The Christian Herald, Volume 6, Numbers 1-4, January - April 1869

John W. Karr

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THE

Christian Herald:

A MONTHLY MAGAZINE,

DEVOTED TO THE SUPPORT OF

PRIMITIVE CHRISTIANITY,

THEORETICAL, AND PRACTICAL.

CONDUCTED BY JOHN W. KARR.

Eureka, Illinois.

Terms One Dollar and Fifty Cents per Annum.

1869.
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THE CHRISTIAN QUARTERLY.
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THE CHRISTIAN HERALD,

A MONTHLY MAGAZINE,

DEVOTED TO THE SUPPORT OF

PRIMITIVE CHRISTIANITY,

THEORETICAL AND PRACTICAL:

"Teaching them to observe all things whatever I have commanded you."

JOHN W. KARR, EDITOR.

VOLUME VI, 1869.

EUREKA, ILLINOIS:

JOHN W. KARR, PUBLISHER.
INTRODUCTION.

THE penning of this line begins the editorial labors of another year. It begins also its responsibilities. The contemplation of these labors, and the responsibilities, produce emotions of joy and of sadness. We look forward to a year of incessant labor, of constant care, and continuous anxiety. Matter is to be collected, selected, arranged, and prepared for each succeeding number. Proof-sheets are to be read and re-read, and then read again. Letters must be opened and read, then read again, to be sure that we read them as they were written; and then, perhaps, a third and fourth time, to be sure that we understand them. Names are to be entered upon our subscription books. Each successive number of the paper is to be mailed to thousands of persons, living at hundreds of post-offices. Time and labor are to be spent in preventing mistakes, and many times in correcting those which do sometimes occur in spite of all our care. All those, and many other things which we might mention, make the life of an editor and publisher one of unremitting toil. Our pages must be filled, and they must, if possible, be filled with matter that will be read. They must, also, be filled with that kind of matter the reading of which will do most good. Our pages will be read, and they will exert an influence; and herein is our responsibility, and such it is in kind and degree that the moral coward might well shrink back from the task.

But there is also a pleasant angle from which to view our labors. A consciousness that we are in the discharge of duty sweetens labor, and so lightens responsibility as to make it almost a pleasure rather than a burden to bear it. We enter upon another volume, fully persuaded that we are pursuing the path of duty; believing that in no other way can we do as much good. We do not decide
the question whether there are too many or too few papers; nor do we raise the question whether any one of them is superior to the Herald. Waiving these questions, we believe that it has a mission to perform, and without ostentation or envy we expect to pursue it.

A strange sad feeling of loneliness steals over us when we contemplate how much we are alone in this work. Brother Downs, who has been with us a faithful co-laborer, a prudent adviser, and a near and dear friend, is associated with us in the work no more. If a better man graces earth we have not made his acquaintance. If there is one with whom we could labor more harmoniously and pleasantly for five years, we expect not to be associated with him. Industrious as a student, sound and logical as a reasoner, and safe as a teacher, with an undying and unremitting devotion to the cause of truth, and a passionate fondness for and virtuous adherence to the religion of the New Testament, we know not a safer or a more successful evangelist in the church. Though his retirement was not sought for by either of us, was not desired by either of us, it has been mutually agreed to. Circumstances seem to demand the separation, and they are simply permitted to take their course. The association which has so pleasantly existed for five years, is broken off with many regrets, and with the very best of feeling. We feel alone, and yet not alone; for though we now bear the labors and responsibilities of the publication alone, we expect the sympathies and active assistance of many true and noble men and women, on account of their love for the cause we plead; and, above all, we expect the aid and comfort which comes only from Him in whose cause we labor.

Our course in the future will be similar to that pursued in the past. We have the same book for our Constitution now that we started with, and we are still disposed to be guided by it. Creed-makers and creed-mongers may expect the same courtesies we have extended to them in the past. To the church we owe our fealty, and to it we will pay it. Other associations will be treated with the courtesy due to them as the work of our fellow men, but will not be elevated above this; nor will they in any way be recognized as “other Christian communions.” In whatever they undertake to usurp the place of the church, they will be treated as treasonable and rebellious. Their success we shall not pray for. Their extension we shall not labor for. Their recognition we shall not seek for. Their sympathy we shall not wish for. We shall not seek to officiate at their altars, nor invite their priests to minister at the altars of the church. Their zeal we may admire; their piety emulate; but their organizations as Christian communions we cannot tolerate. Christians, when known to be such, will be regarded with paternal esteem; but, if within the pale of other communions, will be regarded as the captive children of Zion.

The highest efficiency and the most irresistible attractions of the worship of Christians, will be labored for and prayed for. But those will
not be sought for through the instrumentalities of costly palaces, Godless eloquence, machine-made praise, class-singing, caste, or other corruptions. The proclamation of the Gospel will have our warmest sympathies and our active co-operation; but we shall not sympathise with the making of the Christian pulpit a mere literary or declamatory forum, with making merchandise of the Gospel, with debasing the Christian ministry to a level with the secular professions, nor with anything that elevates learning above piety, declamation above devotion, or makes brass superior to grace.

The Sunday-School work will receive both sympathy and co-operation; but we shall not labor for it through the agency of fairs, festivals, bogus post-offices, gambling ring-cakes, pernicious literature, nor other catch-penny, catch-patronage appliances. We shall favor keeping the Sunday-Schools to their legitimate work of training up the children in the way they should go, and supporting them with the Lord's money, with which He has abundantly supplied His people, without converting the Lord's House into an oyster saloon, or an auction room, or permitting the tables of the money changers to be set up within its sacred precincts.

We shall favor more earnest and more efficient missionary work than this generation has yet witnessed. We would see every member of the church a missionary, and every congregation a missionary society; and where work cannot be done by these, let us have active, hearty, effective co-operation of churches and of individuals. Let every disciple go wherever he may, preaching the Word, with pen or tongue, from the pulpit and from the plain, in the marts of trade and in quiet rural retreats, by precept and more by example, and where individuals may not go, let them send faithful men. Nor would we have all this missionary work done among heathen, nor in the so-called destitute places; but let every one become a missionary to those under his own roof, or those with whom he daily comes in contact.

The theoretical part of the Christian religion will be kept constantly in view, and the same liberal range heretofore given for elucidation, discussion or debate, will still be given. We believe that correct action can only result from correct teaching, and that hence our theory must be not only correct, but well established to insure correctness and stability in our practice. While we would "follow peace with all men," we are not disposed to cultivate it at the expense of principle. We are in the service of Him who "came not to send peace but a sword;" hence, the advocates of every kind of corruption in religious teaching or practice may expect in us an unrelenting foe—not to the individuals, but to the corruptions—and that the sword of the spirit will frequently be drawn upon them. Nor need it be expected that we have any oblivious mantle with which to hide glaring inconsistencies, damaging concessions, or corrupting innovations, though coming from our nearest friends or most cherished brethren. We are not the advocates of a religion that is subject to the
The power of the journalistic press to mould the character and life of a people, in all lands in which it has to any degree reached the extension it has in our own, is beyond calculation. It is very doubtful whether there is any other moral force in the land that can now triumphantly measure arms with it, when we regard the influence it controls over the age.

Believing that the great work of the church is piety—practical devotion to the exemplification of the beauties and purifying and ennobling effects of the religion of Christ, a good share of our space will be devoted to the promotion of a careful observation of the practical duties of life. Our theory of Christianity is far in advance of our practice, and the church and the world are suffering as a consequence. Not only is it true that we shall not save ourselves without piety, but that we will fail to save others. Our pages will be freely open to whatever tend to more piety and earnest devotion.

Our circumstances are such as to warrant us in saying that we will devote our attention more exclusively than ever before to the work. We hope to give it a vitality and an efficiency which it has not had. When we entered upon the publication of the Herald, it was with the desire to make it a life-work, and this desire has not been abandoned. The work has now been before the Brotherhood long enough to enable them to judge of our fidelity, soundness in the faith, and ability, and its reception has been such that we feel that the time has come for us to devote all our energies to it, and depend upon it for its own support as well as for our food and raiment. This will enable us to write more extensively and more carefully than heretofore, and to do our editorial work more thoroughly.

Without seeking for mere show, we have sought to get out the work in a neat and appropriate style, such as would give it an attractive appearance. Our arrangements are such that we hope to make this volume superior in mechanical execution to any that have preceded it.

Finally, we ask all who sympathise with us in our labor, such as we have indicated, to aid us as they have ability and inclination. From such we want assistance, as follows: We want their sympathies and their prayers. We want contributions from such as are able to furnish them. We want items of news in reference to the good work in every direction. We want a friendly word in favor of the Herald when you meet your neighbor. We want your own subscription and as many more as you can procure.

BAD NEWSPAPERS AND PERIODICALS.

The power of the journalistic press to mould the character and life of a people, in all lands in which it has to any degree reached the extension it has in our own, is beyond calculation. It is very doubtful whether there is any other moral force in the land that can now triumphantly measure arms with it, when we regard the influence it controls over the
popular mind. The pulpit is one of the greatest moral powers in Christendom, especially so in Protestant lands, like great Britain and our own—yet even far more here than there, because here religious public speaking has been developed to an extent, and in a manner as to popular force and popular effect, unknown to the Old World. The influence that goes out over the souls of men, from the countless pulpits of this great land, in the regular preaching every Sunday and during the week, and in the extraordinary protracted efforts now common almost everywhere, is immense. And in this, Protestantism, did it but understand it, and were it but one in the purity and unity of the truth as it is in Christ, could soon discern and exercise a power with which it could match itself against, and defy, all the devices and strategies of the colossal Roman hierarchy, in the great battle for the conquest of men,—of society and nations. The voice of preaching is the chief and peculiar strength of Protestantism in this warfare—for in the Greek and Roman Churches it is quite subordinate to the ceremonial—because it addresses itself to and lays hold of, and subjects the greatest powers in man, and if it were inspired and controlled and directed by one spirit and one purpose, would be more than sufficient to carry off the victory against the ritualism of Rome, and all its processes of religious education by which it stultifies and enslaves the human mind. A tremendous power, hitherto altogether unknown among men, was ordained on earth by the words of Christ, “Go ye into all the world and preach the Gospel to every creature,” and is recognized and insisted on in the grand, solemn charge of Paul to Timothy, “I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom, PREACH THE WORD.” And, assuredly, great is our hope here; for in the same place, within the same compass of influence, there is and can be after all nothing so potent in conquering the souls of men, as the voice of the living preacher of the living Word of the living God! Nothing written can match it; there never can be any substitute for preaching; this will always be the chief power of the Church as it goes forth into the world, “terrible as an army with banners,” mighty to conquer.

But the pulpit reaches only a fraction of every community; and that only ordinarily once or twice a week—generally much less, while the journalistic press is almost omnipresent; it finds its way into almost every house and abides by the hearth, in the family room and in the most secret chamber, day and night, all the year; it has become not a guest but a perpetual dweller in the house; it is ever present in its influence. The newspaper and the periodical magazine have become a want and desire of every family; and with an amazing prolific activity, with a wonderful rivalry, in every possible form and attractive perfection of art, the press is seeking to supply this want and gratify this desire. Here is a power never dreamed of by the most far-seeing and prophetic of the au-
Bad Newspapers and Periodicals.

cients, and scarcely yet fully appreciated by us of this day.

It is both interesting and important to notice the influence of these journals where they go. They come into our homes not as unbidden visitors; they are here because invited and sent for, because wanted; minds and hearts are open to them; they find a ready ear and a ready faith for what they tell and teach. In the quiet unguarded hours of retirement, this literary cordial bosom friend drops into the open heart, most receptive at such moments, the seeds of its lessons, to be cherished there and warmed into life and growth and fruitfulness. In the family it passes from hand to hand, and repeats its work with every heart, from the oldest to the youngest that can read or listen. The faith in the newspaper and magazine of the family is wonderful. It is that reposed in an intimate, chosen friend, one that knows, like some of these friends, how with fair words and professions to distance all doubt of his perfect sincerity and his devotion to truth and right. Consider also that there is a unity of character and general purpose in these literary members of the household; whatever the topic discussed, whatever the story told, whatever the facts related, whatever the comments made, whatever the song sung, the moral impressions left are the same, and the sum and tendency of the lessons taught are to the same general end, without any dull uniformity, but with the variety of forms and means, that is so pleasing, the same influences enter the mind from all sides. This is more especially true of the great leading journals controlled by master minds. These know what they mean, work to a purpose, and reach the end designed. Moreover, as the constant dropping of water will wear away the hardest stone, so, and much more so, will the steady repetition of the same strokes of influence of the journal, day after day, week after week, month after month, however gently given, make a deep and abiding impression.

But if all this is true of maturer minds, how much more true is it of the minds of the young, the children of the family. This everyone has an opportunity of observing—how the keen appetite of children for knowledge, their undoubting faith, their reverential respect for the editor, their tender susceptibility of mind and heart, all lead them to receive quick, deep and lasting impressions from the periodical literature that circulates in the household.

This journalistic literature, as it is a representation and exponent of the actual busy life, in all its departments and phases, of a nation, becomes to the household not only the inculcator of thoughts and ideas—of permanent convictions—but also the teacher, by example and precept, of manners. Intellectual habits and moral habits, the literary and moral form and tone of language, are given to us, especially our rising generation, by the papers that enter the house. So also of religious journals. This, to the observant mind, must be a fact beyond dispute.

Does it not follow, then, from all this, that the question as to these
literary visitors of our homes should be one of no common interest to us, and that the greatest care should be exercised with reference to them? In the providence of God without any doubt, a great power for good or ill has arisen among the nations; this power will hold its sure dominion over society, will work its way into every nook and corner of the earth. Let us see to it, that, as far as in our power lies, it work only good and no evil.

That the newspaper press, especially the political, is to a very great extent, shamefully and deeply demoralized, is also too fearfully true. We speak not now of the doctrines taught, but more especially of the manners of the press. The persistent, revolting disregard of truth in the newspaper contests between parties and men; the low, vulgar abuse; the base, repulsive slang; the general degradation of morality and language; and we might add, the spirit of deep hate and distrust among men which these demoralized and conscienceless newspapers are pouring like a flood over our land, must work and have wrought a terribly evil work in the minds and hearts and habits of men. That there are throughout every civilized land honorable exceptions to this rule, we rejoice to know; such there always must be, for all is not evil on the earth nor in the hearts of men;—much that is good and pure and trustworthy, is everywhere to be found. We could mention some eminent instances of such exceptions among the higher class of papers, where truth, honor and good manners are not lost sight of.

What are we as individuals, for ourselves, and above all for our families, to do in this matter? For myself, I would not allow one of these bad papers, whatever its intellectual or literary ability, to enter into my household. I would forbid entrance to any political journal that would teach destructive, immoral political doctrines and manners—"to despise and subvert government, to speak evil of dignities," contrary to the express teachings of the law of God. I would not give shelter to such as taught man to hate, distrust or despise his fellow men; that would inculcate falsehood and deceit, and things base and degrading in thought and speech. "Evil communications corrupt good habits," in this as in other directions, indeed very preeminently in this.

I would deal in the same way with religious papers. Such as "corrupt good habits and manners," externally and internally, by allowing and cultivating rudeness in thought and speech towards men, such as the charity, manliness and "courtesy" of Christian ethics totally forbid; such as sow the seeds of distrust and ill will among brethren, and towards others; such as are not willing, nor, by habit, capable of doing honorable and generous justice towards others differing from them; such as these—whatever they may claim and aim to teach as to Christian truth, should have no place in a Christian home, where "purity of speech that cannot be condemned," "charity that thinketh no evil," "peace and good will," high-minded "courtesy," and generally, truth, and "the fruits of the
Bad Newspapers and Periodicals.

But another and more special point in this article is, to call attention to a class of newspapers and magazines against which, for the highest reasons, we as Christians ought to be on our special guard. The time was when the Christian people of this land had but little, if anything, to fear from the journalistic press of America, as to any designed, direct evil influence against the truths of the Bible, as accepted by the evangelical world. It is not so now; the presence of a destructive anti-Biblical tendency is becoming daily more manifest and alarming in the newspaper press of our country. There are now a number of public journals, dailies, weeklies, monthlies and quarterlies, political and literary—leaving out, of course, those avowedly infidel—whose religious tendency is positively, though it may be and generally is, covertly, hostile to the old and true faith of God's Word. If an editor has decided views on the subject of religion and the Bible, whatever these views are, they will, by a resistless law of mental and moral force, reveal themselves in and give color to his thoughts, and the more decided and positive the man's nature is, the more this will be the case. A loose, low-rationalistic, unbelieving, destructive position relative to the Bible is becoming more and more a controlling, ever-working, all-underlying element in many of our ablest journals. There are some that claim to be political, and in no definite way, religious, papers, against whom this charge is to be made. I had occasion some years ago, to call attention publicly to the case of one of the ablest, most wide-spread and influential political papers of our land—an influence, too, in many respects highly deserved, whose religious tendency was constant and persistent—ever the same, and most pernicious. It manifested itself especially and most decidedly in the review of books, which always occupies a large space in that paper. In the frequent and always lengthy and elaborate reviews of religious books, the uniform, steady tendency was against the true faith of the Bible, and in favor of "liberal," unbelieving, rationalistic views. I read this paper for many years, and read it with interest—but for the space of ten years or more, I saw no exception to this rule of its course on religion. Its reviewers of religious books were all free-thinkers. Its bold and fearless, often very unpopular, advocacy of the rights of man, gave this journal an immense influence; but on the tide of this influence its fatal poison of unbelief was carried in this covert way to the homes and into the hearts of thousands. In many a home I have, to my sorrow, seen this fatal influence doing its sad work. What the course of that paper now is, I know not; but fear rather than hope. When my children began to read, I was constrained to banish it from my house; it was unsafe to expose them to the insidious irreligious instruction there found. I was not of the opinion of a preacher brother, who had acquired such extravagant notions of unbiased freedom for all, that he felt it his duty to put Tom Paine's Age of Reason and other similar things
into the hands of his children, that they might see both sides of the question for themselves.

A notable instance of another such a paper, has just been brought before the public in a very prominent way—it is that of the N. Y. Independent. No observant mind could have failed to see the obvious direction of that able journal long since, on the subject of the Bible. It is a politico-religious, or religious political paper—which of the two is the most suitable appellation, it is unnecessary now to inquire. Its religious spirit—and a strong one it is, not negative, but positive, as it is in everything, is thoroughly freethinking, a negation of all the fundamental, positive facts and truths of the Christian religion. It is extremely rationalistic. Besides its well-known, very talented and earnest public editor, whose own religious views are all in the most decided way in that direction, and who has thrown off all restraints in this respect, there is in the rear, quietly at the business helm, Mr. Oliver Johnson, a man of marked ability, deep, earnest convictions, a very decided and unwearied propagandist, as every man of his type must be—who from his quiet, secret place can give large direction, in an unostentatious, unobvious way, to the general tone of the paper. Now Mr. Johnson is widely known, as an out-and-out free thinking infidel, as regards the Bible. Years ago, at the conventions of the people whose organ he then edited, and once at the very place of its publication, besides the incessant open and covert fling at the Bible, it was no uncommon thing to introduce resolutions placing the Bible with the Koran, the Shas- ter and the Vedas, and declaring them all alike unworthy of our faith.

A public statement has been made by several of the most prominent and worthy ministers of the Congregational churches, declaring that the managers of the Independent had repeatedly promised that it would be a sound religious paper and not false to the faith of the Bible; this promise was made to secure and hold its subscribers among the Congregationalists; but this pledge has again and again been broken—in fact never kept. These ministers, by no means men of narrow religious views, but rather the contrary, are now constrained to declare to the world the true character of this journal and to withdraw their countenance from it.

To destroy the Scriptural doctrine of sin—the exceeding "sinfulness of sin," and make it a mere misfortune and infantile weakness, to be forborne with and to be gradually outgrown; to deny the plenary inspiration of the Bible, the need, the fact, and efficacy of the atonement, the God-hood of Jesus Christ, the miracles of the Bible—this is the sin and steady course of these papers to which we refer. To let in the fatal spirit of unbelief at any one of the places in in the catalogue just given—we care not which, is alone utterly fatal to the faith and religion of Christ. And there is no more finally successful and permanent way to do this, than by the steady, constantly repeated, quiet blows, given in every form by these journals, the end, and beyond all doubt the purpose of which is, to
undermine the old and true faith in Jesus Christ, that rests on a childlike acceptance in its simple truth, of the Word of God in the Bible.

It is not the object of this article to suggest a censorship over Christian men and families, as to what they shall read, forcing them to give an account of their books and papers, and to pass sentence on them for reading this or that book; this would be very extreme folly. But words of warning and admonition, it is certain, are needed on this subject. The bad influence of this bad literature is evident in too many Christian homes. Once loosen in the minds of men—especially the young—the foundation of a true faith, by the persistent, skillful, crafty, insinuating process adopted in this literature, and prayers and tears may never restore it again.

There is no design here to make a special attack on the papers referred to in this article; they are only noticed as examples, and because of their prominence and high character. It may become proper to notice others, by name, hereafter.

C. L. L.

**ETERNITY.**

This momentous word is contained but once in our version of the Scriptures. For some reason or other, the translators thought it best to render the original and its equivalent by some other word in our language. "Forever," "forever and ever," "evermore," "everlasting" and "eternal," are found on the sacred page, but "Eternity" only in Isaiah, 57:15. This fact, however, does not render it less important to us. We are so indissolubly connected with it, that we should feel the deepest interest in it, though it were not found in the Bible at all. True, we cannot comprehend it, but that should not keep it from our thoughts. It is certainly a subject respecting which we may think, if not satisfactorily, at least to some purpose, and if so, we should think much about it; we should endeavor to learn as much as we can concerning it.

