. The example of the older members is most disastrous in its effects on the habits of the younger ones, and a feeble, stunted piety is, unhappily, characteristic of two many of our churches. The great object secured by the Class Meeting is the fellowship of saints. What true communion would there be among us if we had not such meetings. In this institution we have what other churches lack, and what many Christians, not of our connexion, appreciate and desire. A Wesleyan being in Birmingham one evening, went to the chapel, where the Rev'd. John Angell James was pastor. Mr. James after opening the meeting with singing and prayer, said that anxious to know if by the blessing of God, his preaching was producing any good effects he had called together such of his congregation as might be disposed to receive his inquiries. He then descended from the pulpit, and proceeded to ask one person after another such questions as any of our judicious leaders would propose. The Wesleyan who sat third, replied, when his turn came, "I am not, sir, one of your regular hearers; but, being a Methodist, I am no stranger to meetings of this kind." "Ah!" exclaimed Mr. James, "Class Meetings are your strength, and the want of them is our weakness."

Professor Stuart on a visit to a Wesleyan friend of his, in his own country, obtained permission to go with him to his Class Meeting. The Leader was not told who he was, and spoke to him under the impression that he was a Methodist visitor. The professor afterwards said to his friend, "And is this what you call Class Meetings? I do not wonder that the Methodists are deeply experienced in the things of God, if they are disciplined after this fashion. I never before met with a man so ready with appropriate answers to suit every one's spiritual condition, as your Leader: do tell me who he is." What was his surprise to find that his learned friend had chosen for his leader a man in a lowly position in life, and that such a man was such a leader. To know that in connection with some of our churches the Class Meeting is at a discount, shows a lack of piety and spiritual health. To meet our two's and three's in place of flourishing classes with enthusiastic zealous members is an event to be deplored. The Church is at a low ebb when this means is neglected. Moody tells us—there are a great many in the Church who make one profession and that is about all you hear of them; and when they come to die you have to go and hunt up some mosty old church records, to know whether they were Christians or not. God won't do that. Satan can do most anything with a church asleep. A man dreamt he was travelling, and came to a little church on the top of which was a Devil fast asleep. He went further and came to a log cabin, and it was surrounded by Devils all wide awake. He asked one of them what it meant, said the Devil, "I will tell you." The fact is that whole church is asleep, and one Devil can take care of all the people, but here are a man and woman who pray, and they have more power than the whole Church." We would call the members of our church to action, to work, to rise to their privileges.

Christian rouse thee, war is raging God and friends are battle waging Every ransomed power engaging Breaks the tempter's spell. Dare you still lie fondly dreaming Wrapt in ease and worldly scheming While the multitudes are streaming Downwards into hell.

No longer neglect and slight this ordinance, the safeguard of our church. But whenever possible, meet, and commingle your voices together in song and praise to our Redeemer. Let our classes be bands of love. Three-fold cords, that never can be broke. "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6, 2.) Every church has its test of membership; that is, of qualification for the blessed sacrament. The test with us is brotherly fellowship. Do we thus insult the altar? Nay, we honour it; we guard its approaches. We fence the Lord's table by providing for social Christian life in our communions.

