

up of overmuch sorrow, wherefore I beseech you that ye would confirm your love toward him;" so nicely adjusted and evenly balanced is the Church's duty in the exercise of discipline, an authority which the Lord hath given us for edification, and not for destruction. When we have set ourselves heartily and in the proper spirit to this work, we may hope to break forth on the right hand and on the left, and hear the cheering command: "Enlarge the place of thy tent,—lengthen thy cords, and strengthen thy stakes."

Faithfulness will secure a large reward. As ministers of the Gospel we would do well to remember that "every man shall receive his own reward, according to his own labor." Success, as the world measures it,—success, even as many Christians measure it, may be denied us. It may be our work to lay the foundation upon which other men shall build in comparative ease and comfort, and to lay the foundation in troublous times. We may labor and other men may enter into our labors, and reap that whereon they bestowed no labor; but our reward, summed up in the "Well done, good and faithful servant," of the Lord himself will not be withheld, so true beyond our highest anticipations is the promise, "They who sow in tears shall reap in joy," and "he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Let us be faithful in the pulpit and out of it. An inspired pen has set our duty before us in such sentences as these: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Preach the word; be instant in season and out of season: reprove, rebuke, exhort, with all long suffering and doctrine." "Watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry." "Be thou an example of the believers"—implying their duty to copy the example—"in word, in conversation, in charity, in spirit, in faith, in purity." "Take heed to thyself and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee;" and no exposition is needed to unfold or enforce them.

"Oh, how should they be clean, who bear the vessels of the Lord:
How should they give themselves to prayer, who minister His word!"

But a faithful ministry will not of itself secure the prosperity of the Churches; and it seems to us that *our Churches leave too much upon their pastors* in maintaining the means of grace. Let no one misunderstand our words. It is simple justice to our people to say that they stand second to no denomination in the liberality of their contributions to religious objects. Of many of our adherents it may be said, that "to their power, yea, and beyond their power, they are willing of themselves," and this even when some of them make no profession of having "first given their own selves to the Lord." We utter only the words of truth and soberness when we affirm, that our people usually stand in the front rank in contributing to general objects, and that their zeal in this respect has sometimes provoked others to similar liberality. Let these facts vindicate the existence of our Churches, feeble and few as they are. "A corrupt tree cannot bring forth good fruit." But the pressure to which we refer relates to the maintenance of devotional meetings, including public worship, the visitation of the sick, and the general oversight of the Church and congregation. We sometimes wonder that a denomination pleading for the Church polity of the New Testament, and