But what do we understand by Eternity? Various definitions have been given to it. The schoolmen, who were noted for their subtle reasoning, said it was "punctum stetis," "a fixed point," "an infinite instant," or "an ever-abiding present." The ingenious Cowley alluded to this, when, in his description of heaven, he wrote:

"Nothing is there to come and nothing past,
But an eternal now does always last.

For my own part, however, I cannot attach any distinct ideas to these definitions. They seem to be destitute of meaning, and, indeed, self-contradictory. To say that Eternity is "an infinite instant," "an ever-abiding present," or "an eternal now," is, in my judgment, confounding Eternity with time, and opposing all our idea on the subject. That portion of time which is present to us, whatever we may call it, whether
now, an instant or something else, must have a beginning, and must become a past, and therefore it cannot be either infinite or eternal.

But the better class of theologians have given us a less objectionable definition. According to them, "Eternity is infinite duration, duration discharged from all limits, without beginning, without succession and without end." Figuratively, Eternity has been spoken of as a perfect ring or circle, "a line that has neither beginning nor end," a shoreless ocean, in the midst of which rises the present time as an isthmus or narrow neck of land.

Philosophers have attempted to divide Eternity into two parts, which they have called respectively, "aeternitas a parte ante," and "aeternitas a parte post," "eternity past" and "eternity future." To the former St. Paul alludes, when he speaks of "the eternal purpose" of God, or the purpose which God had from eternity; to the latter St. Peter, when he declares that glory shall be to our Lord and Savior Jesus Christ both now and forever, or during all eternity.

Referring, also, to this distinction, Prof. Stephen Alexander, of Princeton, once eloquently said, "Through the instantaneous present, as through a great gateway, the waves of eternity future will back into eternity past, and so they will roll forever." But, after all, this division is more convenient and beautiful than philosophical and rational; for if there is really an eternity past and an eternity future, then the former must have an end, and the latter a beginning, which is contrary to all our ideas of eternal duration. We can only conceive of what is past as having been once present, and if it was once present, then it is at a certain distance from us, but whatever is at a certain distance from us, be it ever so remote, cannot be eternity; and so with regard to the future, we can only conceive of it as that which will once be present, and if it is that which will once be present, then it is at a certain distance from us, be it ever so far in the future, cannot be eternity, and therefore we cannot, strictly speaking, though we may, for the sake of convenience, and on account of the weakness of language, predicate "past" and "future" of eternity. So far as God is concerned, whose thoughts are not as man's thoughts, it is certainly one and indivisible. His mind is so comprehensive that it takes in the whole of it in one thought, and hence, He needs no division, but not so with us. We are obliged to divide, sub-divide and analyze difficult subjects, that we may the better understand them. If we could grasp eternity, if we could form an adequate idea of it, there would be no need of such division, but we are utterly unable to do so, and therefore can only think of it as that which has always existed, and as that which will always exist. Although "it is an infinite, unknown something, which neither human thought can grasp, nor human language describe," yet we can positively conceive of it "as duration infinitely extended from the present moment, in two directions, as to the past add to the future." With this all the successions of time co-exist,
as they appear, and into it they enter, as they pass in their order.

Such, then, is Eternity. It is boundless duration, duration whose length we cannot possibly determine, not only because we have not figures enough, but especially because it has no end. That which is *interminable* cannot be measured, and, therefore, if we had a quintillion of quintillions of figures, more than we now have, they would avail us nothing towards computing the length of eternity. After we should have have exhausted all their power, we should still be obliged to come back to the point from which we started, and acknowledge that we can get no other idea of it than that it is *endless*.

"It rolls, and rolls, and will forever roll."

Now, in this boundless ocean, God has always existed and always will exist, and we should cherish sublime views of Him. He is no ordinary Being, is not subject to the limitations of time and space, but dwells above them, is from everlasting to everlasting, inhabits eternity with the praises thereof, and if so, we should have high, exalted thoughts of Him. Compared with Him the inhabitants of the earth are as grasshoppers, and the nations are as the drop of the bucket, or the small dust of the balance. He is so ancient, so great, so perfect, that not even the mightiest of his creatures can be likened unto Him, and if there is a being in the universe that is worthy of our highest admiration and deepest love, it is He. "Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" "The everlasting God, the Lord, the Creator of the ends of the earth." He who has always existed and will always exist, the glorious friend of the righteous, their joy and rejoicing! And ought He not hold the first place in our thoughts and affections? Ought He not to be the Alpha and Omega of all our desires and aspirations? Surely we can never think of Him too highly, never love Him too much.

Man, too, is to exist always in this immeasurable duration, and we should have no mean views of Him. Whatever may be his color, his condition, his character, he is a being made for two worlds, made to glorify God and enjoy Him in both. Two worlds are struggling to save him and to destroy him, a world within him and a world without him. And in one of two worlds he must live through all the ages. What then shall it profit him, if he should gain the whole of this world and lose his own precious soul, or what shall he give in exchange for that soul? Can anything beneath the sun furnish an equivalent? O, I am amazed when I think of what we are, whither we are going, and how we are living in view of these solemn facts! Impressed with the image of God, and created for His glory, candidates for eternity, and travelers thither at a rapid rate, we yet pass our lives in the pursuit of those living things, which not only degrade us, but which we cannot take with us into the future, and which would avail us nothing there even if we
Eternity.

could. What will wealth, honor and fame benefit us in Eternity, if they have been misapplied in time? Will not either or all only aggravate our guilt and increase our punishment? Whichever we gain here will be of no value to us, personally, in less than a century hence, if we do not employ it in the service of God, for the advancement of piety among men, and our own growth in grace and sanctification. If, blinded by worldly interests, we lose sight of the true end of our creation, if we rise not to the sublime height God designed us to occupy, we shall be of all men most miserable forever!

Time, moreover, will soon be absorbed in Eternity. What is all time, at any rate, when compared with Eternity? It is an atom of matter to the Universe! And what is the time of human life, when compared with Eternity? It is less than an atom! Scarcely is it begun before it is often ended, and even when it is longest drawn out, how short it is! Ye readers that are forty, fifty, sixty and seventy years old, tell me how does it appear to you now? Have not years that are gone banished like a shadow, a vapor or a "fast flying cloud?" And do you not feel that we spend all our years as a tale that is told—that viewed in the light of eternity, as

"A flash of lightning, a break of the wave,
We pass from life to our rest in the grave?"

How very near we all are to our eternal home! A few more years, and not one of the many who now read this journal, will be left, but we shall all be either with saints, with angels, with God in Heaven, or with the lost, with fiends, with the Devil in Hell. Should not this solemn consideration lead us so to number our days as to apply our hearts unto wisdom? And ought we not, as reasonable beings, make good use of the little time given us here to prepare for eternity?

Furthermore, Eternity convinces us of the vast importance of life. Life is of more consequence to men in general, than anything else. Regarded only in relation to this world, most men would give all they have to preserve it, but of how much greater moment does it become, when regarded in relation to the world to come? It is the only period of escape from eternal wrath, the only period of preparation for eternal glory, the only seed-time for a harvest of blessedness or woe. While

It "is at best, but a tempestuous sea,
That fast rolls onward to eternity—"

at the same time

It " is a precious boon to mortal given
Which, if well spent, will be renewed in Heaven."

But if otherwise, it must and will be continued in Hell. Once wasted, it can never be recalled, and, therefore, most foolish is he who will let it pass, any part of it, unimproved, or spend any part of it in rebellion against his God. When I think of persons thus spending it, I am reminded of that time, when they shall stand speechless before their incensed Judge, and be dismissed from his presence into the lake, which burneth forever and ever. O, if natural men would only consider, would only look
forward a little, and ask themselves where they shall spend eternity, they would be unwilling to live a moment away from their God, away from the hope of eternal happiness; but as of old, so now, they will not consider, and so they content themselves with catching at straws and pursuing shadows, at the sacrifice of the interests of their deathless souls! What folly! Yea, what wickedness! Would that all who are practicing it could be induced to abandon it, and so to pass their lives that they would be ready to give them up when the Master calls! “Time rushes,” the grave approaches, and there is no season for repentance beyond it.

Therefore, dear reader, improve well the season you now have, waste no time, but let every passing moment witness to your preparation for death and the judgment!

Eternity, also, impresses us with the solemnity of death. It is out in the light of eternity that we can say it is a solemn thing to die; for if there is no eternity in which we are to live, then it matters not how we die, but on the other hand, if there is, and if death is the gate to it, then how intensely solemn is the passage through it! What momentous consequences depend upon it! It is the outlet of one life and the beginning of another, which is to be one of rejoicing or sorrowing forevermore. It is sailing over a sea that can be crossed but once, into a land from which there is no return, and in which there is an eternal abode, amid most pleasing or most painful scenes, of scenes of happiness, or misery without end. But the manner in which this voyage is to terminate, depends upon the preparation that is made for it. Whether we shall perish or be saved, when it is completed, is to be decided before it is made; and as the time when it is to be made, is not left to our choice, but may come at any moment, ought we not to live in constant preparation? Ought we not to do everything with reference to it? Ought we not to think, speak and act as though the last moment of time to us were at the door, and eternity were just beyond? I speak as to reasonable men, decide ye what ye will do!

Rev. Andrew J. Hettrick.

SUNDAY-SCHOOL LITERATURE—BIBLE DISTRIBUTION—
SCHOOL OF THE BIBLE.

At the last annual meeting of the Missionary Co-operation, the following resolution was introduced, and, although the minutes do not say so, it is believed that it passed, and is, hence, now before the congregations of the State, or at least those represented in that meeting, for their consideration:

“Resolved, That the congregations of Christ throughout the State, be respectfully requested to instruct their delegates to the next annual meeting of this Co-operation, whether they desire the Society to do anything in the preparation of a literature
suitable for our Lord's Day Schools; and whether they desire the Society to do anything in the distribution of the Bible, either the revised or un-revised edition; and, also, whether they desire that anything should be done for the building up of a School of the Bible."

It is proper that these questions should be considered in advance of the next meeting, for they will probably be taken up at that time, and acted upon.

This resolution assumes that we have not, at this time, a literature suitable for our Lord's Day Schools; and this is known to be true by everyone who has given careful attention to the facts. We now have Sunday-School papers reaching a very satisfactory standard of excellence, and still approximating to a higher standard, if not to absolute excellence. So well has the demand for these been met, that very few persons, if any, now feel the humiliating necessity of supplying their schools from the pernicious emanations of Babylon. Nearly, if not quite, the same success has been attained in songs and music, though there is not manifest quite the same disposition to acknowledge and profit by it. We have collections of songs very well adapted to their object, and collections of songs and music for which, if we may not be proud, we should at least be thankful. With the improvement that will naturally come with a healthful demand and liberal patronage, these two departments promise to be amply supplied; and we doubt whether the Co-operation can do anything better than to use its influence to promote the broadest circulation, and the most judicious use, of such books and papers as we have.

Of books which are at all adapted for Sunday-School, or other juvenile libraries, the number is not large, nor the quality excellent. Indeed, we have few books which are well adapted to children, and faultless in their religious tendencies. Our wants in this department are very pressing, and if we would do the good to the rising generation that we should, they amount to an absolute necessity. That these wants should be promptly, fully and faithfully met, admits not of a question or a doubt.

The question arises, How shall this want be met? We answer, By private enterprise. Let the demand be so great and so earnest as to stimulate private enterprise to furnish the supply. There are many reasons why these books should be prepared, published and sold by private enterprise, which, if stated inversely, are equally good reasons why the Co-operation should not do it. If some competent man will go at the work of thoroughly examining such works as are already extant, and selecting such as are already adapted to our needs, and revising such as are mainly good, but contain more or less error, procuring, revising and publishing such manuscripts as may be at his command, giving it his constant and special attention, and make this his life-work, a degree of perfection in his work, and of success in results, may be obtained, which cannot be hoped for if the work is assigned to a committee of brethren, however good and competent, who must necessarily subordinate it to other labors;
and who would most likely regard their services as temporary, or, at most, of uncertain duration. The amount of time and money necessarily spent by the members of a committee in the conferences and consultations necessary to the harmonious and successful prosecution of this labor, would, perhaps, equal, if not exceed that expended directly in the production and publication of the books. As a general rule, a given amount of labor can be procured cheaper, and made to produce greater results, by an individual than by an association. This is true, upon the principle that less power is required to overcome the friction in simple machinery than in that of more complicated construction. It is also true that the work can be more rapidly prosecuted by an individual than by a committee. If some proper person should undertake the work, and begin it now, a nucleus might be formed before the next meeting, which would fairly promise to meet our wants at an early day. But if the work is left for the Co-operation, nothing can be done before September; and we think we are safe in saying that at least a year and a half will elapse before even a good commencement will be made.

We do not know precisely what is contemplated for the Co-operation to do in the way of Bible distribution. If the distribution of the common version is contemplated, we see nothing for the Co-operation to do, more than for its friends to use their influence to cause the people to love and revere the Bible more. The American Bible Society is more efficient than any organization we may hope for, and for the prosecution of the work which it proposes to do, little, if anything more is required. It has its own publishing houses, with ample facilities for doing the work of book making in every desirable style, and much cheaper than we could hope to do it or hire it done. With its thousands of depositories and agents, operating in almost every neighborhood in the land, nothing is left for us to do but what may be done by individual effort. We do not know just what is meant by the un revised edition. But we know of no version now in print which is not within the reach of every one who desires it; and all that seems to be necessary is for the friends of the Co-operation to use their influence to create a desire for the books, and their individual efforts to satisfy the desire when created. As to the Co-operation making, or causing to be made, a translation of the Bible, it is sufficient at this time to suggest that it is certainly wholly impracticable.

Whether a School of the Bible is, or is not, desirable, we do not propose, in this article, to discuss. This question has two sides, and much may be said in favor of such schools, and, perhaps, as much against them. But if we need them, let them be built, and controlled and supported by others, and not by the Co-operation. One very important reason why the Co-operation should be kept aloof from this kind of institution, is found in the fact that it will certainly tend to division, and consequent weakness of our now almost impotent energies. We very seriously doubt
whether, if it were practicable for the Co-operation to build such a school, it would be expedient. The tendency of the times is such that graduation in such a school will give character not otherwise merited.

A very good reason why the Co-operation should not engage in any of these enterprises, is found in the fact that its resources are not adequate to the performance of a tithe of the work already on its hands. It is now doing good work, though only a small proportion of that which needs to be done, and it would be imprudent to weaken it by the introduction of elements of discord, or to burden it with expensive enterprises, which, however good and desirable, are not essential to success in its primary and more important work.

THE CAUSE IN CHICAGO.

DEAR BROTHER KARR:—I am now in Chicago, where I have been permitted to attend the first meeting held, on Lord'sday last, and during the evenings since, in the splendid and comfortable house of worship just erected, on the corner of Indiana Avenue and Twenty-fifth Street.

This house is about fifty by ninety, with a very conveniently arranged basement, all above ground, containing a study room, a place for fuel, and ample provisions for Sunday-School, Bible Class, and for lectures and general business.

The baptistery is placed in the main audience room above, under a sliding pulpit, and directly between two well lighted and heated dressing rooms, very pleasantly arranged for the accommodation of those who have been immersed.

The chancel, or pulpit recess, is overspread with a neat octagon arch, which, together with the arch shape and ventilation in the ceiling over the audience room, prevents nearly all the confusing echo so common in rooms of that size.

The whole building is symmetrical in form, substantial in construction, and beautiful, convenient and comfortable to both audience and speaker.

It is nicely heated, by flues from furnaces located in the basement, so that no stoves are in the way in the audience room, and is lighted with gas. The lighting arrangement is most ample and splendid. In addition to the side lights projecting from the wall all around the room, chancel and robing apartments, there are three of Frink's brilliant and most splendid patent reflectors, located at proper distances from each other in the ceiling overhead, which, without the side lights, would render the room light enough to enable the reading of the finest print in any part of the room.

The floor is elegantly carpeted, and the seats all supplied with the best of elastic sponge cushions, covered with crimson damask; and it would not be difficult to make over five
hundred persons comfortable in the main room.

The pulpit is thought to be in good taste for the rest of the house, but in my judgment there is far too much of it for utility.

The organ is but a common melodeon, and even this is tolerated under protest by Brother D. P. Henderson, who is preaching for the congregation, and who is very much beloved for his works' sake, by the whole membership, and who is exerting a powerful influence for good over an extensive circle of acquaintances, both inside and out. He is justly regarded as a preacher of the Gospel of rare powers, and of true devotion to the Lord; but he needs no word of commendation from any pen, much less from mine.

The first meeting was held on Lord'sday, January 17, 1869, and was attended by a full house. Among the preachers present were Brothers L. H. Dowling, who is doing a noble work, with others, in a Mission Sunday-School on the west side, in this city; Ira Chase, formerly of Barrington, Illinois, but now the much beloved preacher for the congregation of the Lord in Mishawaka, Indiana; John T. Jones, of Jacksonville, "whose praise is in all the churches," and Enos Campbell, of Jacksonville. I rejoice in the privilege of making his acquaintance, as I find him one of the clear-headed, warm-hearted and highly efficient defenders of the old fashioned Gospel, which began to be preached in Jerusalem.

Our noble veteran brother, James Challen, of Davenport, Iowa, was also present, and by his efficient ser-

vices added much to the interest of the occasion.

Brother D. P. Henderson, whose residence is 776, Michigan Avenue, gave the first discourse, at 10:30 A. M. The sermon was excellent and appropriate, embodying chiefly an answer to the question, "What does this people believe and teach?" and occupied forty minutes.

After the discourse, the building committee made a report, and took up a collection, which, together with a small sum collected in the evening, amounted to over two thousand dollars, to apply on the indebtedness against the house.

Brother Challen gave a good discourse at 3 P. M., after which the Savior's death was celebrated and the regular weekly collection taken.

At the close of the afternoon services, I was pleased to meet in the congregation our talented brother, J. S. Sweeney, who is preaching for the prosperous congregation of disciples on Sixteenth Street, and from whom I learned that he was to leave on Tuesday of this week, for Dubuque, to engage in debate with the boastful M. S. Grant, of materialistic notoriety. The truth is in good and safe hands, when Brother Sweeney wields the Sword of the Spirit. I hope the discussion will be published in a substantial book, for it would undoubtedly contain an able defense of the truth against Materialism.

At 7:30 P. M. Brother Enos Campbell gave a most brilliant and convincing discourse, of an hour and fourteen minutes, to another full house.

Brother Challen has been induced
to remain and continue the meeting, with Brother Henderson's help, for several evenings during the week, and perhaps longer. The interest is increasing, and we may hope to hear of good results.

The three meetings on Lord's day were conducted according to a printed programme, distributed all over the room, and which contained the whole order of the proceedings, with all the hymns in full, sang by the choir and congregation.

I observed that the programme represented the congregation as the "Church of Christ, on the corner of Indiana Avenue and Twenty-fifth Street," with which name no fault could be found; but I saw, also, that the names of Henderson, Jones, Challen and Campbell were prefaced by the suspicious "Rev."

Of course, this excited my inquisitiveness as to its author, when I learned that a very excellent man, and warm hearted friend to the congregation, had, at his own expense, got the programme printed, in a beautiful and popular style, and as he told me himself, was responsible for the "Rev." and that it was permitted to go in under the protest of all the brethren to whose names it was attached.

Though the collection was encouragingly large, it still leaves an indebtedness hanging over the house of over six thousand dollars, the whole cost of which was fifteen thousand dollars, besides the lot on which it stands.

It is said to be far the cheapest and best house in the city for the expense, and as it is situated in a central and promising locality, the congregation is sanguine in the hope of liquidating the indebtedness at an early day.

The congregation numbers sixty-five members, who are active, zealous and intelligent, and are working with all their might in perfect harmony to build up the good cause in that part of the city; and there is room for but little doubt of their glorious success.

They were only organized into a congregation seven months ago, with about thirty members, and since then have been steadily increasing to their present number, and their prospects now are better than ever.

In addition to all their other heavy expenses, they have not only sent fifty dollars to the last missionary meeting of this State, but they are supporting and conducting a Sunday-School, which is quite large, considering the size of the congregation, and is interesting and increasing in size and influence.

Their weekly social meetings, in which both male and female equally participate, are refreshing, instructive and invigorating.

Their credit for piety and Christian conduct seems to be good, and the light of the glorious Gospel is shining through them into many hearts heretofore strangers and prejudiced opponents to the great and revolutionising truth our brethren are called upon to preach.

Brother D. P. Henderson has been preaching for the church ever since its organization, and, so far, he has not consented to receive a dollar's reward for his labor. Of course, he
cannot stand this much longer, but he is deserving of much praise for his untiring and voluntary labors, which have been blessed by the Lord in building up the good cause in a new locality in this great and growing city of three hundred thousand inhabitants. We shall hope and pray that he and the brethren and friends with whom he is laboring will, by the help of our Heavenly Father, succeed most gloriously in building up a large and influential congregation of disciples of our Lord, in that part of this great city, which is large enough for an hundred large and prosperous churches, without any one interfering in the least with the rights and opportunities of the others.