This brings us to notice the third topic. The Lord's Supper. It was Mr. Wesley's opinion that this sacrament was received daily by the early Christians. What a falling off in our day. What can we say of those who, when an opportunity offers for taking the sacrament, and when they may do so without causing the slightest inconvenience to themselves, will not even tarry half an hour? Might not God justly say to such, as to some of old, who despised this name, "Ye say,"—by your conduct—"the table of the Lord is contemptible." Ye say, also, "Behold, what a weariness is it," it is such a long service altogether, preaching and sacrament, too. Is it not both a sin and a shame to see professors steal away from such an affecting ordinance, like men ashamed of their Saviour, or boldly stalk off, as though they needed no remembrance of their Redeemer? Perhaps in some it is thoughtlessness, or carelessness. It is cautiousness in others. A few, doubtless, keep from the Lord's table lest they should eat and drink unworthily. But this very feeling shows that they have the reverence and humility which far better befit obedience to, than neglect of, the Saviour's clear injunction. Punahon says the disciples, after the celebration of the last supper, were more faithful witnesses than they had ever been before; and when their Master walked no longer with them, and when their minds recalled Him, as they saw Him last, receding from their view, in His chariot of cloud; and when in obedience to His command, they partook of the ordinance which He had bequeathed to them, it is no wonder that they should come away from each successive celebration of the communion of His body and blood with braver courage, more valiant in His service, both to dare and to do. And it is so with God's people still. By thus waiting upon the Lord in His own endeared ordinance, they renew their exhausted strength. "Mount up as eagles" on the wings of spiritual thought, and "run" in errands of charity, or "walk" in consistent conduct "without weariness or fainting." The Lord's supper is the privilege of believers, the banquet of the servants in the house of the Master whom they confess and whom they serve. Mr. Wesley, regarding this sacrament as the command of God, says, he that does not communicate as often as he can, has no piety. Considering this sacrament as a mercy, he says, he that does not communicate as often as he can, has no wisdom. In reviewing the neglect of ordinances. The cause must be lack of piety, coldness, indifference, loss of spiritual health and appetite. An American minister says, The true thermometer of a church, to indicate its spiritual temperature, is the weekly prayer-meeting. A cold prayer-meeting makes a cold church. It is at once the cause and the effect of spiritual declension. If the place of prayer is well nigh deserted; if the few who are present bodily, seem absent in spirit; if the prayers offered are long, languid, formal, meaningless, without point, and without unction—then the pastor has abundant cause for heart-heaviness and tears. His hands hang down, and his spirit faints. And as a church has no surer symptoms of decay than a decaying prayer-meeting, so the cure of neglected ordinances may be said to begin with the prayer-meeting. A revival commonly begins there. The deserted seats are filled. Those who could not leave their business, now find but little difficulty in closing the doors of their shops, or their counting-rooms. The absent Thomases are once more with the deserted flock of disciples, and wonder to find the risen Saviour there too, with His benedictions. Those who seldom prayed are now ready to pour out their souls in supplication. The flow of speech have become eloquent. The timid have grown bold. The sluggish are mounting up with wings as eagles. A latent power is developed in the church, which astounds both preacher and people. Love, the ruling action of Christian principle and the essence of religion—

Will make our cheerful feet In swift obedience move. A praying church will be a pure church, sin flies before prayer. The devil deserts pairs of success while prayer proceeds. He trembles to see the very weakest saint upon his knees. The world is pushed aside and thrust down while prayer prevails. A praying church is a powerful church. It taketh possession of the good land. Its motto is, onwards to greater achievements, to more glorious exploits. On its banner is written, No retreat. Excelsior. In its enterprises it goes forth with the God of battles at its head. Nothing can withstand its violence. It casts down the strongholds of sin and Satan. A praying church is a pattern church. Its ordinances are regarded with pleasure and delight. Its flag floating in the wind, indicates peace, charity, and good will. But on the reverse a prayer-meeting below freezing-point is a fatal indication. Such a church is pitiable, and puny, and paralytic. It is a withered thing. Its right arm is dried up. Its might is gone. The glory of the Lord is departed. Ichabod is written upon its doors. The experienced mariner constantly consults the glass and the compass. Let us often examine ourselves, to see whether or not we are in the faith. Let us, if we are wise, keep a sharp look-out at the spiritual status of our churches. And may it be said of us, as of the early Christians. They continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers. Your's &c., J. S. S. Musgravetown, July 17th, 1879.

CONTEMPORARY OPINIONS. THE REVIVAL NEEDED BY THE CHURCH.

While the world needs at all times a revival of spiritual religion, there are at different times different phases of a revival demanded by the church. Men, after conversion, possess the same physical and mental infirmities as before; and it requires years of careful training and instruction, together with their own earnest endeavors, supplemented by the help of the Holy Spirit, to develop a perfected Christian character. Ofttimes the instruction and training is one-sided, being devoted only to certain duties, while others of equal, if not of greater, importance are almost, if not entirely neglected. The revival needed at the present is that of simple honesty in dealing with the ministry. A higher standard of uprightness and integrity needs to characterize its business management. Men seem to have low ideas of personal piety and of religious duties and obligations. In their everyday affairs this sad state of things is manifest. Professing Christians allow themselves to do a thousand things which are not in accordance with strict integrity and uprightness.

The sense of moral obligation rests lightly upon the conscience of the church. This lightened and sluggish sense of moral obligation needs to be aroused and quickened into its proper exercise. Men will exert themselves to the utmost of their ability to discharge a legal obligation, which will not so much as lift a finger to discharge a higher one, which rests solely upon the moral sense. In the M. E. Church we need the sanction of legal enactments to quicken the consciences of the membership concerning their duty to support the ministry. Because the obligation for their support is only a moral one, and not collectible by legal process, we recklessly make an "estimate" of what we think we can raise, and then too often sit down complacently with folded hands, waiting for the money to come pouring in upon us of its own accord. If it fails to come in, it is all the same, as the law, which is the scourge of business delinquents, cannot touch us. The heavy deficiency in the "estimate" of so many of our preachers is not because of the poverty of the people, but rather from their indifference, or owing to the wretched financial system which characterizes the management of so many of our churches. No obligations are met without the cost of an effort. A reasonable effort on the part of nearly all those churches would have secured the last dollar needed, and relieve the pastor from untold anxiety—and in many instances, the odium of unpaid debts.

