

water springing into everlasting life. For be assured that Pentecost, with all its glories, awaits but your glad acceptance. Then this doleful cry will give place to the rapturous utterances, which, like as in apostolic days, are rounded off with such words as unspeakable, unutterable, eye hath not seen, ear hath not heard, neither hath the heart conceived; passing all understanding.

FOLLOWING THE PRECEPTS OF CHRIST.

A newspaper is not a tribunal for the trial of either ministers or members. Therefore, if you have any complaints to make against a preacher or member, do not rush into print with them. Obey the command of Christ in such cases: "Go and tell him his fault between thee and him alone" (Matt. xviii. 15). If this is done in the spirit in which it is intended, it will generally end the matter. Make an honest effort to win the brother back to his duty, and generally you will succeed—you will gain your brother. But be careful to keep filled with the spirit of humble love. What is said in print, it is right to review in print, so that it be done candidly. But what is alleged to have been said or done in private, unless it be a flagrant offence, should not be put in the papers, to the reproach of the person concerned.
—*Free Methodist.*

REMARKS.

It is no small matter to reduce the precepts of Christ to practice in actual life.

The above quotation, we think, fairly epitomizes His teaching in the direction indicated. But it might be carried still further, and made to do duty in regulating our conduct in public gatherings as well as in public print.

The teachings of the Bible, as a whole, absolutely forbid any form of action on our part which has in it the spirit of retaliation. No matter how severe the injury received, and no matter from what quarter it comes, the true follower of Christ is shut up to continued, passive enduring of the wrong, and is permitted to

indulge in no act which can by any means have in it a tendency to avenge one's self.

"Dearly beloved, avenge not yourselves, but rather give place to wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink." These words of the apostle are but an expansion of the teachings of Christ: "Verily, I say unto you that ye resist not evil, but whosoever smiteth thee on the one cheek turn to him the other also."

But much more than the passive endurance of wrong is taught in the Gospel, for not only are we required to endure all sorts of wrong without even the spirit of resentment harbored in the breast, but we are required to act in a positive manner for the temporal and spiritual good of those from whom the injury proceeds. That is, the stream of love, which should constantly rush toward all, must in no wise be lessened, but rather augmented, by personal harm received from any.

This must be admitted as the absolute law of the kingdom of Christ for all time, and in all places, and no one violating the spirit or intention of this law, can truthfully be said to have the spirit of Christ.

But a little thought will make it evident that the manifestations of this spirit of the Master will not always be similar. It does not follow that this spiritual law can be formulated in such details, as to give minute directions for every emergency.

Ananias and Sapphira had every claim that an open profession of Christ and acceptance of the pentecostal gift could give for being considered members of Christ's kingdom, and of the household of faith with Peter, and yet the apostle did not hesitate to denounce them publicly as guilty of deception, without having first gone to them privately to try and recover them from their sin; and it is not customary to teach that Peter in this thing transgressed the spirit of the laws of Christ. Peter, as the recognized leader of the pentecostal revival, acted promptly in the interests of the many, even when