The old Church of Christ, which is now called in the city papers "The First Christian Church," situated on Wabash Avenue and corner of Sixteenth Street, is enjoying a higher degree of prosperity than it has before for several years. A few of its members have united with the congregation on Twenty-fifth Street, but the remaining ones have increased their efforts to build up the good cause in their vicinity, and most cheering results are following their increase of zeal. They are doing a noble work in conjunction with others, in the way of a large and prosperous Sunday-School, held at Union Park Hall on the west side. The church numbers about one hundred, and is receiving accessions to their number weekly. Brother J. S. Sweeney is now its settled preacher and shepherd, and I learn that the meetings are largely attended and increasing in influence. I felt gratified in hearing several Baptists and outsiders say that J. S. Sweeney was one of the most thrilling and eloquent pulpit orators in the city. How much this may militate against the talent of the city, I leave others to judge, but I rejoice that Brother Sweeney has an open door to accomplish so much good.

There is also a small congregation of disciples on the west side, with which I am not much acquainted. They number about forty members, have a small house of their own to meet in, do their own preaching, in the social meeting and Bible-class style, and are scarcely holding their own in numbers and influence. They send nothing for missionary labor, and are but little known.

Our excellent brother, L. L. Frisk, has also been laboring in the city, under the auspices of the Illinois Christian Missionary Co-operation, and has accomplished considerable good, by sowing the good seed of the Kingdom of Heaven among the Scandinavians; but, for the present, this mission, as far as the city is concerned, is postponed. Those of his compatriots, who were the warmest friends to the enterprise, were unable to help him financially, and the most of these have removed to the West, and the expense of securing a suitable room in a suitable place for meetings, and the tardiness with which financial help came in from the brethren, made it necessary to put off further efforts in the city until a little more time is given for the accumulation of more strength. Brother Frisk is the right man, and Chicago the right place for such a mission,
The Dying Man.

The Dying Man—A REAL SCENE.

I have just returned from the bedside of a dying man. He was not a Christian. He was importunate to have me attend him in his last moments. He had known his duty, but had not done it. His face was pale. His respiration short and interrupted. He groaned with almost every breath. His mind was in an agony. Memory mustered his sins in dreadful array before him. He felt himself to be standing on the edge of death’s precipice. A few hours more, and heart and flesh must fail him. He must try the realities of the eternal future—must see the Judge upon his throne—must enter the bowers of Paradise, or sink under the sentence of offended justice into the fires of perdition. How solemn, how thrilling was this scene! How responsible, in this case, the Christian minister! On each word he utters, the dying man hangs with a fixed attention. 0! who is sufficient for such a task? To instruct the dying saints, clothed in the spotless robes of Christian character, made white in the blood of the Lamb, is a work joyful and full of glory. But the sinner, who has spent his life in rebellion—who has given his time, his energies, his property, his all to the service of Satan—who, not until his sun is setting, and is ready to be immersed in a most horrible darkness, calls for succor—to instruct a sinner, scripturally, whose circumstances are such as these, is, perhaps, the most critical, the most difficult, if not the most dangerous

and the brethren should see to it that but a short time passes before the effort is renewed. Brother Frisk is still our Missionary among the Scandinavians, wherever we can get a hearing. All the money sent by the brethren, designed for Brother Frisk, will be faithfully and judicially expended in keeping him in the field, laboring among the Swedes, Danes and Norwegians, to bring them into the light of the glorious Gospel of Liberty and Salvation. I say this after conversing on the subject with Enos Campbell and J. T. Jones, the President and Treasurer of the Cooperation. I hope the good brethren will be liberal with the means the Lord has placed in their hands, in the support of this most praiseworthy and necessary Scandinavian mission. Send on your contributions, brethren, for this purpose, to J. T. Jones, Treasurer, Jacksonville, Illinois. The address of Brother L. L. Frisk, at present, is Le Claire, Scott County, Iowa, and he would be pleased to correspond with any individuals concerning favorable opportunities for promising labors among his countrymen; and in the meantime he will be doing all that can be done under the circumstances.

May the Lord prosper his labors, and carry the conquests of Messiah's reign far out into the enemy's country.

Your Brother in Christ,

C. W. SHERWOOD.

Chicago, Illinois, January 20, 1869.
work in which a minister of the Gospel can well be engaged.

Tremblingly we say to the dying man, the Lord is merciful, Jesus is gracious, has died for the chief of sinners; put your trust in God, be reconciled, be resigned! "Ah," says the gasping sinner, "all that is well; but Jesus hath said, 'He that believeth and is baptised, shall be saved.'" We reply, your health will not admit, you are too feeble; your breath is now too short; you might die in the act of undergoing baptism! If you are reconciled to God—if your heart has been changed—if you believe on the Lord Jesus Christ with all your heart—if you are so intensely desirous to obey, as though you would do it from the heart, did circumstances permit, perhaps God will accept the will for the deed! Perhaps! Ah! chilling, cheerless word! Can we not speak in the positive? Is there not, in God's Book, some sweet promise that will address the dying man in the language of certainty? Must he wrestle with disease and guilt and uncertainty? Must he be crushed into the very dust by these enemies, when he so much needs the rod and the staff of the Almighty to comfort and to strengthen him, in this hour of dark and hopeless extremity?

Use, then, the language of certainty! What? Can we speak where revelation leaves us in the dark! Can we cheat the dying into heaven? And those terror-stricken sinners, who stand around the bed, is there no danger that we embolden them to continue in their sins, in the hope of a death-bed conversion? In mercy to the dying, may we not exercise bitter cruelty towards those in health?

But suppose the question scripturally settled, that God does pardon, amid the anguish of dying, the unbaptised person who is reconciled, still, how difficult must it be for a dying man to assure himself, under these circumstances, that he is reconciled to God? How many sick-bed converts, who, in anticipation of a speedy death, have made to God the most solemn vows, and expressed reconciliation to His will, have become, so soon as health returned, more wicked than ever they had been before? Had they died, their friends would have believed that they had found a mansion in the skies. But it was fright, not conversion; a convulsive effort to keep out of hell, and not the love of God!

Indeed, no man can tell whether or not his religion is genuine, who has not submitted it to the test of this world's trials. If, like gold, it passes through the fire, and is only the purer and the brighter, we may feel assured that it is a religion that heaven will approve, and will be a passport to eternal glory in the day when Jesus shall make up his jewels.

What then is the conclusion of the whole matter? Now, while it is called to-day, let sinners obey the Gospel! The night of death cometh, when no man can work, and when a death-bed may be too late. Why peril soul and heaven?

A. RAINES.

Eminence, Kentucky, January 30, 1869.
This novel and suggestive caption may sound rather queer for "Young America," for this age of improvement in science and literature—for this age of steam and lightning—yet, perhaps, in some things, we ought to "go slow," even in this age, and at the risk of being called "old fogies."

When I was a lad I had a venerable uncle, who was very fond of hunting through the woods with rifle and dog, for squirrels, turkeys, deer, &c. He was frequently at my father's, and, through him, I became passionately fond of the sport. Many a pleasant hour of my boyish life, each with rifle in hand, did we spend together, rambling o'er my native hills. This, to me, if not a feast of reason, was a flow of soul, for I entered into it with all the ardor and impetuosity of my nature. A very noticeable feature of this joyous pastime was, that I out-traveled my uncle, which circumstance gave him no little trouble, and occasionally he would call out, "Not too fast, Doctor." (He used to call me Doctor, not that I was one, only that I was named from somebody that was.) I was nervous and impatient, and soon again I would be in advance, and then again would I hear, "Slow, Doc., slow!" At first, I could not understand it, then I thought, He is old and I am young. But I soon learned that "going slow" was a very necessary part to be observed to secure the greatest success, for my uncle would find game that I had passed unobserved—not because he had better eyes; he had not as good—not because he was more intent; I was more eager than he—but it was because he went at a pace that gave him ample time to scan every tree and bough, every copse and jungle, so that, if any game was there, he found it.

He exhibited wisdom, also, in the selection of his hunting ground. In my thoughtless simplicity, I supposed we might hunt near the village. "Not so," he would say, "these grounds have been hunted to death," and he would take me far back into the groves and wooded hills of the country, where squirrels lived in almost every tree. Here we made a grand success. But what of all this? you ask. Wait a moment. "Go slow."

The Missionary and Christian Cooperation Societies are sending agents over the States, to visit the churches and educate them to regular, systematic Gospel benevolence, in order to augment the advance of the Master's cause. Now, this is laudable; and no one, I presume, who has given this matter much thought, but thinks we ought to be doing a great deal more in this direction than is being done—and that we might do a great deal more with the force already employed.

These agents travel too fast and visit old hunting grounds too much. I would say, to these traveling agents, who are soliciting funds to extend the Redeemer's Kingdom over the earth, and cause the blazing light of
Go Slow.

the Gospel of Jesus (to shine in the hearts of those who are in the region of death, “go slow,” and do not think that the dollars obtained for this work will be in the ratio of the miles traveled, especially when you go by steam.

Here is about the way you get at it: You start out on your Heaven-given mission on some great thoroughfare, your soul aglow with love, and fed upon flattering hopes of success. You call upon the churches along the line; return by another highway, calling on the churches as above; and after an absence of six weeks you turn into your own home, half inclined to murmur, “the brethren are selfish and have but little of that liberal spirit of the Gospel.” They said “they were poor,” it is true, but that is every miser’s excuse to keep from giving.

Stay, my dear brother, “go slow.” It is true that selfish men, and men in love with the deceitful riches, make numberless excuses to keep from doing their duty. But has it not occurred to you that the churches situated on the railroads are being called upon constantly for aid? Now, it is simply certain, that to meet all these calls, and bear the burdens of the church at home, makes it, to most of our churches, somewhat onerous. I am persuaded, therefore, that the excuse, “We are too poor to give,” is sometimes made in truth and justice.

To my certain knowledge, some of these congregations are straining every nerve to make the cause stand at home. They are giving, nobly giving, all they are able to give; yet solicitors visit these congregations, and insist on having a pull at them, contrary to the will of the Elders, who know, or ought to know, that such a step is unwise, and that it only tends to weaken the cause where it should be strengthened. “But,” you say, “no danger of their giving too much.” I think likely this is true. But is it right to ask the churches on the railroads to bear all the missionary and charitable burden of the church, while those in the interior are not permitted to share in its burdens or its rewards? Allow me to suggest that you “go slow.” Start out, say from Springfield, east on the T. W. & W. R. & stop at Howlitt, visit the church near that place. Your business done, go next to Buffalo. Stop here, get off of the railroad, get a horse and buggy and go to the church at Wolf Creek; return and go to Mechanicsburg on the other side; now return the horse and buggy, get on the railroad and go to Iliopolis; from here a horse and buggy will take you to Lakefork; return, the same horse and buggy will take you to Mt. Auburn, and you can return by Bethel, and so on, visiting all the churches contiguous to your line of travel. Don’t think you must ride on the railroad all the time. “Make haste slowly.”

This plan will secure two objects greatly to be desired. 1st. It will educate these remote churches with reference to contributing their substance to the Lord’s cause. They need it. 2d. The agent will secure more money, in a given length of time in the new fields than on the old hunting grounds.

When our brethren are able to
A Word of Comfort.

27

give, and have been educated to know that it is their duty, they give, as a general thing, liberally; but congregations object to being bored to death by these solicitations, and then be called misers.

These agents have done and are doing a noble work—and I thank God for it. I only wish them to do more, to visit all the churches in a given district, and not a part only. We want a universal system of Gospel benevolence to prevail. We want the Kingdom of Heaven to advance and spread far and wide, until all can have the happy privilege of being safely housed within the ample pavilion of the Great God. We want the children of light to give of their unrighteous mammon, in a way so as to secure the friendship of those who will receive them into everlasting habitations. And for these reasons we desire our agents to visit these remote churches, and teach them to bless the world.

P. D. VERMILLION.

A WORD OF COMFORT.

Lift up your eyes, lonely, sighing, laboring, struggling pilgrim, and behold the glory of your everlasting inheritance. The Lord, your God, has not called you to the sacrifice, temptations and strivings of a Christian’s life without placing before you an object of unspeakable value and interest to impel your desires and cheer your soul. You have in prospect eternal redemption. Your final deliverance will be most glorious indeed. Here clouds and darkness, gloom and doubt, fear and anguish often brood over your feeble spirit, but it is only for a moment, and then comes your hour of triumph and your long unbroken rest. “Weeping may endure for a night, but joy,” from heaven—unending, perfect joy—“cometh in the morning.” You shall exchange your weakness for strength, your groans for songs of joy, your labor for a splendid re-
your thoughts by day, nor drive refreshing sleep from your couch by night. No longer shall wasting disease lay you prostrate in helpless weakness, and drag you down to the loathsome grave. No more shall your spirit be riven with anguish at the cry of the loved ones in sorrow, nor will you ever again suffer pain of heart because a friend has turned from you or a relative has disgraced you. Then shall you no more fear famine or want for yourself or those connected with you in life, for "bread shall be given you" in abundance, and "water that shall not fail." Then shall you no longer fear the chilling damps of evening, nor the burning heats of noonday; the stern rigors of boisterous winter, or the parching of the summer's killing drought. No more shall you be caused to grieve in contemplation of objects of misery meeting your eyes on every side. You shall be one of those favored ones who shall eternally delight themselves in "the abundance of peace," and shall no more be appalled at the confused and blood-chilling cry from the fearful battle-field; nor shall you be terrified at the sight of garments rolled in blood.

Then shall righteousness and truth spring forth forever before all the redeemed ones. No longer shall your purified spirit be vexed with the filthy conversation of the wicked, nor will you be compelled to listen in sorrow to the blasphemies of those who despise their Maker. No longer shall the humble disciple of the Redeemer mourn the personal absence of his beloved One, or sigh and long for His speedy coming; for "the Lamb" shall "dwell among them," and graciously "feed them and lead them unto fountains of living water." Oh, what blessed society will the Christian then associate with! God, Christ, Angels, Patriarchs, Prophets, Apostles, Martyrs, dear brethren and sisters with whom we have prayed and sang, and labored, and suffered, rejoiced, and with all the redeemed saints in general. And this blessed state of society shall never change! Hail, glorious state! Hail, world of triumph! Welcome eternal rest! May the Lord speed that blessed deliverance, and the delightful rest and the inexpressible joys which follow.

"0, blessed day; 0, glorious hope, my soul rejoices at the thought,
When in that holy, happy land, we'll take no more the parting hand."

C. W. SHERWOOD.

ENGLISH CATHEDRALS AND CLERGY.

Dr. Alford, the Dean of Canterbury, has recently declared that the whole cathedral system of England is falling between two incompatible theories: the first, that they are to be great centers of life to the diocese; the second, that they are to be places of dignified repose for men who have deserved well of the church. The latter has been for generations the theory acted upon. Their vast revenues are now generally devoted to
maintaining the luxury and comfort of a perhaps worthy, but probably moribund, ecclesiastic, who is prevented by age from doing anything, and so lies in state, as it were, and dies by degrees before the mouldering altar; while all around is a needy clergy who can only give their left hand to parish work, the right being absorbed in the work of keeping the wolf from the parsonage door. Pitiably, indeed, are many of the poor country clergy of England. Under the cathedral walls they and their families are often in want; nay, they starve intellectually, too, in sight of the often unused library and leisure of their Bishop's palace, and are the easy prey of Ritualism or any other superstition. The cathedral is thus a center of isolation and jealousy; so that Dean Alford "must with pain confess that eleven years' experience has not removed, but has rather strengthened, the impression of former days, that the present influence, as a whole, of a great cathedral in a town is rather for evil than for good." One thing is certain; in this day, when the English people are entering into the political and intellectual heritages so long withheld from them, any institution that cannot undergo the general transformation and adapt itself to the new age, will have at its doors a sterner spirit than that of Cromwell, when he melted and coined the silver images of the apostles, so that they might leave an idle altar to "go about, like their Master, doing good." M. D. Conway, in Harper's Magazine.

CORRESPONDENCE.

LETTER FROM BRO. RAINES.

MINNISCOA, KY., February 1, 1869.

BROTHER: — Having at this time a little leisure, and remembering that I have, several times, been requested to write for your paper, I have concluded to make a beginning—a small beginning, it is true—in the direction of compliance with your request. And I am the more especially prompted to do this, from the consideration that throughout the West and Northwest I have many old brethren, some of whom embraced Christianity under my ministry, who would like to know whether I still live, and how it goes with me "in this present evil world." To all such I would say that the Lord has been ever good, and is still good to me. Having passed the age allotted for man, my health is still excellent. I can preach as much as in my younger days, and, I think, with as little fatigue; but whether with the same ability, it would be at least modest for me to say that, perhaps, of that question I am not a competent judge. It makes but little odds, however, how we get through this world, if we make it a stepping stone to a better, and secure a place in our Heavenly Father's house of many mansions, where our hearts should be, and where our treasures are, if we are heirs of the unfading inheritance.

I have been a preacher in this reformation for upwards of forty years, and ought, by this time, to have pretty thoroughly tested the foundations of our hope. The Bible, I think I can say with great certainty, is true; and if true, or rather being true, the grand principles advocated by those called reformers are just as certainly true as the Bible. This faith has been, not suffer-
Correspondence.

...ing diminution, but rather on the increase through the whole past rugged, barbarous and perilous pilgrimage of my Christian life; and I pray and hope that it will increase to the end. We are not straitened in Christ, nor in the Apostles, but if at all, in our own bowels. There is truth enough and grace enough to carry every faithful Christian through a conqueror, and more than a conqueror; to put a crown upon his head and palms in his hands, and a song of victory in his mouth—to make him a being and a priest—to make him a ruler over many things—to judge the world, to judge angels—to inherit an infinite weight of glory. "Blessed are they who do His commandments, for they shall have right to the tree of life, and shall enter through the gates into the City."

The danger, dear brother, if danger there be, is not in our theory, but in our practice. At this point my fears congregate. Those who have read my "Warnings," in the Christian Review know what I think of our practice. "I fear lest a promise being left us of entering into His rest, any of us should come short." "If we call on the name of the Father, who judgeth according to every man's work, we ought to pass the time of our sojourn here in peace." Yes, according to Paul, "even in fear and trembling." Our working time and sorrowing time, our suffering time, in this world, cannot be long, and beyond the Jordan our possessions lie. Let us go up and inherit the goodly land. "And God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away. "Behold," says God, "I make all things new."

Brother, may we be there to see and to enjoy! Grace, mercy and peace.

A. RAINES.

YOUNG PREACHERS.

J. W. KARR.—Dear Brother: I am acquainted with three young preachers of the ancient Gospel, whose characters are unspotted by the world—who have a good common education, good medium preaching ability, deep devotion to the cause of Christ, no hobbies to ride, but plain, convincing common-sense preachers of the pure Gospel, both in the pulpit and out of it.

If any congregation of the Lord wish to employ such workmen, they may address the undersigned, whose assistance will be forthcoming, free and welcome.

A moderate support for small families is all that will be expected for the first year.

Your Brother in Christ,

C. W. SHERWOOD.

Sycamore, De Kalb County, Illinois.

CENTRALIA, ILL., February 8, 1869.

BRO. KARR: Our meeting in Clayton has closed at last. The whole number added was seventy. Of these about fifty were immersed. The brethren at Clayton are making an effort to get Bro. P. D. Vermilion, of Decatur, to preach for them, and I think they will probably succeed. He is a good man, and a sound and faithful preacher of the Word, and they will do well to get him.

Yours, in the Faith,

DUDLEY DOWNS.

EL PASO, ILL., February 11, 1869.

BRO. KARR: Our meeting at Litchfield closed on last Monday night, resulting in eighty-seven additions to the church. Truly that has been a cheering work. I am now at home in very poor health, but hope that rest will restore me, and that I will soon be in the field again.

Affectionately your Brother in Christ.

R. B. ROBERTS.

BLOOMINGTON, ILL., February 1, 1869.

BRO. KARR: Our meeting here closed last night, with nineteen additions to the church—eight by primary obedience, eight by letter and three reclaimed. Having failed to get help from abroad, we did our own preaching, trusting in the Lord for the desired increase.

Truly your Brother,

LEROY SKELTON.
EDITOR’S TABLE.

Bro. P. V.—Classic Baptism, by James W. Dale, is a somewhat pretentious work, and, one, we opine, of no mean ability. We have not given it such an examination as to warrant us in speaking of its merits or demerits. Think it will pay you or any other preacher who wants to examine both sides, to get it. S. C. Griggs & Co., Chicago, can give you the price and furnish the book.

Bro. W. C. Paynter goes to Litchfield to locate and preach the Word. Correspondents should address him there. He is a man of integrity, energy and ability. Let him have a warm reception and hearty co-operation in his new field of labor.

Bro. W. S. Patterson has changed his location from Frankfort, Kentucky, to Oshawa, Ontario.

Bro. J. B. McCorkle, of Washington, is about to locate in Eureka. We do not know particulars, nor his future intentions. He continues to preach the Word with ability and success.

As we go to press a meeting is still in progress in Eureka, having already resulted in about sixty accessions to the church, ranging all the way from the gray haired fathers and mothers, to the children of tender years, just old enough to hear the truth, believe it, and obey it. Brother Hayden and Brother Everest are doing the preaching, and doing it well.

Bro. Downe has not, as some seem to suppose, resigned his position as the Corresponding Secretary of the Missionary Co-operation. He is still actively engaged in the duties of the position, and expects to continue until the annual meeting. Nor has he left the Herald, but will write for it and transact business for it as heretofore. Affliction in his family, resulting in the death of one of his children, has somewhat retarded his work, but our readers may expect to hear from him, from time to time, both with tongue and pen.