One great trouble with the churches is the lack of financial management, which is the misfortune of the greater number. No corporation or business house could stand for six months under such management. An "estimate" of the amount to be raised is made in the early part of the year, but no effort put forth to secure it till near its close, and then the result, however unsatisfactory, is considered final. With some thorough system, worked in a business-like way, the treasury would never be empty, and all bills, as they mature, would be paid. Another difficulty arises from the disposition, on the part of many, to shirk responsibility. The old saying that "what is everybody's business is nobody's" is exemplified every day in the church. Because there is no legal obligation to compel them to meet the promises they have made, they can thus throw off responsibility, and no harm come to them as individuals. Men who are scrupulously honest in dealing with those whom they employ will consent with the utmost resignation that the preacher shall go away without having received the "estimate" or salary which they of their own free will voted to pay him. One of the strongest possible proofs of a divine origin and providential watch care over the church, is in the fact that, notwithstanding the blundering incompetency, if not indeed criminal practices, that have so often characterized its management, it has lived through eighteen centuries, and still flourishes in all of its wonderful power to bless and save the world.—N. Y. Methodist.

THE CLASS MEETING. No institution was ever of more clearly providential origin than the Methodist class-meeting. None has ever been more blessed of God. The restoration of this means of grace, with more than its primitive power, is the hope and prayer of thousands of our people. The responses to our appeals for the revival of the class-

meeting everywhere, leave no doubt as to how the heart of the church is inclined. Our people want the class-meeting. They look to their pastors to rekindle those holy fires that shall bring light and heat, grace and glory to Zion.

But what shall be done for class-leaders? They are at hand. There is plenty of material in the church. She has thousands of gifted and excellent men, now dwarfed and desecrated from inaction, whose spiritual lives would burst into a new growth, and bloom into beauty, and grow into fruitfulness, if they were called to the class-leadership, and would through themselves heart and soul into the blessed work.

We conclude with two statements deliberately made: 1. The revival of the class-meeting in all its original power is the pressing want of Methodism. 2. Such a revival of the class-meeting is entirely feasible. It can be had at once. The heart of the church is ready for the movement. The Head of the church is ready to crown it with His blessing, for he changeth not. His presence made the class-meeting a glory to our fathers, and he will make it even so to us.—Nashville Chri. Adv.

SWORN STATEMENT OF A BOSTON POLICE OFFICER.

H. R. STEVENS:—Dear Sir,—From exposure I took side about nine years ago with Rheumatic Fever, from which I suffered about four months. When recovered from the fever I found myself suffering with pain in my side and contusion which brought on the fever. I consulted a physician, and paid him over \$500 for attending me, and all the while I was gradually growing worse. Then one physician prescribed for me the treatment of one of the best physicians of Boston had taken my case in hand. On consultation between several of the leading physicians, they concluded my complaint was rheumatism and general debility. I had great difficulty in breathing, and an inhibitor was required to afford me relief. I was employed, and the whole nature of my food was brot from oatmeal. I also took a prescription from a celebrated English physician, who said my trouble was Bronchitis and Dyspepsia. I took 15 bottles of medicine especially prepared for Dyspepsia, and I have used a great deal of medicine from apothecaries. I have taken Sarsaparilla, until you could count the bottles by the dozen, and indeed I have given nearly all the popular advertised medicines a fair trial. I had a cough, and did not average over two hours sleep a night for 8 years. A medical metrony Yessner, but for a long time I refused, having got completely discouraged from taking so much medicine without any benefit. However, after long persuasion, I concluded to try it, and when I had used one bottle I could eat and hold on my stomach a food that I had not been able to do for years. I had a great deal of relief, and I kept on improving, and kept on using the VEGETINE, until I was perfectly cured and able to do any day's work and digest my food sleep well at night, and I am now 40 years heavier than I ever was before in my life, and am, as I think, a living testimonial to the properties of the most celebrated medical tonic of New England, for with all of their combined wisdom, they could not accomplish so much as that simple vegetable medicine called VEGETINE to which I am indebted for health, life and happiness. HENRY B. SULLIVAN, 107 Athens St., Police Station 4, South, Boston, Mass., Nov. 25, 1878. Then personally the above named Henry B. Sullivan, and made oath that the foregoing statement is true, before me. HOSBA E. BOWEN, Justice of the Peace.

VEGETINE. Further Proof. Facts Will Tell.