FRATERNAL, NOT PATERNAL.—We propose to regard Christians with fraternal esteem, but the types make us say paternal. The reader will please make the correction—eight lines from the bottom of the fourth page of this number.

An article has recently appeared in the Eureka College Vidette, to which some think we ought to give some attention. We do not wish to answer an article which we cannot publish, and from a hasty glance at this article, in a borrowed paper—the Rev. gentlemen who control the Vidette have not deigned to favor us with a copy—our conclusion is that we shall not blot the pages of the Herald with it. When they copy our article, and attempt an answer worthy of the college they represent, or the religion they profess, they may expect to hear from us.

We invite attention to the improved appearance of the Herald. Our readers may expect it to be uniformly well printed in the future. This number contains a few errors, owing to the fact that it was put in type by one unused to our chirography, which is difficult for a stranger to read. Most of the matter has gone to press without our seeing the proof-sheets, and though they were read by a good proof-reader, a few errors have been passed for the reason above given, and for the additional reason that he is not familiar with our terminology.

We are late, very late, getting started with this volume. We are now issuing about every three weeks, and expect to continue to do so until we come promptly to time.

Please remit.—We commence with this number to send out bills to all our subscribers, whether they owe us or not. As we have not uniformly acknowledged the receipt of money, it is thought best to take this course, so that each one may know how their accounts stand. Those whose time is not yet out, will observe that their accounts
are receipted and signed, and the account will notify them when their time expires. Those whose time is out will observe that the account is filled out, but not receipted nor signed. We know that many who want the paper feel unable to remit the amount promptly. To such we would say, We need the money very much. Those who wish receipts by letter will be accommodated, if they will request it, and enclose a three cent stamp to pay postage.

Don't Spoil It.—If you do not wish to take the Herald any longer, enclose it in a wrapper and return it to us in good order. Do not write on it, for this renders it valueless to us. Those who are indebted to us are expected to pay up arrears, if they wish to discontinue. Only a few cents, you say? True, but more cents than we are able to lose—cents enough to enable us to send a few copies to some one who does want it, but is unable to pay us for it. We expect the greater number of our old subscribers to go with us another year. A very few have ordered it stopped, but so few that we feel warranted in sending it to all others whose names are now on our books.

Discussion.—Bro. A. I. Hobbs, of Des Moines, Iowa, has laid on our table a neatly printed and well bound book, of about two hundred and fifty pages, containing a discussion between himself and W. W. King, Universalist. Of those who die in willful disobedience to the Gospel of Christ King affirms endless happiness, and Hobbs affirms endless punishment. The book may be obtained of Brother Hobbs. Price $1.25. A more extended notice will appear when we have time to examine the work, which we had not seen till to-day.

The Little Monitor Series, just issued by R. W. Carroll & Co., Cincinnati. The series is made up of six handsome volumes, all from the pen of our excellent sister M. M. B. Goodwin, so well and favorably known to most of our readers as the able editor and successful publisher of the Ladies' Christian Monitor. Her name is a sufficient guarantee that no serpent is coiled within the fresh leaves of these books, ready to discharge its poison within the susceptible mind of the little readers. The series contains about four hundred pages. The volumes are beautifully and uniformly bound in purple muslin, and are printed and bound in a style alike desirable to the purchaser and creditable to the publishers. The series is well adapted to the Sunday School and the family. Price three dollars for the set.

Interlinear Translation of the Sacred Scriptures.—Dr. Leonard Tafel, of Philadelphia, has in preparation a translation of the Old and New Testament Scriptures, for the use of students of the Bible, especially such as wish to make themselves thoroughly acquainted with the original language in which it was written, which he proposes to publish with the above title. He proposes above each word of the Hebrew, Chaldea and Greek, to place an English equivalent, which will render the fundamental meaning and grammatical function in such a manner as to enable any one familiar with English grammar to analyze every sentence of the foreign language; and, also, to give the derivative signification of words, whenever this is deemed necessary, with grammatical and other notes illustrative of the more difficult expressions and passages. Notes of accent and pronunciation will be given, to enable the reader to pronounce correctly. If the author meets and fills the expectations excited by his prospectus, and which seem to be justified by the specimens of his text and translation, and of notes, which we have examined, he will make an invaluable addition to Biblical literature. We hail with delight the appearance of every work which enables the Bible student who is only an English scholar, to approach nearer to the original fountain, and drink in the spirit of the Living Word as it came from the tongues and pens of inspirations. The work is to be published by subscription. Those who wish further particulars may address the publisher for prospectus and specimen pages.

Other Literary Notices will appear as fast as we can get time to prepare them.
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THE CHRISTIAN QUARTERLY.
Managing Editor.—W. T. MOORE, Cincinnati.
Associate Editors.—W. E. Pendleton, Isaac B. Beetle,
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Buchanan, Michigan.
I AM a poor parson; perhaps I might as well have said, a poor man, a parson, for self-depreciation in my profession is hardly my purpose; but it is quite possible the epithet is right as it stands, since I consider my services very well repaid with £70 a year and a cottage to live in. But then I think the value of money, after all, depends a great deal more on whence you get it than on the current price of gold bars at the Bank of England; and that I am not singular in my belief, let me remind you there was One who thought the widow's mite a costlier gift than all the wealth the rich man poured into the treasury. My people are a very poor people, most of them cottagers and laborers in the small village of L—, in H—shire Forest. But since they are all poorer than I, it is touching to me to reflect that they are so anxious to supply all my wants. Mine is an unendowed parish, and my income depends on the voluntary offerings from Sunday to Sunday of a poor people, who are yet cheerfully liberal. I often fear lest I prove a burden to their slender means. At any rate, I am very well content with my lot; for I have a good bit of garden-ground that keeps me and my three motherless children in vegetables; and we are thankful that God's ground brings forth plentifully, and that so his gifts supplement his children's. Why, when I think of the proportion my few poor people's individual contributions toward my stipend bears to their slender means, I am rejoiced to feel that I have a congregation more liberal, if more poor, than many an incumbent of a wealthy and numerous church, who gets his thousand a-year. Yet I would not exchange lots with him.

My little red-brick church—quaint and plain in its old fashion, with an interior decorated with nothing more ornamental than whitewash—is situated in the most lovely spot you can picture. Shut in amid quiet forest-trees, their mellow shadows wave and flit across my face in the reading-desk as I lead the simple devotions of
the village; the chirpings of birds, and the pleasant hum of insect life, all coming in upon the fresh breeze through the open door to mingle with the worship, while from the latticed windows I can look out upon a long, undulating expanse of soft, billowy trees that fades and melts into the far blue of the dipping horizon, where the heavens seem to brood over the earth.

I am afraid you will agree with me, and think me a very poor parson indeed, and overpaid, too, for wandering from my subject like this, when I profess to tell you about our village choir. The fact is, what I have to say is so simple that, unless you know something of my life and surroundings, it can hardly impress you with the same kind of interest it has for me. If you did not know I lived among birds and all the sweet voices of the country, you would scarcely credit how harsh and discordant were the rude notes of our rustic choir, after the perfect harmonies of nature's music in the forest. Our singing was the one blot in our Sunday's service. It was not bad so much as execrable. It grew so fearful at last, as actually to make me "creep" whenever I came to the Psalms, and to make me shudder when I gave out a hymn.

Our little church has no galleries, except the little jutting bay behind the pulpit, like a wooden cistern, to contain the music. It never has contained the music yet. How I have wished it had! Our musical corps, at the time of which I write, consisted of a clarionet player whose performance baffles description, a miserable flute and a base viol, that severally tootle-tootled and rasped in discordant emulation of drowning each other. If they could have done so mutually, and the tank not run over, it would have been no loss to the cause of harmony. Joined to these, two women, with masculine voices, and a feeble little man, with a very effeminate base, executed (in the antical-punishment sense of "murdered") a series of floriate repeat tunes of the "Calcutta" sort, Sunday after Sunday, with surprising and apparently impromptu choruses after each verse. My singers were of the class who seem to think that the greatest musical triumph is to reach the upper G sharp; while they translated a command to sing in unison into the most deafening din of which the human larynx is capable. And when I persisted in reading the Psalms, instead of allowing them to be chanted by the nasal choir with a band accompaniment, they basely retaliated with an anthem inserted in that part of the service reserved for "choirs and places where they sing." The impression continually conveyed to my mind as I stood in my pulpit, before the sermon, listening to singing spouted in an inharmonious gush above me, was that of being pumped on, for it came down on the back of my head in a flood.

As it was, it threw much cold water on my preaching, of which, candidly speaking, I was getting ashamed; for my sermons, though very plain and simple, depend a good deal for force and clearness on my state of mind at the time of their delivery.

To get rid of bad musicians in a
church, even when a palpable public nuisance, is not so easy a matter as one might think. In fact, I know many better clergymen than I, who put up with weekly excruciation rather than attempt it. In our old-fashioned congregation, the singers seemed to have sung themselves into the belief that they were the real conductors of the service, to whom the parson stood in the light of a hired adjunct to assist in developing their views. I don't know how others would do in such a case. I know how I did. Remonstrance being unavailing, and treated with the indifference due to one whom they conceived to be an enemy of music, I could see my way to nothing but conspiracy. I conspired.

I took counsel with an intelligent young parishioner, whose great natural appreciative taste for music was, unfortunately, at that time supported by very little practical acquaintance with the art. Mr. Jarman is our village factotum. His little shop, with barely room to turn round in, is at once a chemist's, grocer's, haberdasher's, stationer's, general ironmongery, toy shop, tobacco warehouse and photographic studio. He is registrar of births, deaths and marriages, and postmaster, and he would, no doubt, be collector of income-tax, but for the fact that there is no income-tax at all to collect at L——.

Mr. Jarman, I knew, had saved a few pounds against his approaching marriage—for we have long ago settled the question so gravely discussed in the Times about the possibility of getting married on £300 a year—a sum which would be looked upon with us as sufficient, in connection with garden ground, to settle all the marriageable couples in our village at a given time—say four. Mr. Jarman at once resolved, in spite of my protests to intrench on his nest-egg, even if it deferred his wedding for a month or two, and to set up a small harmonium. I tried to dissuade him from the sacrifice, but his Polly joined her entreaties to his, and, indeed, declared that she wouldn't have John Jarman till he not only bought this harmonium, but could play it.

Now, when the harmonium came down there was a regular to-do in L——. No sooner did John begin to practice it, than every one seemed intuitively to be aware of what was intended; for we know in country life pretty well every thing that goes on in our own little confined world. The villagers all appeared to feel that we were going to try and cut out the "musicianers," as they called them; but the awe in which they were held on the one hand, and the sincere affection of the people for me on the other, prevented the slightest outward manifestation of taking part with either side. They resolved to sit themselves down, as it were, to see how the battle would go, though many of them did not scruple openly to avow their opinion, "that pa'son would have his work cut out if he tried to oversee the musicianers." The "musicianers," on their part boldly stated their intention to show fight. They had sung and played "these twenty year," and no objection made; "if so be" objection there were, why not have found it out before? They would sing, please
God, another twenty year, "in spite of pa'son and all." They expressed an unalterable determination to do all the usual singing during next Sunday's service, besides an extra anthem at the close of the sermon, to testify their independence.

You must not suppose there was any real bitterness in our dispute, for the recalcitrant base-viol himself, who was the ambassador of the rest, delivered his message with the greatest good humor, and not without smiles, (though his intentions were unshaken,) and accompanied by a present of "flowers" tied up in his handkerchief for the "pa'son."

Saturday night came, but with it the "musicianers" changed their tactics. "If pa'son could do without they, let 'un try and see what sort of a fist he could make at it by himself, he and Mr. John." Having argued themselves into the belief that they were a necessity, and that "pa'son" would soon have to ask them to conduct the service again, they determined to strike at the last moment, and leave us in the lurch before we were prepared to fill their places.

The news spread through the village like wildfire, and at least half-a-dozen people came to tell me, "If you please, sir, the musicianers have struck, and what shall we do to-morrow?"

Really, I did n't at first know what we were going to do; but after a consultation with my lieutenant-general, John Jarman, we made up our minds to move our heavy artillery to the scene of action. To drop metaphor, we got the harmonium up to the church—to resume it, John set to work at the bellows with an indomi-

table courage and perseverance, resolved to blow up every obstacle, and sat up half the night practicing the handling of his piece. It was certainly with two fingers only that he could handle it, though his proficiency entitled him to very considerable praise, considering the short time of his practice, notwithstanding the envious flute, who slyly overheard Mr. Jarman's performance at the church-door, was heard to declare in an exceedingly audible whisper, that "he did n't think much, for his part, of music that was blowed out of a box with fingers."

However, when Sunday morning came, I was early at the church, and waiting in the porch for the people. I remained till all had assembled, and I saw that the "musicianers" had fortified themselves in a body six strong, and were awaiting their triumph with the conscious dignity of success. They smiled compassionately when I addressed the people.

"My good friends—I have a few words to say before entering the church. We have desired, as most of you know, to take some steps toward an improved, because simpler, style of singing. It would be ungrateful to commence such steps without a testimony to the valuable services of those who have conducted our musical worship for the past twenty years, which I now cordially offer in your name and mine, whilst on a more fitting occasion, before the week is out, I hope to be enabled, with your help, to requite those services in a more substantial manner. As we have been called, rather unexpectedly, to take our first step before
we are quite ready, I must ask your forbearance as well as your help, as Mr. Jarman has only been able to learn one chant and one tune, we shall have to repeat the same chant throughout the service.” (Here the double base made a gesture of deep commiseration.) “But,” I continued, “as you will find they are simple melodies, you can all sing with all your hearts after a little practice, I don’t think you will regret it—especially if you try to sing.”

We then went into the church, and when the place came where we sing the “Venite,” John Jarman played over his chant with two fingers—it was a simple Gregorian, the plainest we could find. The first verse John and I sang by ourselves, lustily—likewise the second. At the third a voice here and there chimed in at intervals. But no sooner did the people find out it was a sort of thing they could sing themselves, in place of chants that had been left to the “musicianers,” than they all began to find voice of song, and joined in, more or less harshly and out of tune, perhaps, as must needs be with voices so long unused. But they sang, and that was something new, and by the time we had got all through the psalm, they were evidently pleased at their own success.

When at last we came to repeat the same chant to the “Te Deum,” they all broke out heartily and with a will. And the simple 7's tune to Milton’s hymn, before the sermon, “Let us with a gladsome mind,” they mastered, after a verse or two, and sang bravely.

By evening John had learned a new tune and a fresh chant, and I was agreeably surprised at our renewed success, and so were the people themselves, and so were the base-viol and tooting flute and wonderful clarionet, as likewise the Hallelujah singers, excepting the adverb “agreeably” as applied to these last; for they lugubriously told me they supposed I should not want them any more, though for their parts they didn’t think these new-fangled notions would answer. “It’s the novelty, ye see, sir; but when that’s wore away, you’ll be glad to get us back again; but we s’pose you won’t want us any more for the present.”

Not in the tank, I told them, though I should be very glad of their services to co-operate with the singing by and by. The clarionet player was much cut up, and it was as much as I could do to persuade him that no personal insult to his performance was intended. He said he had heard a good many wonderful performers in his day, but for his part he would back himself for two hours’ hard blowing against any man living. I agreed with him, not merely to soothe his feelings—I believed him. He afterward joined a volunteer band, in which he blows to this day. As for the poor base-viol, he took it so much to heart, that on the following Monday he absented himself from his work, and, I regret to say, was found, toward evening, helplessly reclining on his instrument in an advanced state of inebriation. However, during the week we had a meeting, at which it was unanimously resolved to present the “musicianers” with a testimonial in recognition of past and
Our Church Choir.

valued services! and whilst my children engrossed five several complimentary addresses on cartridge paper, our carpenter made some astonishingly ornamented frames, and we publicly presented them to their several recipients, who to this day point with pride to the tokens of appreciation of their efforts when the singing was "something like" at L——. But John Jarman's was the greatest hit; for he persuaded them all to sit in the cistern and have their portraits taken gratuitously, in a group, with base-viol, flute and clarionet complete, and gave to each of them a copy handsomely framed and glazed. In fact, for a fortnight the "musicianers" were more popular in L—— than at any previous time in their career, which was such a balm to their feelings that they felt quite reconciled to the change.

But, meantime, John was working very hard at the singing. He devoted two evenings a week to training the best voices in the village school; and when it is considered that he had to train himself for the work, it was a very considerable tax on his time. I can hardly reckon my own services in the matter, though I worked incessantly with Mr. Jarman; for he was so earnest in the work, and took it up with such a will, that I was quite content to bear a subordinate part, and to leave him the credit of his toil. But the result, though it took a long time to bring it about, was very encouraging. In six months we had a dozen clear, bell-like children's voices trained to lead the people, not to supersede them. These, being supported by two bases, a tenor and an alto, and well practiced with the church after the week-night services, before long began to realize my idol of church music—the hearty and harmonious intercourse of every voice in praise to its God. Our selection of chants and tunes is but small, of course the simplest and easiest kind, and gathered from many books. The motive that guided the selection was merely a desire to collect some of the plainest and most familiar tunes, which confine as nearly as possible the singing of one word to one note, after the manner of the grand old cantus firmus or "plain song" of Gregory; for which reason we use many Gregorian melodies. We do not add many new tunes, desiring rather to have homely, familiar ones in which all can join.

Our singing, being very plain and unostentatious, might disappoint the expectations of some, but could not offend the purest taste. The clearness of the children's voices, and the distinctness and correctness of their pronunciation, which John has taken so much pains to secure, has a great charm for me, while there is the great practical advantage that boys' voices are never flat, and that children are teachable. It is true that their voices soon go, and other boys have to be trained to take their places; but John can always turn out fresh and promising pupils from the raw material. Indeed, it is hard to say who delights most in the music lessons, the boys or John himself; for it is a matter of emulation with them to be one of his picked twelve (a number he never exceeds) to sing at the
church, and he has invariably plenty of candidates for the office.

A generous summer visitor, pleased with our simple service of song, has now presented us with an organ, which John Jarman plays very creditably, to the great improvement of the quality of our musical service, while his wife, Polly, (for he is married now,) sings alto in a very sweet and unaffected manner. As we try to utilize gifts and talents of all sorts, we have managed to find something even for the base-viol to do. He blows the organ with the most stolid solemnity imaginable. Yet, while I have great hope that the fact of taking a subordinate position has taught him a lesson of humility of character, and that other influences have conspired to bring about a beneficial change in his manner of life as well as in his profession, there's a good deal of the old feeling of self-indispensability in the old man yet. He considers himself quite as necessary to the singing as of old, and would be very much hurt if he really fancied his part in our Sunday service was one whit inferior to that of the organist. I tell him how many members in one body unite to form the perfection of its working, and, conceding the point that John Jarman could never get through the hymns without his assistance at the bellows, I get him reluctantly to confess that his singular ability at working the handle would never be properly appreciated but for the very excellent way in which John utilizes his blowing. Still, I believe, if he were hard pressed, he would insist that he blows the music into the organ, while John has nothing to do but to let it out.

People's Magazine.

ENQUIRIES ANSWERED.

A MINISTER of another denomination, whose name we for the present withhold, writing us from Tennessee on the 20th ultimo, says:

"An old number of the Christian Sun accidentally fell into my hands recently, with which I am much pleased. * * * * * If you are still publishing the paper, send me a copy, and if you will send a minister to this country to proclaim the principles standing at the head of your editorial columns, he may build up your cause, or rather the cause of Christ in this section.

There would, however, be one diffi-

ulty in your way here. There is a sect here, known as "Campbellites," sometimes called "Disciples," and often "Christians," and whenever the body which you represent is referred to, the people all cry out "Campbellites." I presume you are not affiliated with this sect, and in order to be sure of it, venture to ask you the following questions:

1. Do you require applicants for membership to be immersed before they are received into the fellowship of the church?

2. Do you affiliate with those who are called Campbellites, and are they
Enquiries Answered.

the same as your church? * * * Do you grant the liberty of conscience in reference to the mode of baptism? Do you believe in experimental religion and the necessity of a change of heart before baptism? An early answer will greatly oblige me.”

REPLY.

We publish this extract from the letter of our new correspondent with pleasure, and with Christian candor answer the enquiries of our brother.

1. We are in no way affiliated with the Disciples, better known in many places as Campbellites.

2. Applicants for membership in our church are not required to be immersed before being received into the fellowship of the church. Sprinkling, pouring and immersion are all recognized in our organization.

All the members of our churches are left free to choose their own mode of baptism, according as they may believe the Bible teaches. A majority of our body have embraced immersion as the proper mode, not by constraint but of choice; but those immersed always receive the ordinance, after being received into the fellowship of the church, and after they have given evidence that their sins have been remitted, and never for the remission of sins. Thus our brother will see that all enjoy the right of private judgment and the liberty of conscience on this subject.

We are firm believers in experimental religion, and in the operation of the Holy Spirit upon the heart in regeneration. We believe in revivals in the church, and labor to get sinners to exercise repentance toward God and faith in our Lord Jesus Christ, as essential to conversion and regeneration.

We have forwarded to our enquiring friend, through the mail, a copy of our Declaration of Principles, Government and Directory for Worship, which will give him all the information he desires, and will show him that we are in no way allied with the Disciples, and that we do not hold their peculiar views in reference to the work of the Holy Spirit and water baptism.

The foregoing we clip from the columns of the Christian Sun, published in Suffolk, Virginia, in the interest of the Christian denomination. The tone and temper of the Sun is gentle and conciliatory, and the object which he desires to accomplish is praiseworthy and holy, but we would respectfully submit that he had as well attempt to fix an arrow in the disc of the great center of light, as to unite the Christians who are upon the earth—scattered throughout the thousand and one branches of the church (so called)—on a platform which is not in its very element Divine!!

The Sun, and the sect of which he is the organ, present no such platform. But in lieu thereof tender to “enquirers” the “Declaration of Principles, Government and Directory for Worship”—a little book which is as purely a human device as the creed, confession or discipline of any other denomination in all the land. For more than half a century
this denomination has been battling for its plea, in itself praiseworthy, but so incumbered with humanisms that it must result in failure.

In the latter part of the past century, we think, the means of reference we have not at hand, O'Kelly, a reformer by nature, became impatient of the restraints of the old discipline of the Methodist church and struck out for freedom. The denomination of which the Sun is the organ is the result of his reformation. His motives were pure, and the end he had in view commendable, but other means than those divinely authorized were employed, strange fires, unauthorized by the Testament, were kindled on the altars—and after a struggle of seventy years the "Christian denomination" is still, comparatively, weak and feeble in numbers.

The Sun is explicit in his statement "We are in no way affiliated with the Disciples, better known in many places as Campellites." With an excess of charity, begetting a latitudinarian construction of the divine oracles, which encircles every protestant sect, and sanctifies affiliation with them, no fold of that much abused mantle is permitted to enwrap the hideous form of the Disciples of Christ! Well, the Disciples seek not affiliation, save in the way that is divinely prescribed.

Twenty-five years after O'Kelly declared his independence of old-fashioned Methodism, a few earnest, honest, God-fearing and God-honored Disciples of Christ, initiated the great Reformation of the nineteenth century. What has that Reformation already accomplished? It has arrested the attention of the world to that cardinal feature of pure Christianity, the all-sufficiency of the word of God, as the rule of faith and practice! It has taught sectarians that there is power in that word to bind Christians together more strongly than any articles by ingenuity or wit of man devised! It has demonstrated the truth that the church of Christ planted on, and adhering to, the divine foundation, will maintain, unbroken, the unity of the faith, whilst they may differ in a thousand opinions! It has met brazen and scoffing infidelity on its own ground, and wrung from its brow the defiant wreath which it had scoffingly and insultingly placed there! It has torn the mask from vaunting Romanism, and revealed to the world the rottenness and corruption that lie within its whitened battlements! It has gathered together a mighty host of the redeemed of the Lord, which numbers this day not less than five hundred thousand, and who will compare favorably—we speak it not boastfully—in all the elements of true Christian enterprise and piety, with any of the sects in the land! It is dotting the land with educational institutions, in which the word of God, as it came pure from divine and inspired lips, is faithfully inculcated! It has extended its influence to others, and every breeze comes freighted, even from the far off isles of the sea, with glad tidings of its triumphs over sin and suffering and sorrow! Its banner is inscribed with the seven divine unities, and its grand rallying cry is "the union of Christians on the one foundation, in
order to the conversion of the world!"

Tens of thousands of individuals have come out from the sects in response to this Heaven-inspired call, and re-dedicated themselves to the Christ—and the cry is still they come! Whole churches have come over to take their position on the immovable foundation, and rejoice in the liberty of the Gospel of Christ.

Sectarianism, Protestant and Roman, arrayed itself against this Reformation from the beginning, with a relentless opposition, which has never abated! Hostile sects have coalesced for a season, that with a combined opposition, in serried ranks, they might check the heresy; but still it has marched on, and gathered strength at each successive step to the front!

All of this, and more, much more, has been accomplished under the guiding influence of the spirit of the Living God, as that spirit speaks in His holy oracles, and animates the hearts of his covenanted people.

Here are the two pictures; will the Sun look upon that and then upon this?

"We have forwarded, says the Sun, to our enquiring friend, through the mail, a copy of our Declaration of Principles, Government and Directory for worship, which will give him all the information he desires, and will show him that we are in no way allied with the Disciples, and that we do not hold their peculiar (?) views in reference to the work of the Holy Spirit and water baptism."

The New Testament alone contains the peculiar views of the Disciples, but the little book referred to contains the peculiar views of the "Christian Denomination." Unless there is some mystical, obscure interpretation of the little book, of which we are profoundly ignorant, we cannot resist the conclusion that it inculcates doctrine which does not harmonize with the clear, unambiguous teaching of the New Testament. It not only adds to but it takes from the word of God! Which shall be accepted as authoritative, the creed of the Disciples—the word of God,—or the creed of the "Christian Denomination," the little book, the word of man? On which can the children of God unite, in harmony with the prayer of the Son of God, the creed of the Disciples, or the creed of the "Christian Denomination"—the Divine platform or the human? Will the Sun answer?

We pass by, for the present, the covert insinuation that the Disciples of Christ are unsound on the subjects of the Holy Spirit and baptism. Tried in the courts of orthodoxy, so called, and by the rules which human wisdom have invented, they are unsound, but measured by the divine standard, they meet its requisitions precisely, and are the only religious body on the earth who contend earnestly for the faith as it was formerly delivered to the saints.
That is a strange grant of "liberty of conscience" which allows a man to set aside God's positive law of baptism, and substitute sprinkling or pouring therefor, and still recognize him as a "Christian." Baptism is Greek; translated into English it is immersion, or its equivalent—never sprinkling or pouring. If the Sun and his allies have a divine warrant for changing the ordinance, we shall succumb. If they have, will they show it? If they have it not, will they cease to fight against the law of God and the people of God?

Christian Examiner.

CONGREGATIONAL SINGING.

The topic here announced is frequently noticed in the religious press. It is obviously gaining in popular favor, as a feature of Sabbath worship. Church choirs are fast losing their power and their charm. It is becoming better understood among religious people, that the religious opera, of whatever grade or style, is quite distinct from religious worship—as distinct as amusement from devotion, or carnal pleasure from true piety. It is simply a shame that "blindness hath happened to Israel" so long and so generally on this subject, and that religious people must needs be taught by such an one as Burns, and others of the ungodly, that

"The tickled ears no heavenly raptures raise,  
No unison have they with our Creator’s praise."

The managers of operas, and other similar places of amusement, have a better understanding of their own affairs. They never make the absurd mistake of putting devotion in the place of amusement. They never introduce Old Hundred, or a prayer, or the communion service, as a part of a worldly entertainment. "In their generation, they are wiser than—rather, not so foolish as—the children of light." They set out to amuse the people, and keep steadily to their purpose. But behold religious people, met expressly and solely—if their professions are to be believed—for the worship of Almighty God!—Behold them, in the midst of it, and as a part of it, resorting to little artifices for the amusement of men! They appear to see no difference between listening and praising, between impressions on the heart, and expressions from the heart, between the raptures of him who is borne aloft by the power of a pleasant voice and skillful playing on an instrument, and the raptures of him who, under an unseen, unheard inspiration, "makes melody in his heart unto the Lord." That a block of wood, however shapen, is not the Almighty, they can understand. But that carnal amusement is not the soul’s devotion to God, they fail to perceive! It is both shocking and ridiculous. Little boys and girls in the gallery are forbidden to amuse themselves with whispering and play, lest they disturb the pious amusement of their parents in the "dress circle," while attending
Congregational Singing.

to the pious pranks of the choir and the organ!

Thank God, "from the beginning it was not so." Even before the greatest of ancient temples was erected, the poet-king of Israel directed, "Let all the people praise thee, O God; yea, let all the people praise thee." * * * * The early Christians, in their "upper chambers," in their "dens and caves of the earth," sang hymns to Christ, without aid or proxy by a choir. The stately Miles Standish was as far from "doing" the singing as the fighting of the early Puritans in this country — although he conducted both. The precentor in the staid and serious Scotch Church does not "do," but simply leads the praises of their hallowed sanctuaries. It has been reserved for the jubilant progressives of this progressive age, to hush the voices of the pious in God's house, and to introduce in their place hired performers—those who shall sing to the people, not with them—and whose music shall be pleasant to men, instead of "well pleasing to God." Under the sweetly unctious plea that good church music will draw people within the sound of the Gospel, the real purpose is subserved, of paying off church debts, and of supplementing the too feeble attractions of the pulpit. The unbelieving masses look on and are instructed by the sight. They see to their satisfaction that religion is a sham, that the real business on hand is a Sabbath entertainment; and "we pays our money, and we takes our choice," say they; they choose some other mode of Sabbath entertainment, not baptized with the name of worship; and hence the slender respect of the masses for the religion of Jesus—hence the noticeable absence from our sanctuaries of that very class of people that once thronged to hear the Son of God preach—and hence the vacant seats in God's temples, while the gates of unhallowed Sabbath pleasures are everywhere crowded.

We are fast learning that in the pulpit, not so much a giant intellect as a ready utterance—not so much profound scholarship and theology, as an aptness to teach, and skill in wielding weapons of truth, are the necessary means and conditions of reaching the masses of the people. There a Spurgeon, here a Beecher, and everywhere many others, are affording us illustrations of those features of pulpit address which attract and hold the unbelieving world.

Let us apply similar principles to the music of the sanctuary. People love to sing. Aside from its effects on their welfare, it affords them the purest pleasure. Proclaim abroad to them that you desire them to come and join and assist you in holy song, and they will meet you in vast crowds.

In some congregations within the knowledge of the writer—as in that of Rev. Dr. Duryea, in Brooklyn—congregational singing already forms a very pleasing and attractive feature of their worship. Happily, in this instance, the mistake is not made—too often it is—that congregational singing means uncultivated singing—an inharmonious jargon of discord-
WHO ARE THE JUDGES IN CASES OF DISCIPLINE?

Two answers are given to this interesting question by brethren equally honest and desirous for the truth.

These two answers are so different that they amount to a contradiction, and therefore cannot both be right. Both may possibly be wrong; but it is generally admitted by those interested in the subject, that one or the other answer is correct. It is our purpose, if we can, to find out which is correct.

There are several important points in which both parties agree; and these need only be stated, not discussed.

It is best to reduce the existing differences to as small a compass as possible, and then to examine that which remains, in the true spirit of Christian investigation, like good-natured brothers in search for the naked truth.

1st. It is agreed that offenses will come.

2d. That some offenses must be adjudicated by some tribunal.

3d. That that tribunal should entertain an equitable and lawful prosecution and defense of the offense litigated.

4th. That the tribunal must be the judge of the law in order to decide whether the subject matter of the charge is unlawful.

5th. That the tribunal must be the judge of the competency and honesty of the testimony, in order to decide whether or not the charge preferred is substantial.

6th. That the Church should be the judge of the law and evidence in all litigated cases of discipline.

So far, at least, there is a general agreement among those who are trying to take the Word of the Lord for their rule of faith and guide to practice. But they disagree in the following propositions:

1st. One class of good brethren affirm that the whole Church in any given place, both individually and collectively, should resolve themselves into a committee of the whole, and sit in judgment and judge the law and evidence, and pronounce the verdict and penalty.

2d. The other class deny this in part, and affirm that the Church should sit in judgment and adjudicate offenses by their chosen representatives and functionaries in the persons of the elders or bishops of the Church.

Here are two affirmatives, and each one is also a negative to the other, and both cannot be right.
There is an agreement in six points, and a disagreement in one; and this one I understand to be clearly indicated in the two propositions here given.

The last one we believe to be the true one, and will undertake to defend it.

Our first effort will be to show that the first proposition is inconsistent with the word of the Lord, and therefore not true. Our first witness on the stand will be the Apostle Paul, in 1 Cor., 6, 6: "Dare any of you having a matter against another go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels, how much more the things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so that there is not a wise man among you, no, not one, that shall be able to judge between his brethren?"

Now, if the Church collectively sits in judgment in their own proper persons, without any representatives or functionaries, then is each and every member of the Church,—male and female, old and young, least esteemed and most esteemed,—made an actual judge of the law and evidence pertaining to the case adjudicated. Observe: there are some in the Church least esteemed, and the witness testified that it is a shame to sit such individuals to judge. It is, therefore, inconsistent with the word of the Lord to sit the whole Church to judge collectively, individually, in matters of Christian litigation.

Our conclusion is that whoever advocates the propriety of the whole Church sitting in judgment, advocates what Paul calls a shame, because all the members cannot sit in judgment without including those who "are least esteemed," and the witness deposes that to sit such in judgment is a "shame" on the Church.

But again, the witness testifies that those who sit in judgment should be wise men. "Is there not a wise man among you who shall be able to judge between his brethren?"

It is self-evident that the wisdom referred to should be wisdom adapted to a seat of judicature, and this involves the necessity of the presence of those qualifications necessary to make the man or men competent judges of the law and evidence. If the judge was not a competent judge of the law he could not decide certainly whether the act committed was or was not in violation of the law. An act charged may be sustained by good testimony, and yet the act itself may or may not be a violation of the law of the Lord; so a judge should be wise enough to know the law, that he may be able to decide what acts are lawful and what are not.

And if the man seated to judge was not a competent judge of evidence, he would not be able to decide whether the deed charged was certainly committed or not. All testimony is liable to be set aside or modified by objections based on impeachment, or irrelevancy, or incompetency, or dishonesty.
The judge should be wise enough to know, and to know how to apply the equitable rules of evidence, so that he may reject the spurious, receive the genuine and discover whether the act charged was certainly committed or not.

Now, there are some in the church who are not wise enough to know the law, still less to be competent judges of the law and of the equitable rules governing the competency and honesty of testimony.

Paul, our witness, deposes most emphatically against such unwise persons sitting in judgment between their brethren.

But if each and every member of the Church sit in judgment, as the first proposition affirms they should, then these unwise individuals are necessarily included; they therefore should be excused from the seats of judicature until they become wiser; but if they are thus excused, then the whole congregation, collectively and individually, does not sit in the judgment and judge in matters of Church litigation.

The inevitable result to which we are again driven is, that to sit those who are not wise men in the judgment is in violation of the law of the Lord,—to sit the whole congregation in judgment is to sit some there who are not "wise men," and therefore to sit the whole congregation in judgment, including those who are not wise enough to be judges of the law and evidence, is inconsistent with the Word of the Lord.

In the Church, as in the State, all lawful citizens are "highly esteemed" enough and "wise" enough to vote for and elect men who are qualified to judge, and the demands of justice and good government can be carried out by the civil or religious community by their chosen representatives much better than by general mass meetings.

In fact, a general mass meeting cannot transact business "decently and in order" without investing some individuals with greater prerogatives than others, and it is a mark of divine wisdom that the law of the Lord has required the congregation of the Lord to "look out from among them" men who are not "least esteemed"—men who are "wise men," fitted to rule, to "judge between their brethren," and that the Lord should say "let him that ruleth rule with diligence"—all of which is perfectly harmonious with my proposition that the Church should adjudicate offenses by their chosen representatives and functionaries in the persons of the Elders of the Church, and not in the style of a general mass meeting.

More anon.

Your Brother in Christ,

C. W. SHERWOOD.

REMARKS.

The question of discipline is one of such importance that we should be willing to give it not only a very fair but also a very full investigation. We are, then, more than willing to afford space, not only for all that Brother Sherwood has said, but for much more, if he desires to say it, on this subject. His good heart and good judgment, as well as his careful study of the word of God and his extensive experience and observation, en-
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title him to a patient and careful hearing.

He mentions six important points in which, he says, both parties agree. If, as we opine, he meant to use the word tribunal where he has used "church," in his sixth proposition, then, with some verbal alterations, we agree with him in his six propositions, and the whole discussion is upon the single question, What is that tribunal, or of whom is it composed? If his sixth proposition is as he intended to write it, then we are agreed, and there is between us no room for discussion; for it is precisely in consonance with the law as given by the Savior in the eighteenth of Matthew.

I do not like the language of the first proposition which he lays down for me to affirm. There is too much of it. I prefer to say that, "Cases of discipline should be investigated and decided by the congregation;" or, to adapt it to his six preceding propositions, that the church is the tribunal. I do not like his phrase "the whole church;" for it gives room for caviling and special pleading. When we say "the church" in this connection we mean precisely what we suppose others mean when they say that "elders are selected by the church," or that the church has employed a preacher, or resolved to build a meeting-house. Do they mean "the whole church?" If so, what is to be done if the weakest saint in the church is at home sick, or gone upon a journey, or "has bought five yoke of oxen and must needs go and prove them," or from any other cause, is kept away? Can "the church" not act in the absence of a single member? or if "the church" should see fit—every member in his place in the meeting-house—to select some modest brother to fill the elder's office, his modesty preventing him from selecting himself, or his want of confidence in his own ability causing him to protest against his selection, would it still be the action of "the whole church?" Nor have we any use for the words "individually and collectively resolve themselves into a committee of the whole." We do not want the church to resolve itself into anything. Let it remain the church, and let it discharge the duties that Christ and his inspired Apostles have laid upon it. Three or five elders may resolve that they are the church!! but this by no means makes them so.

Brother Sherwood introduces a single witness upon the stand—we would rather say an oracle upon the bench—but we think that this witness, when properly understood, testifies against him and on our side. With due deference to our good brother and the many who agree with him, we think that he entirely misapprehends the meaning of the Apostle. The language of 1 Cor. vi, 4, must be understood as an absolute, imperative, unequivocal command to literally obeyed, or as an interrogative affirmation, expressive of surprise and disapprobation. It may not be wholly uninteresting nor unprofitable to give the reading of this passage as rendered in half-a-dozen different versions. We give the fourth verse, and a part of the fifth, beginning with
Who are the Judges in Cases of Discipline?

THE TRANSLATION OF WICKLIF.—1380. —“Therfor if ye han worldly domes: or-deyne ye the contemptible men that ben in the chirehe to deme. I seie to make you aschamed.”

THE VERSION OF WILLIAM TYNDALE.—1534. —“If ye have judgementes of worldly matters, take them which are despised in the congregacion, and make them judges. This I saye to youre shame.”

CRANMER’S, OR “THE GREAT BIBLE.”—1539. —“If ye have judgementes of worldly matters, take them whych are despysed in the congregacyon, and make them judges. This I saye to youre shame.”

THE GENEVA NEW TESTAMENT.—1557.—“If then ye have judgementes of worldly matters, them which are least estemed in the Churche, them I say set in judgement. This I say to your shame.”

THE ANGLO-RHEMISH TRANSLATION—1582.—“If therfore you have secular iudge-mentes: the contemptible that are in the Church, make to sit on THEM those who are least esteemed in the church. For shame to you, I say, so then there is not among you a wise man, not even one, who shall be able to decide between his brethren.”

DOUAY BIBLE.—1609. —“If therefore you have judgments of things pertaining to this world, set them to judge who are the most despised in the church. I speak to your shame.”

BIBLE UNION REVISION.—1864.—“If then you have judgments about things of this life, set them to judge who are of no esteem in the church. I speak to your shame.”

NEW EMPHATIC VERSION—B. WILSON—1864.—“If then, indeed, you should have Causes as to the things of this life, do you appoint THOSE, the LEAST ESTEEMED in the CONGREGATION? For shame to you, I say it.”

ANDERSON’S TRANSLATION.—1866.—“If, then, you have controversies pertaining to things of this life, do you set them to judge who are least esteemed in the church. I speak to your shame.”

In this collation of a dozen different versions, made at different times, covering a space of nearly five hundred years—two prominent ideas are constantly kept in view: First, The apostle is speaking of “worldly matters,” “secular judgments,” “things pertaining to this life,” and not of discipline in general. Second, What he says in the fourth verse, he says to the shame of the church at Corinth; or, as Wicklif has it, he says it to make them ashamed.

Here is a dilemma from which Brother Sherwood, and those with him on this question, cannot extricate themselves. If they take the language to be imperative—a command—they take all discipline out of the hands both of the church and the elders, and put it into the hands of those in the church who are least esteemed; or, they are driven to put those least esteemed into the eldership in order to make it a proper tribunal. Otherwise, if the language is taken,
as we think it was intended, as an interrogative affirmation expressive of surprise and disapprobation, and conveying a severely caustic reproof; then all the arguments that our brother has based upon it are valueless.

The fault that Paul was correcting, was that Christians went to law to settle their difficulties and not to the church; they went to civil magistrates, and not to God's kings and priests; they went to heathens, and not to their brethren.

But, we are told that "the church should sit in judgment and adjudicate offenses by their chosen representatives and functionaries in the persons of the elders or bishops of the church." I pray you have me excused! When I "sit in judgment" upon the Christian character of my brother, I must be permitted to do so in my own proper person, and not in the person of another; and when the church sits in judgment in the persons of its elders I "sit in judgment not at all—other men are sitting in judgment, I am not. The necessity of this is urged upon the assumption that not all in the church are "wise enough to know the law," nor "competent judges of the law" and of the facts. Will the advocates of this theory frankly assume that there is less wisdom in the aggregate membership of the church, including the elders, than in the elders alone? Will they do less than this, and assume that there is no more wisdom in the church than in the eldership, and hence, that the elders monopolize all the wisdom in the church? Will they do still less than this, and assume that, as a general rule, there is more wisdom in the eldership than out of it—that the three or five "good brethren" chosen, it may be, simply because they are men of so little force of character as to be incapable of doing harm, really have more wisdom than all the balance of the church? Nay, will they do even less than this, and deny that there is frequently in a congregation a single individual who is much more competent to judge the law, sift the testimony, elucidate the truth, apply the facts, fathom the difficulty, suggest the remedy, and make a righteous decision of the case, than the entire eldership? "I speak to your shame! Is it so, that there is not a wise man among you?" Why not select your wisest man whether he be an elder or not? The reader will not forget that we are meeting an argument based upon the assumed fitness of things, or, at most, an argument only one premise of which is drawn from the Scriptures, and that based upon a misapprehension of the passage. The argument syllogistically stated is: The wise men should judge between their brethren—Paul; the elders are the wise men—Sherwood; therefore the elders should judge. We admit the truth of the first premise, but deny that of the second. The wise men should judge, but the elders are not the wise men of whom Paul was speaking, as we shall proceed to show.