Further Proof. Facts Will Tell. GORFOTOWN, N. H., Aug. 1, 1878. H. R. STEVENS, Esq.:—Dear Sir,—Allow me to say a word in favor of VEGETINE. During the past year I have been from a complication of diseases. I lay in bed from the 1st of November until the middle of the following June, and on an average did not get up more than two hours a week; I had eight of the best physicians in the state, but got no help, and constantly grew worse. They agreed that I had heart disease, phthisis, pyæmia, and kidney complaint, and could never be any better. I was reduced in weight 60 pounds, which is much, for I am naturally thin. In June, finding I was falling under the treatment of the physicians, I commenced the use of VEGETINE through the earnest persuasion of my friends, and I am happy to state, with good results. I have gained ten pounds in weight, can eat up all day, walk half a mile and ride six. I am greatly encouraged, and shall continue using the VEGETINE if I can get it. I am a poor man, but for the truth of this statement I refer to any man in Godfellow or vicinity. Yours very thankfully, A. J. BURBECK.

VEGETINE. Prepared by H. R. STEVENS, Boston, Mass.

VEGETINE IS SOLD BY ALL DRUGGISTS, and at Wholesale by Brown and Webb and Forsyth, Sutcliffe & Co.

PARIS, 1878 GOLD MEDAL at Paris Exposition, 1878 GO-LABORERS' do. do., 1878 GOLD MEDAL Sweden & Norway, 1878 GOLD MEDAL at Mechanics' Charitable Association, Boston, 1878 SILVER MEDAL (for cases) do., 1878 MASON & HAMLIN Have the honor to announce the above awards for their CABINET ORGANS the present season. The award at Paris is the highest distinction in the power of the jurie to confer, and is the ONLY GOLD MEDAL awarded to American musical instruments. THIRTY-ONE leading manufacturers of the world were in competition. At Every World's Exposition for twelve years the MASON & HAMLIN ORGAN has been awarded Highest Honor, viz: Paris, 1878; Sweden, 1878; Philadelphia, 1876; Santiago, 1876; Vienna, 1874; Paris, 1873; Paris, 1867. THE HIGHEST AWARDS ORGAN EVER ATTAINED HIGHEST AWARDS AT ANY WORLD'S EXPOSITION. Lists, Catalogues, or payments by installments. Let us LOGUES with newest styles, prices, etc. from MASON & HAMLIN ORGAN CO., 154 Tremont Street, BOSTON; 25 Union Square, NEW YORK; 250 Wabash Avenue, CHICAGO.

CHRISTIAN 1 Our souls by love Cemented, mix' One hope, one mind 'Tis heaven on earth Our hearts did burn And glow'd with fire He stopp'd, and fill'd the earth CHORUS— A Saviour let A Saviour let His God with His fulness in 'Tis almost done We're joining We soon shall We then shall 2 We're soldiers fight Let trembling feet We'll stand unshak'd For Christ to live Let devils rage, as We'll fight our Let foes unite, and We'll seize the 3 The little cloud in The heavens ar' His throne We haste to catch And all its noise A rill, a stream, a But from the m O shake the nation Till all proclaim 4 And when Thou art My faith Thy When all Thy shout Proclaim'd by Thy May we, a little be Be sinners saved From gloom into day Behold Thee fa Selected. PHEBE CAREY 1 Earth, with its d Recedes and f Lift up your hea Y gates of d 2 My soul is full of My blindness The shadows that Are all alive 3 The while my pain My faith is firm I feel grow firm The green imm 4 That faith to me a Low as the gra I know that my I That I shall li 5 The palace walls I Where dwells O Grave! who O Death! who From James Co of Cochran's Paten Church St. My brother had f months suffered w One side of his br fallen in, his streng was to all appearan tion, when he cro Graham's Pain Erau priator's direction. He was most satisfactor He has remained i good health since more than fifteen many times since in other forms of have reason to believ HERRING I had for nearly severely with pain i resulting from sev supposed to be Coma time I had a lump i right side, which i painfulness until on were so great that i could not live until ham's Pain Eradic internally and exte ate relief, and cou swelling or lump ar For pains in the br for other forms of its equal. MICHAEL The evil consequ impure blood are be tion, so are the va worthless remedie Pills make new ric a night for three m blood in the entire When we reflect tance can be impart that weak minds b strength by Fellows Hypophosphites, w that the subtle pow matter. Persons wh preserve their balan Syrup. NEW RIC Parsons' Patent s and will comply cha system in three month each night from 1-15 w health, if such a thing be letter stamps. I. S. JONES MAKE H An English Veterinary S travelling in this country, and Cattle Feeders ac he says that Sheridan's Cond pure and immensely valu make "one lay like Sher lives sent free by mail. Dose one teaspoonful to 10 DIPHTH Johns' n's Anodyne prevent this terrible disea nine cases in ten. Inform live sent free by mail. I. S. J. Jones is better than e & Co., Bangor, ME. No Duty on Ch Nov. 17, 78