We now proceed to give a counter argument, to which we invite the reader's careful attention: The wise men should judge between their brethren—Paul; The saints are the wise men—Paul; therefore the saints
Paul's reasoning is: The saints are worthy to judge the world; to judge the world is as important as to judge between brethren; therefore the saints are worthy to judge between brethren. We see but one way of escape from the result of these conclusions, and that is to assume that Paul's "saints" (1 Cor. vi, 2,) were all elders; that his "we" (verse 3) meant we elders. (See 1 Cor, i, 2.)

We are told that the "unwise should be excluded from the seats of judicature until they become wiser." Paul says: The saints shall judge the world; and hence, they are (now) worthy to judge the smaller matters between brethren. He says nothing about "excluding them until they become wiser."

We are confident that this passage, when understood, strongly corroborates the position that, in the church, cases of discipline should be investigated and decided by the congregation.

"YE ARE THE LIGHT OF THE WORLD."

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."--Matt. v. 14-16.

Mr. Barnes says, in his notes on this subject: The light of the world often denotes the sun. The sun renders objects visible; shows their form, their nature, their beauties, and deformities. The term light is often applied to religious teachers. The apostles and Christian ministers, and all Christians, are lights of the world, because they, by their instructions and examples, show what God requires, what is the condition of man, what is the way of duty, peace and happiness—the way that leads to heaven. Many of the cities of Judea were placed on the summits or sides of mountains, and could be seen from afar. This was the case with Jerusalem; and it is said by Maundrell that near the place where our Savior is supposed to have delivered his sermon, there is still such a town called Saphat, anciently Bethesda. This can be seen far and near. Perhaps Jesus pointed to such a city, and told his disciples that they were like it. They were seen from far. Their actions could not be hid. The eyes of the world were upon them. They must be seen; and as this was the case, they ought to be holy, harmless, and undefiled.

"Jesus proceeded here to show them that the very reason why they were enlightened was, that others might also see the light, and be benefitted by it. When men light a candle they do not conceal the light, but place it where it will be of some use. So it is with religion. It is given that we may benefit others. It is not to be concealed, but suffered to show itself, and to shed light on a surrounding wicked world. A bushel


—Greek; a measure containing nearly a peck. It denotes anything, here, that might conceal the light.”

Mr. Scott has these observations: Christ is the true “Light of the world;” but his disciples and ministers, shining by the light of knowledge and holiness derived from him, are, in a subordinate sense, “the light of the world” also; and diffuse the truth and salvation around them, where otherwise darkness and wickedness must reign undisturbed. Their profession, character, and doctrine render them conspicuous; as a city set upon a hill, they cannot be hid; men will look at them, and make observations on all their words and actions, in order to form a judgment of their religion from what they see. Indeed, God intends that they should be thus conspicuous and observed, that they may communicate their light to all around: as we do not light a candle to conceal it, but that it may be placed conveniently to lighten the room. It is, therefore, their bounden duty, and should be their grand object, so to recommend the truth which they openly profess, by their pious and edifying conversation and behavior, that men may see their good works which flow from faith and love, and thus be induced to glorify their God and Father. For the holy examples and abundant good works of Christians soften men’s prejudices, win on them to attend to the truth, and are instrumental to their conversion, by which they glorify God, and become his worshipers and servants. This should be the aim and effect of their general conduct; though they must not do any particular action to ‘be seen of men,’ or seek their own glory in any thing. Those disciples who were intended for the apostolical office, might primarily be meant, but every minister and Christian is concerned.”

There is not, perhaps, within the New Testament a single passage of more continuous and varied application to the Christian than the one placed at the beginning of this article. It is applicable to Christians of every grade of intellect, to those in every station of life that a Christian may occupy. If a Christian man finds his way into the halls of legislation, or has placed in his hand the sceptre of civil power, he should not forget that he is still “the light of the world” in a very important sense, and that it is his duty to “let his light shine before men that they may see his good works.” Though occupying a less influential position, or exercising less authority, the humblest citizen should remember that the same responsibility rests upon him. The youth of tender years, those in the strength of manhood, and those hoary with age, each may—each should—remember and obey the injunction to “let their light shine.”

Nor is this obligation universal alone as to its application to persons, but it extends to all the varying conditions and circumstances of the same individual. The Christian preacher should be as careful to let his “light shine” in making a trade as in delivering a sermon. He should be as careful in making preparation to pay his debts as in preparing for the pulpit. His light should shine
in the training of his own household on week-days as well as in training his auditors on Sundays. The Christian farmer should "let his light shine" as brightly on the road to mill as on the way to meeting. He should never forget that his "good works" are as conspicuous and as valuable in the market places as in the meeting-house. As much "light" emanates from the act of speaking a kind word to an erring son of poverty, or doing a kind act for a stranger as from putting a dime into the contribution box.
The gift of a book worth a dollar to widow Jones' ragged, bright-eyed boy may do more for the cause of education than a hundred dollars in a college endowment fund. The addition of fifty cents a week to the wages of your hired girl may shine as brightly as the addition of fifty dollars a year to your preacher's salary. A pleasant "Go to meeting today!" shines as brightly as the putting of a ten dollar bill into the missionary box; and if it comes from a heart full of the love of God, and is followed by good advice and kind treatment, it may result in more good.

So many thoughts are suggested by the reading of this passage, and so many things may be said upon it, that this article has already attained its allotted length without attention being called to what was intended to be the central thought of the article, and which was suggested some years since by a question propounded to a preacher in the presence of the writer.

Two preachers were holding a meeting in a town where there was no congregation. A lady who had never heard a discourse from one who claimed to be only a Christian, attended—at first perhaps from curiosity, and afterwards from interest. She was naturally endowed with a fine mind, which had been well cultivated by education and association, and, better than this, with a good and an honest heart. She heard the truth candidly. At first her prejudices were disarmed, and then they were dispelled. Gradually the truth unfolded in her mind, she willingly received it, her proud heart was humbled, and she became a Christian. Seldom have we seen persons more completely happy in the possession of new-found treasure than she was. It seemed that she had really found the treasure and was willing to "sell all that she had and buy the field containing it." But, the time came for separation. She was only a visitor in the place, and must return home. Associations formed under circumstances rendering them almost as precious as life itself, must be broken off. She looked away to her home in a distant part of the State, and as she reflected that to be known there simply as a Christian with no affinity for human religious organizations was to live without religious associations, and to be branded as a heretic—her heart grew sick at the thought. We all feel the want of association; and we want something more than mere association—we want fraternal association. The great brotherhood of mankind is too large. The home circle, though by no means to be undervalued, is too small. We all demand something not supplied by
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either of these; hence, every one has his society, his fraternity, his association, his club, his circle of acquaintances, who feel not toward him as others do, and toward whom he feels not as he does toward others. Christianity is precisely adapted to man as he is,—or, rather, as it proposes to make him,—and hence this demand of our nature is more completely and more perfectly met in the church than anywhere else. No other society so fully and freely meets the fraternal demands of our nature in all the varied circumstances of life. If we are sad and disconsolate, and must tell our cares to any, we wish the sympathizing ear of a Christian brother. If the trials of life make the scalding tears to course their way down our cheeks, the tears of other Christian eyes meet and mingle with ours as others do not. If we are in need, help from Christian hands is more valued and more valuable than that from other sources. If we rejoice, it is sweet to have Christian brethren and sisters to rejoice with us.

Feeling all this, and feeling also what seemed almost her inability to stand alone, or to do any good in her prospective isolation, it was not strange that she should ask the preacher: What shall I do when I go to my home? There is no Christian church for me to unite with. Shall I unite with one of the churches there, for the sake of a religious home and religious association? Christian reader, what answer would you have given? Ours would be: Stand alone, dear sister, if need be; but stand for God, at all hazards. You are weak if you depend alone upon your own intellectual strength, but with the sword of the Spirit you can do a wonderful work. The light emitted from a single taper may seem small and weak, but the very fact that it is alone gives it a peculiar lustre. Its isolation gives it prominence. Let your light shine, single though it be. If your lamp is kept neatly and carefully trimmed and well supplied with oil, though the flame may be small it will be brilliant, and ere long some straying pilgrim may be attracted to it, and appreciating its benefits may be induced himself to become a light-bearer in the wilderness around you. Another, and still others, may be attracted by your united light, and you may thus provide yourself with a happy religious home, while if you identify yourself with another communion you will not feel at home nor be so recognized by them, but will rather feel and be treated as a boarder. He who unites himself to one of the modern sects, as effectively obscures his light as if he should literally put it under a bushel.

Let every isolated disciple, male and female, become a preacher of the word. Not every one may stand upon a platform and make speeches, but every one may in some way, if not in many ways, become a preacher. You can let the world know that you esteem the truth so much as to be unwilling to compromise it; that you prefer to be right rather than to be with the multitude. You can stand up for Jesus. You can study the word of God, and then teach it to others, and enforce your teachings by a Godly life and faultless conversation. You can scatter
tracts and books among your associates, and in many ways enlighten them. By the very tenacity with which you stick to your principles, you may attract others to an investigation of them. You can keep your light brightly burning, and the more conspicuous position it occupies the better. Do not put it under a bushel.

CORRESPONDENCE.

McLEAN COUNTY CO-OPERATION MEETING.

Owing to the state of the roads, which were well nigh impassable, there was but a small representation of the churches by their delegates. The Evangelist, Bro. James Robeson, did not arrive till Saturday night, Feb. 27th.

The delegates present were: Bro. J. Henshaw, of Upper White Oak; Bro. Coon, of Buck Creek; Bro. Wheeler and Bro. J. S. Stagner, of Blue Mound; Bro. H. G. Vandervort, of Old Town; and Bro. J. B. Alcut and Bro. J. G. Campbell, of Grassy Ridge.

The Evangelist, Bro. Robeson, presented a very interesting report, showing that he had been laboring zealously and had accomplished a very valuable work in opening the way for a rich harvest in the future. Though the number of accessions reported were not large, yet he regarded the work done none the less valuable. He had labored 56 days and had had 7 confessions. The weather had much interfered with carrying on meetings. At two points, Benjaminville and Leroy, he had stimulated the brethren and friends to the work of building a meeting-house, he thought, without fail. He had just left a very pleasant and interesting meeting at Leroy, where the Presbyterians had very courteously given him the use of their meeting-house, both their preacher and the members treating him with great kindness, and coming out to hear him preach. He had made a good impression there, and the friends there, even the Presbyterians, were anxious to have us build a good meeting-house, and would actively assist in the matter.

The members of the Co-operation present expressed their high satisfaction with the labors of their Evangelist.

The treasurer settled with him, paying him off the balance due him for his labors, and only a small sum remained in the treasury. Bro. Robeson wished to be excused from taking the field the next three months, and recommended employing Bro. H. S. Vandervort, of whose assistant labors he spoke highly. It was, however, ascertained that Bro. Vandervort could not be had.

It was then resolved that the means on hand be appropriated to continue Bro. James Robeson in the field, so far as those means would go. Bro. Robeson said, that if the brethren insisted upon his resuming the field, he would volunteer to go forward during the coming three months and himself risk the liberality of the brethren of the Co-operation to remunerate him.

The treasurer was instructed to write to the different congregations not represented at this meeting, urging them to exert themselves to raise the means to sustain Bro. Robeson in the field.

Bro. Robeson considered it greatly important immediately to follow up the labors of the past three months, which otherwise he thought would be, in a great measure, lost to the cause.
The Co-operation voted thanks to their Evangelist for his faithful labors under their employ, and also thanks to Bro. Vandervort for valuable co-operation with their Evangelist and other valuable labor in preaching the Gospel in McLean county.

Though the meeting was not largely attended, yet the exhortations of the brethren present, the preaching from different ones and the encouraging report of the Evangelist, made it a season of refreshing to those who were in attendance.

The vigor, energy and ability of our aged brother Robeson are certainly very remarkable, considering his age; and his warmth, good-heartedness, piety and white hoary head, ensure him a kindly reception wherever he goes. We would wish our last end to be like his. The brethren of McLean, we feel assured, will cheerfully raise the amount required to compensate him for his labors the coming three months. It would be a shame, if through simple neglect on the part of the congregations each to do its share, one who has so long borne the burden and heat of the day and who has greatly sacrificed pecuniarily in so doing, should be permitted to fall short of a proper compensation in a county where there are so many noble-hearted brethren, comfortably supplied with this world's goods.

The brethren adjourned to meet at Grassy Ridge on Friday evening, before the 4th Lord's day in May.

The Secretary of the Co-operation Meeting being absent, it has devolved upon me to make some report of the meeting.

J. J. MILES, Secretary pro tem.

KANSAS, ILL., March 10th, 1869.

BRO. KARR: On the 4th of this month I visited St. Mary's, a Catholic school for young ladies, located four miles west of Terre Haute, Indiana. I was met at the door of the institution by a "Sister," by whom I was shown into the reception room—the usual salutations, with the exception of a nod, being omitted on her part. I found the situation a good one for a school; retired, away from the hum and excitement of busy life, with but little from without to attract the attention, it seemed to be a little world in itself. The grounds—including the campus, orchard, vineyard, gardens, fruit and flower, cemetery, etc.—bore evident marks of good taste, told a tale of care and labor, and presented a fine appearance, considering the season.

The building is one of no mean dimensions, and to it additions are still being made. I was shown through its various departments, and throughout, from the culinary to the dormitories, perfect order, system and cleanliness prevailed. The music and drawing departments are particularly attractive. There are one hundred and forty young ladies in attendance—only eighteen of whom are Catholics—and it is unnecessary to say that the strictest discipline is enforced. Any one, not acquainted with the history of Catholicism, visiting this place, will be very favorably impressed; there is nothing to prevent it, for everything looks well, and parents know that their daughters are just as safe here (omitting the item of religious influence) as at their own homes, and in many instances greater protection is afforded.

Now, it might be well to ask this question: What is the main object of this and similar institutions? To educate the young, many will say. But is that true? Is that the main object? Certainly not to enlighten those of their own faith, for there are comparatively few of them there, just the leaven; and, besides, that man must be very stupid and exceedingly blind who does not know that ignorance is the cement that holds the huge fabric of Catholicism together to-day. Entirely remove the blind confidence of the unlearned in Roman Priests, by a liberal education, and the monster is shorn of his strength. It cannot be, then, that the education of their own people is what they are laboring to accomplish. Nor does common sense teach us that they so much desire the education of Protestants. Who is there that has but the least smattering of history that does not know that Catholicism is a gate of hell, red with the gore of a myriad martyrs, whose creaking hinges echo back
Correspondence.

The shrieks and agonies of the saints in untold thousands, and at which stands Death with his iron fingers ready to clutch and drag down to an endless night the souls of men? Do they desire this history to be read and known by all men? Certainly not. And what true course of mental culture will seek to cover up these hideous facts? We need not deceive ourselves; the less we know the better for them. What then is their object? To make converts to the Catholic faith; or, failing in this, to make apologists for them, and one or the other do the great majority, who attend their schools for any length of time, become. Many people will educate their children, and by sending them to Catholics we give them a two-fold advantage—first, removing them from Christian teachers, we entrust them to our enemies, who shape their course as suits them best, so far as they dare; and secondly, they exert a religious (?) influence over them which is not inconsiderable. Besides, he who pays his money to them is as one playing with the maddest and most poisonous viper. Is such a course safe? The conversion of every girl in this generation is the conversion of a family in the next; and who will give us in round numbers the result which will follow fifty years hence from the influence of their apologists? Is it safe for Protestants to continue their patronage? Hear a tithe of the testimony:

"Heresy and infidelity have not, and never had, and never can have, any right, as they undeniably are, contrary to the law of God."—Brownson's Quarterly, January, 1852.

"Protestantism of every form has not, and never can have, any right where Catholicity is triumphant; and, therefore, we lose the breath we expend in declaiming against bigotry and intolerance and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."—Catholic Review, Jan., 1852.

"Religious liberty is merely endured until the opposite can be carried into opposition without peril to the Catholic world."—Bishop O'Connor, of Pittsburgh.

"If the Catholics ever gain, which they surely will, an immense numerical majority, religious liberty in this country will be at an end."—Archbishop of St. Louis.

"Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain for instance, where the Catholic religion is the essential law of the land, they are punished as other crimes."—Archbishop Kendrick.

"Catholicity will one day rule America, and religious freedom will be at an end."—Bishop of St. Louis.

Christians, in the light of the above, how must we act that we may be safe living, safe dying, safe in time and safe in eternity?

N. S Haynes.

"There is utterly a fault among you."

J. W. Kahn—Dear Brother: It has been some time since I addressed the brethren through the Herald, and having a few moments of spare time, I thought I would jot down a few items for your numerous readers, with the view of posting them as to the condition of the cause in this part of the State, and of calling their attention to a few things that ought to be very closely looked after by our elders and preachers.

During the last year there were forty-nine additions at the different points where we labored. Most of them were adults and good citizens, and will make good members of the church.

I am preaching this year for the Summum and Union congregations, which are about five miles apart. The Summum congregation has a membership of one hundred and eighty. It was first organized in the year 1860, with twenty-three members, but owing to troubles incident to the war, the organization was almost destroyed between '60 and '64. In '65 we reorganized with thirty-three members, since which time we have continued to increase up to our present number. With the exception of your humble servant, we have a good set of officers, to which fact I attribute most of our success.

The Union congregation was organized
KOKOMO, IND., Feb. 2d, 1869.

BROTHER KARR: Having removed from Mattoon, Ill., to this place, I wish my HERALD sent here. With great reluctance I bade adieu to Illinois, making the change, not because I preferred to live or labor in Indiana, but rather from the force of circumstances.

My labors at Mattoon were closed at the last of December, and with an aching heart I took my leave of the brethren. I looked around upon those familiar faces, and thought of the many happy meetings we had enjoyed and the many times we had taken sweet counsel together. Many of them I had heard make the "good confession" and led into the baptismal waters, and rejoiced with them in their new found happiness. I thought of their happy homes and the pleasant hours spent there; of the Lord's Day school, with the happy faces and cheerful voices; and as these pleasant associations crowded upon me, I asked myself, How can I leave these tried and true friends and go among strangers? But it must be done, so the farewells were spoken.

Sixteen months before I had come among them an inexperienced preacher. They received me kindly. Threw the mantle of charity over my lack of experience and knowledge, and the tried and true ones stood by me to help.

Together we labored, prayed and prospered. The number grew from 100 to 165. Some of the best citizens were added, and some, too, worse than indifferent. These, however, were soon shown their proper place, outside. With such Bishops as brethren Jackson and Montgomery the church will not long suffer from this source. About twelve were withdrawn from during my stay there, and I am persuaded that nothing did the cause more permanent good. Formerly it was said "anybody can join that church." Now that class who know not repentance are slow to offer.

The Lord's Day school prospered. The prayer-meeting was a source of strength and joy to the faithful.

The brethren deserve much credit for

More anon,

J. H. BREEDEN.

SUMMIT, Illinois, March 10, 1869.
their enterprising spirit manifested in church (meeting house) improvements. The lot is now bordered with shade trees, the house nicely painted outside, and recently much money has been judiciously and tastefully expended on the interior of the building. All these improvements were made in the last year. I would recommend that brethren at other points, worshiping in rusty, dilapidated houses, make a pilgrimage to Mattoon, and take items. They have the best located and neatest and easiest speaking room in the city.

The church at Mattoon is without a preacher, and greatly needing one. A good field presents itself for a good laborer. He that undertakes it will find a happy and prosperous church; many intelligent associates, some kind critics, (most of them able to tell him when he gets off the track, and not at all backward about doing it;) many willing hands and hearts to help him in his work.

Mattoon is a rapidly growing city, meriting some notice for its intelligence and enterprise.

In finances, this church, like most others, is a little lame, and for the same reason, viz,—the more able are not so willing to give of their abundance. There are, however, some honorable exceptions. How hard it is for the wealthy to realize that the preacher is entitled to more than a scanty living for himself and family. One thing, however, may be relied upon. They will pay all they promise. The preacher knows how much this is worth. May the Lord bless them.

E. L. FRAZIES.

Tazewell County, Ili, March 13, '69.

DEAR BRO. KARR: Editors, it is believed, like news items, and preachers, it is thought, like to furnish them. Moreover, congregations, sometimes, like to appear as the subjects of them. Please, then, let your HERALD herald forth to your several readers the following:

In the latter part of December, '68, and in the fore part of January, '69, the brethren of Egypt of this county held a meeting of about twenty days, resulting in over forty additions to the congregation and the giving of fuller, and, in the opinion of some, a higher spiritual life to the membership. It will be seen that this meeting was held through the holidays, (a time regarded by many as very unfavorable for making religious impressions,) and as is usual in the holidays, the fiddler was there and domesticated himself, as it was said, in the community, expecting to reap a rich harvest. But the young folks and the old folks, generally, preferred the sweet melting strains of redeeming love, to the strains of the fiddle, so the fiddler was disappointed, and perhaps others also, for one young lady was heard to say, "I wish the preacher would go home, for we can have no dancing while he stays." Let me say to my young friends, there is something which will give you more of life, and make you happier far, even in youth, than dancing. Shall I whisper, softly whisper in your ear, what that something is, It is Christianity. An intelligent christian is the highest possible type of humanity.

It may be added as an item of interest in connection with the history of this congregation, that ten years ago it had a beginning; that once or twice since it has been accounted dead; yet, through the ever living principles of the gospel, it still lives, and is now, apparently, moving rapidly on to a prominent place among the first congregations in the county. May these brethren never falter.

Again: The brethren at Quiver, Mason county, have had a meeting in the latter part of January, with six additions. There had been two added a short time before. The congregation here has had more to afflict it, and to retard its progress, than almost any other known to me. They have, however, for about a year and a half past, had, one-fourth of the time, the valuable services of one of our most distinguished preachers, viz., Bro. Low, formerly of Washington, under whose labors they have been able to advance somewhat. But they have just suffered (I write it in sorrow) a great misfortune in the death of one of
their Elders, Bro. Wm. Atwater. He was a man of extraordinary fidelity in all the relations of life. His devotion was full and never-ceasing. But you will, no doubt, in a few days, receive a full obituary notice of this somewhat remarkable man. May the Lord help his bereft family and the church to bear their loss.

Again: The brethren at East-bend, Champaign county, Illinois, held a meeting in the month of February, of about twenty days, resulting in some thirty-one additions. It is seldom, if ever, the people in attending meeting encounter so much of darkness and of storm and of mud as they did here. Almost any other people would have abandoned the meeting before the end of one week. It may also be said, to the credit of these brethren and sisters, that they were and are liberal. One of the nice things, and one of the sweet things, and one of the things long to be remembered by all concerned, was the gift, by the sisters, of an album-quilt of curious needle-work, to the preacher's wife, bearing upon its beautiful folds (for it has many folds) near fifty different names, prominent among which is the name of our esteemed brother Isaac Devore, senior elder of the congregation. You will see by this note, Bro. Karr, that there are some green spots in the preacher's life, and that the preacher's wife is not always forgotten. If brethren were always as liberal as these, preachers and their families would not come to want, unless they were bad economists or reckless spendthrifts. (A note: preachers are apt to be bad economists in things of this life.) Here is a fine ground-work for a model congregation. May the brethren improve upon it.

Again: On my way home I stopped a few days at Chaney's Grove, McLean Co., and under much prostration and some pain, tried to preach for three or four evenings. Here I enjoyed the hospitality of a friend by the name of Bry. He seems to spare no pains to advance Christianity, and yet he is not a professor. I exhorted him to make Christianity a personal matter. The brethren here were very liberal, but Mr. Bry was foremost in liberality. Adieu.

Yours in the hope of the Gospel,

A. N. PAGE.
Correspondence.

too, I made the acquaintance of Bro. J. J. Miles, with whom I enjoyed much conversation in the Lord. Bro. Miles is a close, logical thinker.

Many friends and brethren cheered us during our stay in the Prairie State, the place of my youth. But the parting came. Yes,

"Pilgrims in a foreign land
Must often take the parting hand."

May the Lord keep those dear ones, and all his loved children. Amen.

WM. G. SPRINGER.

SYCAMORE, ILL., March 1, 1869.

DEAR BROTHER KARR: Yesterday morning at 2 o'clock our beloved sister, Temperance Fairclo, gave up her body to the ravages of death and took her flight to the Paradise of God. A disease of the heart terminated the fatal work within an hour and a half from the time she was taken ill.

Though sixty-one years of age she was active, cheerful, hopeful, faithful and very useful to the very day of her sudden departure.

On Saturday she made special arrangements to take some of her neighbors, on the next day, to the house of the Lord, but the next morning’s sun rose upon her body, lifeless and cold, but her work was finished and well done.

At 11 o’clock on the night of her death she laid her completed work upon the table beside her thimble and needles, and committing herself to the tender care of her heavenly Father, laid herself down to rest, and in less than three hours was carried to that “rest that remains for the people of God.” How uncertain is this life, and how important the warning to the living, “be ye also ready.”

A Christian husband, who is one of our faithful deacons, six affectionate and heartbroken children, the whole congregation of disciples of our Lord, and a host of devoted friends are in deep sorrow on account of their heavy loss, though their loss is her gain.

But very few better wives, or mothers, or christians, or real friends, could be found among the children of men.

She was universally beloved for her excellency of social and Christian character, and will long be painfully missed in her family, in the church and in the neighborhood; but we mourn not as those who have no hope.

May God help us to so live that we may meet her in the sweet fields of Eden.

Your brother in Christ,

C. W. SHERWOOD.

JACKSONVILLE, March 5th, 1869.

JOHN W. KARR—Dear Brother: I discover that in the publication of my last report of monies received for missionary purposes you omit the amount of the Mayfield Congregation,

Amounting to: ........................................... $6 73

By the same.............................................. 3 90

Total.......................................................... 10 63

I cannot lay my hand upon the HERALD containing my last report, I think embracing all received to the 1st of January:

From Washington Congregation.................................. $18 55

“Monmouth, by Bro. Benner.................................. 2 50

“Church at Augusta............................................. 10 30

“E. S. Town, Tenn., for Scandinavian Mission............ 5 00

“Leonard Odenmiller........................................... 10 00

“Clayton Congregation......................................... 6 00

“Town Grove Congregation................................... 7 50

If there should be any in this report that was in my last, you can correct it.

I am ashamed of this report for the great State of Illinois. Are our periodicals doing their duty upon the important subject of evangelizing? I fear not.

Many of our preaching brethren are doing nobly in the home-field, and I rejoice to know it. Your church at Eureka has been doing a glorious work. Our church debt hangs as an incubus upon us, and I long to see it extinguished.

Affectionately yours in the Lord,

J. T. JONES, Treasurer, &c.

GRANBY, ILL., March 19th, 1869.

BRO. J. W. KARR—Dear Sir: I believe my last report to the HERALD, of some 40 additions, has never appeared, and if not, I
have some 90 or 100 added since published. If published, you will please say to the brethren, through the Herald, that I am doing all within my power to build up and advance the Redeemer's Kingdom. If my last report is published, there has been perhaps between 40 and 50 more up to this writing. It would consume too much room and time to itemize and give all the particulars. Then, in order to brevity, please publish the above scroll for the satisfaction and encouragement of the brethren in all the congregations of the Saints.

Your Bro. in hope of immortality.

THOS. GOODMAN.

NEW RUTLAND, ILL., March 15, 1869.

MY DEAR BROTHER KARR: I hereby renew my subscription to the Herald, and also that of Bro. Jonas Ball. I hope the good Lord, and the brethren, will sustain you in your worthy efforts to make the Herald a useful instrument in promoting the Redeemer's cause in the land. It is true, we have a great many papers, but then there is room enough for them all. Then, I would say, press on in your well-begun work and success will crown your efforts.

We had a very pleasant and harmonious co-operation meeting at Antioch, the minutes of which will be forwarded you for publication.

As ever your brother in Christ,

A. H. TROWBRIDGE.

BRO. KARR: I wish you all success in your enterprise. Let your motto, as Editor, be "Gaudier in modo, fortiter in re," and you will succeed. It is impossible to be too uncompromising in principle, and perhaps impossible to be too courteous in the manner of meeting the arguments of opponents.

Your Christian brother,

J. J. MILES.

DECATUR, March 20, 1869.

BROTHER KARR—Dear Sir: Please find enclosed $1.50 for the Herald, current volume. I have just closed a two days discussion with a Methodist Divine, of which Brother P. D. Vermillion will furnish you a condensed report.

In Christian love,

L. A. ENGLE, M. D.

EL PASO, ILL., March 15, 1869.

BRO. KARR: I have just closed a meeting of sixteen days at Shaw's Point, resulting in eight additions to the congregation. To the Lord be all the praise.

R. B. ROBERTS.

CLINTON CHURCH.

It is with great pleasure that I report to the brotherhood, that brotherly love is restored in our Clinton church, the troubles between the members amicably settled, and we are rejoicing together, looking forward to a brighter future. We feel that a new era has dawned upon us. Thank the Lord.

March 22d 1869.

J. J. MILES.

ATTENTION.

Preachers in Illinois who feel an interest in missionary work, and are willing to do it, will find it to their interest to communicate with me on the subject, at Eureka, Ill.

DUDLEY DOWNS, Cor. Sec. I. C. M. C.

"THE CAUSE IN CHICAGO"—A CORRECTION.

BRO. KARR: We have read brother Sherwood's account of "the cause in Chicago," recently published in the Herald, and feel that truth and justice demand that, in some respects, it should be corrected. That brother Sherwood intended his account should be entirely correct we have neither reason or inclination to doubt; but he evidently did not understand the facts.

First, After speaking of "the church" for which "brother Henderson has been preaching ever since its organization," he comes to speak of "the old church of Christ," which, he says, "is now called in the city papers, The First Christian Church." "This old church of Christ," as he calls it, has been "called in the city papers the First Christian Church" for
Editor's Table.

HARBINGERS WANTED.—Bro. Eli Fisher is making an effort to procure a full file of the Millennial Harbinger, which he proposes to have bound and place in the library of Eureka College. This is a commendable work, and every one should not only wish it well, but be willing to assist. He has not yet been able to procure the following volumes and numbers: All of the volumes for 1830, '31, '33, '34, '35, '36, '37; all of the volume for '32, except Nos. 3, 4, and 7; No. 12 for '33; Nos. 3, 4 and 7 for '39; Nos. 1, 7, 8, 9, 11 for '40; Nos. 1, 9, for '45; Nos. 1, 3, 12 for '46; No. 1 for '47; Nos. 1, 2 for '50; Nos. 1, 3, 5, 10 for '51; all of '52; Nos. 3, 5, 10 for '53; Nos. 12 for '57 and '58; Nos. 2, 3 for '59; No. 6 for '60; No. 10 for '61; all the numbers for '62, '63, '64, '65; Nos. 7, 9, 11, 12 for '66; Nos. 1, 3, 4, 10, 11, 12 for '67; all the numbers for '68, except 3 and 12. Those who have any of these numbers to spare, would confer a favor on the present and future students of this college by sending them to Bro. Fisher, at this place. He assures us that he expects to have them bound before they pass out of his hands. Our college libraries should be well supplied with this kind of literature.

Bro. Peter Vogel is now preaching regularly for the Congregation at DuQuoin, Ill. He may be addressed there. Efforts are being made to get Bro. P. D. Vermillion to locate at Clayton, Ill. Bro. Weekly has recently removed to Decatur, Ill. He is evangelizing at present. Bro. Benj. Franklin is now holding a meeting in Rockford, Ill. Bro. Alexander Johnston is preaching for a few days at Payson, Adams county, Ill.

GLEANINGS—BY C. W. SHERWOOD.

PROXY WORSHIP.—Some things can be done by proxy, but not this work and endurance for Christ. We say to the sinner, you can't believe, nor repent, nor be baptized by proxy. Some preach a proxy baptism, as in the case of infants, but it is all null and void in the sight of heaven. Shall we not also say to the Christian, you can't put your individual responsibilities upon another man, though that other man is better than you can—he can not love, nor pray, nor pay, nor eat the loaf, nor attend worship, nor feed the hungry, nor abstain from sin in any manner so as to excuse you.
Christ exalts toil, and self-sacrifice and perseverance from every one of his followers. It is an individual responsibility. Every one must bear his own burdens, regardless of what the world, the flesh, or the devil in the church or out, may think or say or do. You cant buy off your duty with money. Your individual responsibilities and duties are inescapable, and are measured by your ability and opportunities. The servant with one talent has to confront the same Judge as the servant with ten, and regardless of the profession, the doom of the unprofitable servant is certain and awful.

**Unbelief.**—The consciousness of unbelief is a sign of some degree of faith. Infidels are not troubled with unbelief; dead men never feel cold; frozen feet never ache, and a soul given up to godlessness and bound hand and foot in sin has no trouble with unbelief. It is only when faith shoots its first illuminating ray into the darkened heart, that the baneful presence of unbelief is made manifest. It is only when the soul can say "I do believe," that it starts back at the abyss of doubt which the first gleam of faith discloses, and exclaims, "Help thou my unbelief." Take courage, then, poor doubting heart, and resolutely take hold of God's means for more faith. And all your conflicts and tribulations of soul prove that the dead and perilous calm of sin is broken in your heart.

**Who is Strong?**—A house built on sand is, in fair weather, just as good as if built on a rock. A cobweb is as good as the mightiest cable, when there is no strain on it. It is trial that proves one thing weak and another strong. Many Christians seem to be strong enough, but you must take care and not insult them, or neglect them, and especially not to trespass against them, or they will become offended and "return like the dog to his vomit and the sow that was washed to her wallowing in the mire." "Blessed is the man that endures temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them them that love him."

**Rum.**—There are 78,800 rum-sellers in Pennsylvania, and 16,879 school-teachers. Cost of supporting schools, $5,863,759; value of liquor consumed, $331,487,000; making over fifty-six times as much expended for liquor in that single State as for educational purposes.

**Earthquakes.**—A writer in Champion's Journal, speaking of earthquakes, assures us, that the continued habitability of the globe depends upon these convulsions, which serve to throw up the land above the water, and thus counteract the constant encroachment of the sea, which otherwise would wash away and submerge the entire land surface of the earth.

**Be Steadfast.**—Some Christians are just what all who profess godliness should be. They are "steadfast, unmovable, always abounding in the work of the Lord." This quality of steadfastness is something admirable. In every church of Christ there are some who possess this noble quality. They are the burden bearers. They stand at their post, especially when everything is sad, trying and dark. They shine as lights in the world, bless their race and are sure of a glorious reward.

**The Land We Seek.**—The land we seek is the heavenly Canaan. Its climate is ever mild and clear. "There is no night there, and no need of the sun, neither of the moon, for the glory of God doth lighten it, and the Lamb is the light thereof." Its laws are not written in many words; four letters compose them all—love. Its inhabitants are the holy angels and the redeemed of all ages. Its glorious King is our blessed Saviour.

**Whisky.**—Before you acquire a taste for whisky, insure your life and take a farewell of your family. The certain death which whisky brings is only a question of time. It is always bearing surely down upon its victim, like a strong man armed, and coming sooner or later, as inevitable as fate or taxes. Strong drink has ruined more men than war or pestilence or famine.
THE

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DEVOTED TO THE SUPPORT OF

PRIMITIVE CHRISTIANITY,

THEORETICAL AND PRACTICAL.

CONDUCTED BY JOHN W. KARR.

Eureka, Illinois.

Terms One Dollar and Fifty Cents per Annum.

1869.
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"THE CHRISTIAN QUARTERLY" will be devoted to the
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THE DUTY OF THE CHURCH TO YOUNG CHRISTIANS.

THE INTELLECTUAL LIFE OF THE YOUNG.

THE prayer meeting was designed to be pre-eminently social; to be a convention of the children of God for social worship, where all the coldness, stiffness and isolation of popular conventionalisms, and modern ceremonials, would be overcome by their family love and genial intercourse. It is professedly an assembly, where the mutual obligations and common co-partnership in the life, services and blessings, present and future, are reduced to the common-sense and divinely-arranged scale, by which the brethren and sisters composing the circle of the household of God, participate according to their capacity. Wherein the oldest never becomes too ancient—neither is the youngest too young to offer his rightful contribution, whether of an hour or a minute, provided it be for the profit, and delivered with due respect to the proprieties as well as immunities of the body. I cannot imagine a grosser inconsistency possible to actual fact than the gathering together of children around their common Father, who do not exercise their inalienable right, and discharge their divinely enjoined duty to commune one with the other.

Where can exist the vital substance of those relations, affections, sympathies and precious enjoyments, symbolized by the various terms, which are employed so clearly and beautifully to indicate them, if it does not exist and effectually present itself here.

The prayer-meeting, in its general management in many places, fails of that measure of spiritual profit, which should follow "waiting on the Lord" in his house and by his express invitation to meet Him. The practice prevails too much amongst us in the conduct of the social services, that the "Fathers," and they only a few, and sometimes without variation for years, will hold forth in reading, singing, prayer and exhortation, yea,
The Duty of the Church to Young Christians.

in everything, to the utter exclusion of the young from the least specific ministration. It would seem that some of our Elders are keeping the young over whom they preside in sheer idleness, under the impression that the elder men must perform all the labor and do all the teaching, and the young must listen and learn, reserving all their strength and intelligence for some period of usefulness in the uncertain future, and running perilous risks of dying in the interval, from genuine spiritual inactivity and ennui.

I have been young, and now am not too old to remember distinctly when the pastors could have employed my hand and tongue and mind and heart, and caused them all to bring forth some fruit to aid the cause, which otherwise was lost. And so it is with thousands of the young amongst us. The church does not give them due employment, does not call them out, does not separate them to some work, does not engage them as fellow helpers, does not teach them to carry on their shoulders and hearts the work of the Master, but, from youth to age, a vast army sits supinely watching the few bear the ark and officiate before the Lord for them.

Some months ago, for the first time in his life, a young brother was called out to say a “few words” in the prayer-meeting. His talents and intelligence should have drawn the attention of the elders to him much earlier; for they had known him from childhood, and were fully conversant with his intellectual force and Biblical knowledge, and for years had made public regrets that the number of exhorting brethren was very small. His remarks were few, for he was in a strange role, but one of them was, “that in addressing his brethren and sisters he felt that he was committing himself more fully to Christ,—that in exhorting them to advance daily, he felt more acutely his own obligations to march on after his Savior.” The confession contains the gist of the whole matter. I was forcibly struck with it, and have reverted to its consideration many times since; but, singular as it may appear, the elders have forgotten to draw out that brother again.

What, then, is necessary to prepare the young for usefulness in the Lord’s vineyard? Give them work to do, furnish them opportunities for doing it—furnish them continually with counsel, encouragement, and surround them with every honorable incentive, train them to labor, educate their hearts and minds to commit themselves to Christ anew every day and hour, by speaking and doing as becometh the disciples of the meek and lowly Redeemer, who went about doing good.

This is clearly the duty of the church towards her young, and wherever it is done, the saints are walking in wisdom’s ways, and sinners are impelled toward the cross.

But where the intellectual capabilities of the young are not trained and employed for the growth and upbuilding of Christ’s kingdom, many a soul becomes darkened and forgets that it was ever committed to the Savior. The ties that once bound countless young hearts to the fold of the Good Shepherd, have by disuse
neglect, and for lack of employment, decayed and snapped asunder, suffering the children of the church to drift on to the breakers and rocks, or to be engulfed in the fatal maelstrom, because “Satan found some work for idle hands to do.”

There is one among the common and apparently insignificant foibles of our elder teachers, which is very frequently indulged in with positive injury to the young. I have been at Sunday prayer-meetings of the brethren, where scarcely a word has been uttered except by the grey headed men, who have been so long in the service of the church, that they have forgotten all the embarrassments, and diffidence of their own youthful beginnings, and which bind to their quiet places and seal the lips of a legion of young Christians, who have it in their hearts and minds to “say on,” but who do not hear a special call—public or private—from those whose business it is to make the call. The old men have thoroughly outlived the sensibilities and lost sight of the difficulties peculiar to the “start in public life” of young Christians. They have forgotten the gentle and considerate drawings, which possibly they received, and without which their light might have remained obscured and their tongues speechless in the house of God; and they inquire, with singular fervor and astonishment, why the young do not volunteer to take part in the services!

No one will deny that the church possesses many very valuable mines of intellectual treasure unexplored,—many very precious gifts unexercised,—and on account of the strange and infelicitous blindness, against which we now speak, they are passing into oblivion as dormant as when they were created, the consequence falling heavily on the devoted Body and the world, and God is robbed of glory. I know of no direct effort being made, by any congregation, to cultivate the intellectual life and develop the capabilities of the young for usefulness—harnessing them to the car of the Redeemer’s cause, so that in early life they may become accustomed to labor in the vineyard.

At the meetings of the church for social worship, the young should be employed in the reading of the Scriptures, and, so far as they are known to possess the gifts and attainments, measurably in the other services of the occasion. And this should be done, not merely with reference to the present edification of the Body, though this is of vital importance, but also to train them to fill, with scriptural efficiency, the various posts of duty in the church, as the ministers of her public worship, as missionaries for Christ in the great outside world, and to labor in every field where cultivation is necessary and fruit may be procured.

Wherever the “Spirit of truth” has revealed to us an office, a duty, a work to be filled and performed by the church through one or more of its members to whom it delegates appropriate authority, that office, duty or work is not only of divine appointment and demands a faithful recognition and execution of all its obligations, but in its very soul there is a blessing, on which the energies
of the church depend for vitality and support. Wherever the "Spirit of truth" has revealed to us, that certain clearly specified qualifications must distinguish the occupant of that office and the man or men aspiring to perform that duty or work, there is essentially such a combination of wisdom, goodness and infallible authority, that we dare not with impunity, but at the peril of all our hopes of heaven, deviate from the absolute specifications in the divine law.

Take, for example, the Eldership. Paul, in his letter to Timothy, commends the office, shows its significance and necessity in the organization of the Body, enumerates its duties, and defines the characteristics which a man must have, who desires to hold the office. Now, in the light of the very precise, exact and positive instructions, which are so lucidly and systematically detailed for the guidance of the church in the selection of brethren for the Eldership, and which she is bound by all the considerations of her Charter, to respect as the sole standard of adaptedness and efficiency in all her appointments to that office, how many of the brethren in our congregations, now known to the church and the world as Elders, are competent to perform the work and bear on their commissions the signet of God's approbation! I hold, that irrespective of Christian and moral excellence, God never has recognized and sanctioned the appointment of any brother to the Eldership, who did not possess the gifts and graces specified, and fully manifest his aptitude and fitness for it. What then becomes of Elders so called, who never, before and after their election, have indicated that they possess the necessary qualifications?

Elected by and for the interests of policy, foisted into office because they were wealthy, or for reasons of personal or family influence, they curse the church by a lifeless, un-spiritual and loose administration of her affairs,—starve the flock because they cannot feed it, and do an amount of damage generally, which no mathematician can calculate or philosopher, however erudite and penetrating, can comprehend.

Conversing several years ago with one of our preachers, I inquired for the qualifications of a certain elder, whom he had nominated and inducted into the office,—for a nomination is rarely less than an election, brethren being entrusted with office, because they were presented, rather than because of known and assured eligibility. He confessed that the elder had not the gifts required by the law, but he added, "I thought when I recommended him to the church, that I could make something out of him." In other words, he thought that he could do with him, what God, by not doing, evidently did not purpose to do, otherwise he would have done it.

An elder, constituted such by any other spirit than that of humble conformity to the divine law, is a poor thing—an incubus—a corpse chained to a living body—a cloud overhanging the church—a thorn in the flesh—a stone of stumbling and a blunder, the consequences whereof, the day of
reckoning alone may be able to reveal.

The best argument which our congregations present for having such unauthorized Elders, is, that they are the most suitable brethren which they possess—that they may elect the best materials they have among them, so that every one having some of the qualifications, a plurality of Elders comprises all of them. The substance of the argument being, that in order to furnish one Elder, a coalition must be formed of several brethren, or a plurality of the best brethren may only make one legal Scriptural Elder. What then is the result of these lawless appointments. Unqualified, ungifted and unconsecrated brethren have, by their occupancy, depreciated the office, or performed it so discreditably, that by the very natural law of cause and effect, every public duty has fallen into the hands of the pastor, thus doing violence to the design—the vital work—and the Christly dignity of the Eldership.

One man, and he not an Elder, but a nondescript, hath in these latter days, become the archbishop, and the true bishops of the flock, have simply their quiet easy corners in the fold.

And so even amongst us, how are the institutions and ordinances of the church changed? The creatures of law, presume to become the repealers—the modifiers and super-legislators of the divine Code—reconstructing the church and moderizing the whole fabric in accommodation to the rationalistic tendencies of the age.

If it be true then, that the Eldership was ordained, and its duties and qualifications specified by authority of the divine Spirit, and the office made indispensably essential to the perfect organization, symmetry and healthy action of the church—if it be true then, that the office has fallen into comparative disuse—that it is, as an institution, semi-obsolete in the practical operations of the body, on account of the palpable inefficiency, because of the palpably unqualified status of the Elders so called, if we have in the office, brethren who do not or cannot fulfill the duties, comprehend and discharge the work with becoming dignity, and secure to the body the benefits of unquestionable fitness, such brethren should show that they have a due measure of self-respect, and a sufficient appreciation of the just demands of the church, by a peremptory relinquishment of a post of labor so inimical and unsuited to their capacities and attainments; and this failing, the church should, where such have been so unfortunately elected, kindly and lovingly retire them to the less prominent and humbler walks and avenues.

If we have no old men or Fathers, who are designated by their gifts, for the work, we should be brought face to face with the emergency, and realizing the sad truth in our hearts, hinder not the great work of humiliation which attaches to us and to every body similarly barren.

I hold that a church has no right to appoint unqualified brethren to the Eldership, and so long as she assumes to do so, we shall be afflicted with that endless retinue of evils,
which cramp her energies, mar the loveliness of her deportment, and render impossible to her experience, an era of peace and prosperity.

Her only hope then, is in the cultivation of the intellectual life of the young. The church owes it to herself and to the young, to train the rising generation, diligently in the knowledge of the Bible, to give them constant work to do and to furnish them with suitable opportunities for doing it. In fact by every means in her power to faithfully train them for service in the Lord’s vineyard.

Then will she always have brethren worthy to fill every post of duty, and who will discharge that duty faithfully and honorably to themselves, efficiently and profitably to the church, and ever enjoy the cooperation and presence, as they will ever hear the approbation of the Great Head of the Body.

THO’S. D. BUTLER.

LOUISVILLE, Jan’y 15, 1869.

Harbinger.

In the name of our Master, and in hope of a more efficient eldership, and more practical piety and devotion in the church, we thank Brother Butler for these timely, sensible, and scriptural words.

WHO ARE THE JUDGES IN CASES OF DISCIPLINE?

NO. II.

One class of good brethren affirm that the whole church in a given place should both individually and collectively “resolve itself into a committee of the whole,” and sit in judgment and judge the law and evidence, and should pronounce the verdict. This is a long proposition, but it is all the easier understood for being elaborate.

Good men have often been mistaken, and so, in this proposition, I most conscientiously believe they affirm what is not true, because it is inconsistent with the law of the Lord. This inconsistency was shown in our article of last month, in which it was found to be a violation of the law of the Lord to set them to judge who are least esteemed in the church, and who have not wisdom enough to judge competently; and, as every member cannot be set to judge without including these, therefore to set every member to judge is inconsistent with the law of the Lord.

But, further: there are some in the church who are not “blameless,” not “sober,” not “of good behavior,” who do not “rule their own house,” who are not “lovers of good men,” not “just,” “holy,” nor “temperate,” who do not “hold forth the faithful word as they have been taught.”

Now, to set every man on the judgment seat is to form a court partly
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composed of such characters as these, and this is inevitably involved in the proposition we deny. Who can expect to have a fair trial by a court which is not "blameless," nor "sober," nor "of good behavior," nor is "a lover of good men," nor "just," nor "temperate," and which does not "hold forth the faithful word." Suppose a man on trial for bad behavior, would it not be absurd in the extreme to sit men of bad behavior to judge him? Those who wish the whole church, collectively and individually, to sit in judgment, involve themselves in the following glaring absurdities:

They set those who are to blame in the judgment to judge a man who is not blameless. They set those who are not sober to judge a man accused of not being sober. They set a man of bad behavior to judge a man accused of bad behavior. They set men who are not lovers of good men, nor just, nor temperate, to judge a man accused of not being a lover of good men, of not being just, nor temperate.

A seat of judicature composed of such men would do harm, and only harm, to an extent in proportion to their number and strength. To such judges Paul would speak in bold terms, and say: "Therefore thou art inexcusable, O, man! whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself, for thou that judgest doeth the same things. But be sure that the judgment of God is according to truth against them which commit such things." (Rom. 2.)

Such individuals could not condemn others only equally guilty with themselves, and self-preservation is the first law of nature.

It may be said that such persons ought not to be in the church. Very true; but they were there when the law of the Lord was enacted, and they are there yet, and we have to deal with things as we find them.

It may also be said that these would be voted down by a majority of the court which are more competent. This is very doubtful, sometimes. Men of bad behavior, unjust, unholy, intemperate, and not lovers of good men, are sometimes very influential and hard to counteract. Such are the men who concoct schemes in the dark, and who wear heaven's livery in the daytime to succeed in deceiving the unwary. They are sometimes exceedingly crafty and wonderfully zealous; and whatever influence they have, be that much or little, is thrown in for the release of Barrabas and condemnation of Jesus. Their number may be small, but "one sinner destroyeth much good." (Ecc. 9:18.)

It is bad enough to have "wood, hay and stubble" in the church; "tares among the wheat," and men of "bad behavior" among the saints, without placing all these on the judgment seat to be judges of the law and evidence, and to decide for or against the parties accused.

But the absurdity of the proposition we combat grows worse if possible, when we remember that it would place on the seats of church judicature, to try a man's character, which is worth more to him than temporal life, men who are known in
Who are the Judges in Cases of Discipline?

the Bible as " strikers," "covetous," "brawlers," who are "greedy of filthy lucre," who "obtain money by base methods," and who are "carnal and walk as men" instead of walking as becometh saints. What a court is this to attribute to a just and wise God!

Excuse me dear brethren for contending that such men should be excused, if possible, from sitting on the judgment seat to decide between their brethren, but they cannot be excused if every member of the church must personally sit in judgment.

Think of a man accused of living with his father's wife. He is the defendant, and his father's wife sits in the judgment with the rest to judge the defendant. If her decision would count at all it would be very likely to count for his acquittal, and if it did not count then it would be the height of absurdity to place her there to judge, and yet she must be placed in the judgment or the whole church will not sit in judgment.

Think again. One charges another with a trespass—the charge is denied—evidence is called for—a tribunal composed of the whole congregation convene to hear and decide the case. The court is composed of fifty members—the guilt of the accused is quite doubtful, but he looks over the congregation of judges now seated to try him. There sits the prosecutor or plaintiff among the judges—on one side of the Plaintiff's judge sits his wife and six children—on the other side sits the Plaintiff's father and mother—right at his back with lips close by his ear, sits his brothers and sisters in the flesh, who all feel themselves more or less injured by the same trespass. The defendant's heart begins to sink within him, and with an expressive sigh he says to his wife, who of course will vote with him, "Oh that I had two fathers and two mothers and twenty one brothers, sisters and children, for there is more hope in blood than spirit."

But the trial proceeds in this court where all have equal authority—there is no "one man power" here—the whole congregation forms the court—there is no difference in authority or prerogatives—all are on the bench and all are equal—all the women are there—all the nine year old converts of yesterday are there, and from them all are there up to one hundred years old. The learned are all there together with those who cannot read a chapter or quote a dozen verses in the law of the Lord; and the vote of one in the final issue will count as much as the vote of another.

All are lawyers and council who wish to be, and no man has the right to say stop! for that would be to exercise the "one man power."

But in time everyone is weary, and the case is rested in the hands of the motley jury—the vote is taken and the oldest and most experienced, best instructed, most orderly members of the court voted one way, but what could they do since they were in the minority. Those who knew the law were voted down by those who knew it not, and those who were good judges of evidence were voted down by those whose decision was
reached before the evidence was heard. One "striker" could vote down a Martin Luther—one brawler could completely neutralize an A. Campbell, and one young convert of yesterday would count as much as the wisest and most calm and devoted veteran of the cross. But the vote is taken when it is found that there are thirty for guilty and twenty for acquittal.

Next comes the work of withdrawing fellowship from the offender, and the case grows harder. Of course the Elders must not do this for that would be "one man power," and a large portion of the members have voted him innocent, and they refuse absolutely to vote a man innocent one minute and withdraw fellowship from him the next; and hence a division and final demoralization of the whole body, and all this comes from sitting every member of the church in the judgment to judge in matters between his brethren.

Nor is this case overdrawn, for many similar cases occur. I am acquainted with three churches of the Christian Order, (or Newlights,) which were broken up by congregational trials. Parties were formed—the members took sides some for and others against, until the original parties were nearly forgotten in the ensuing strife which followed. In fact I have never known congregational trials to fail in producing more or less mischief. All men are not constituted for judges even if they are ever so honest, and it would be a strange law to make judges of those who had no capacity for the essential duties of that office. The Lord never has so ordered, nor are the men of this world so unwise.

Let every church have its functionaries, and among these let there be Elders or Bishops. Every well organized church will have these servants. The church elects these and invests them with all the authority it possesses, and when they sit in judgment as the servants of the church, it is the part of the church to acquiesce, and support the decisions unless misfeasance or malfeasance in office is committed by them, and if so, they are responsible to the church and may be removed.

The members may have the capacity to elect judges, and yet not have the capacity to judge. So it is in the State, many a man not qualified to fill the office of Governor of Illinois, is nevertheless perfectly qualified to vote for a man who can fill that office.

But this will do until another moon. Your brother in Christ.

C. W. SHERWOOD.

EDITORIAL REMARKS.

The Christian reader will not fail to observe and remember that the foregoing article is based entirely upon the expediency basis. In the article published last month, Brother Sherwood based his argument upon the sixth chapter of First Corinthians; and in the remarks appended to that article, we made an effort to meet and refute his arguments.—With that effort we are satisfied.—The foregoing is but a continuation of the former article, and was written before the writer had seen our remarks in the last number.
It is somewhat difficult to answer these expediency arguments. So much of them depends upon mere inference, so much depends upon mere opinion, and so little of it is subject to the abitrament of any well settled rules or laws; indeed it is so subtle, so exceedingly flexible that you never know precisely where to find it, nor are quite sure that you have answered it. Indeed, it is somewhat difficult to find the limit of it, to tell just where expediency ends and infidelity begins. If you show beyond cavil that *baptizo* in Greek means immerse in English, expediency complacently informs you that immersion is dangerous in cases of sickness, unpleasant in the arctic regions, impracticable upon sandy and waterless deserts, and indecent any-way. If you show that baptism is a condition of salvation, expediency points you to railroad accidents and steamboat explosions, and to death-bed repentance, and violent death in the absence of a priest. If you show from the living oracles that “the wicked shall be turned into hell,” expediency tells you that it is not expedient for God to create men knowing that they will be subject to endless punishment. If an inspired apostle tells us to “be filled with the spirit; speaking to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord,” expediency says it is not expedient; all cannot sing and make melody in their hearts, so a few must *play* and make melody in a box to the spectators. If the law of the Lord says: Tell it to the church, expediency says: No, it is not expedient to tell it to the church; tell it to the elders; the church is not wise enough to decide; tell it to the wise ones.

Is it so, Christian reader, that we as Christians are out at sea without a chart, without a compass, and without a pilot, liable to be driven and tossed by every wind of doctrine however flexible, if it be branded with the captivating label of expediency? Is the Bible of divine authority; or are we only bound by such parts of it as are expedient?—Is the law of God, or of man? Is the will of God, or expediency the law? The books are to be opened, and another book is to be opened; will expediency be that other book? The law of the Lord says: “occupy till I come;” expediency digs in the earth and hides its talent.

To the greater part of Brother Sherwood's article we have this reply to make: We would pity a good man who should be so unfortunate as to fall into the hands of the eldership of such a congregation as he has pictured.

If the reader will take the trouble to turn back and read the last paragraph save one in Brother Sherwood's article, he may see that it is there assumed that the church invests the elders with authority, which it already possesses. We not only admit that the church possesses the authority, but have been at some pains to show that such is the case; but we most emphatically deny that the church may invest, or confer, or bestow, or delegate this authority. It must exercise it; and not to do so is to neglect its duty.
In the same paragraph, we are told that the elders are responsible to the church for misfeasance and malfeasance in office, and may be removed. Very well; but who is to be the judge if the elders are impeached? Will he submit the official ability and integrity of the elders to a tribunal, so ignorant and corrupt as to be unfit to judge a case of trespass between brethren?—Brother Sherwood's logic comes down upon him here with crushing weight. The elders may be guilty of malfeasance; but who is to decide whether they are? Reason says: a competent, wise, and just tribunal; Brother Sherwood says: The congregation is not such a tribunal; therefore—what!! Expediency kindly comes to his relief and says by the voice of "evangelical protestantism:" Carry it up to the presbytery, the synod, the general assembly; or, take it to the quarterly conference, the annual conference, the general conference: Popery says:—Carry it up from the Rev. to the Right Rev., the Most Rev., and, finally to Lord God the Pope.

We would most respectfully suggest to these pastors, preachers, and elders who are urging the incompetency and corruption of the members of the church, the propriety of more instruction on their part, and of more efficient discipline. While we recognize the fact that members of the church are in the flesh, and somewhat imperfect, we do not think this gross and wholesale corruption and ignorance is allowable.

Let us all labor for the peace and intelligence, and fidelity, and efficiency of the church.

SUPPLY AND DEMAND.

Can any one explain why it is, that while so many churches are calling for preachers, so many preachers are unemployed? We have within our horizon quite a number of churches that are destitute of pastors. We have also met with many preachers wandering about in quest of labor. We see difficulties on both sides. The churches, we allude to, wish to secure the entire and exclusive time of a preacher, but they find themselves financially incapable of supporting a man for the whole time, and, therefore, rather than go into some co-operation of churches, they will continue to struggle on in the vain hope that something will yet turn up to help them out of their difficulty. While on the other hand, the preacher is casting about in every direction to find a "special charge" at the intersection of several railroads, thinking himself peculiarly adapted for a central position, while he supposes every other preacher to be well suited for rural itinerancy. It will be conceded, on all hands that no church should do without preaching, and that no
preacher should lie idle for want of labor.

We never could see any Christian philanthropy in the practice of a preacher, who speaks continuously at one point to a stereotyped audience, whose numbers neither increase nor diminish, while there are schoolhouses all around him where the people would be glad to hear, and plenty of weak churches within riding distance where a vast amount of good could be effected. Whenever it shall come to pass that the elders of a church direct the "pastor," instead of the pastor subordinating the elders, we imagine that the discreet elders will say to the dear pastor, "Pastor, we are abundantly able to take care of ourselves every other Lord's day at least, and as we would be glad to hear ourselves speak now and then, as well as to call out the talent of the church, which, it is conceded, is far more edifying than continual sermonizing—we pray you, go out and minister to weak churches and convert the people; and if these should not be able to compensate you, be assured that we shall stand by you to the last extremity." And if a certain class of exquisite ones should object to letting the preacher go, the elders should take these aside and teach them the way of the Lord more perfectly. In this way the wealthy church should work. If a preacher is idle and desire something to do, let him go to work and form a co-operation of weak churches—2, 3, or a half dozen. Let him educate and strengthen these. Let him go from house to house, in the faith of God, teaching and admonishing and encouraging, and behold the result in one year. If a church be not able to employ the whole time of a preacher, let elders of said church employ his services for the whole time—a portion of the preacher's time to be spent in this church, and the rest of the time to be appropriated as the elders may direct. A live eldership in a wealthy church could accomplish a vast amount of good in the way indicated. And evangelists will find plenty to do, if they will not despise the day of small things, and begin labor at the first opportunity. We are not satisfied yet with our own explanation.—Will some one please give the reason why so many churches are without preachers, and why so many preachers are asking for work. R. Review.

**NECESSITY OF STRICT OBEDIENCE.**

In these days of expediency, it is good to have an occasional article like the following, which we clip from the columns of the Christian Standard. While we should abate nothing in our teaching on first principles, we need more constant and consistent reverence for the law of Christ in all things. Editor.

Brother Errett:—Permit me to
present, for the consideration of your readers, a few thoughts, suggested by my observations in the past few years. Having from childhood loved our plea for a return to Primitive Christianity and to accept it just as God has revealed it, without any addition to, or subtraction from, and having felt a great desire to see a triumph of the principles for which we have so earnestly contended, I have watched with intense interest the progress of the Reformation for which we plead; and the influence it exerts upon society, and over the hearts and consciences and lives of its professed friends and advocates. And, when I see, in some instances, congregations not more than a quarter of a century old convulsed, and contentions and divisions obtaining among those who have been taught the great importance of the union of all the people of God in order to the conversion of the world to Jesus Christ, I am led to inquire what is the cause? Our religious neighbors tell us we have no Church government, and therefore we cannot keep our congregations together. But we have contended that to say that those who have accepted the laws that the Lord Jesus has given for the government of his Church have no government, is an impeachment of the Divine wisdom and an insult to the throne of God! But, as there can be no effect without an adequate cause, the cause must exist somewhere. Every sectarian organization has a discipline. To this, every one that comes into that organization is required to submit. I conclude that the cause is to be found in the fact that, while in theory we accept the law of God, in practice we often disregard it. It is not more laws that we need, but strict obedience to those that God has given.—Where, in all the universe of God, can there be found any confusion or disorder where the laws of God are obeyed? Who ever detected any in the universe of matter where there is no will opposed to the will of God? There all moves on in perfect harmony, and order reigns through all his vast and stupendous works. And it is only where the will of created intelligences conflicts with the will of God that confusion and disorder prevail. Where these obtain, it is evident there has been a departure from the Divine law. And the only remedy is a return to the law of God. God himself could not bring order out of confusion where his laws are disregarded. I think with Philalethes that with reference to the qualifications for officers in the Church of Christ the law is often disregarded; and men are placed in office destitute of the qualifications it requires. And, it is not probable that these men, holding office in violation of the Divine law, will be governed by it in all their official acts. The Lord Jesus is king in Zion.—"Yet have I set my king upon my holy hill of Zion." But he only reigns to the extent that his laws are obeyed; and the officers should see that his authority is respected in all things. They are said to rule, but their own will is not the law by which they are to be governed.—Were this the case, the most selfish and ambitious men in the congrega-
tion would desire the office. But the law of God being the standard, in his fear and by his grace rising above every selfish motive and influence, and, if need be, their sympathies, they must follow its direction. Like Abraham, when God told him to go and offer Isaac for a burnt-offering, his faith in God being stronger than even his parental affections, he moved forward in obedience to the Divine command. What an example of faith and moral heroism! May God grant that those who profess to be the children of Abraham by faith in Christ Jesus may follow in his footsteps. Those who maintain their integrity and loyalty to Jesus Christ, when there is temptation and strong temptation to do otherwise, stand as moral heroes in the presence of God, angels, and men. I think it is evident that the masses do not grasp principles in the abstract, and form characters in harmony with them; they must be presented to them in the concrete. Hence, those who take the oversight are to be examples to the flock. They should be living examples of the principles of the Gospel of Christ. It is a solemn thing to trifle with the interests of the Church of Jesus Christ, involving men's immortal interests beyond the Jordan of death. The Lord Jesus has legislated with reference to everything pertaining to his Church, and while following his directions the Church is not responsible for the consequences that follow. In an army, on the result of a battle may hang not only the destiny of the men engaged, but of nations. But if every soldier has obeyed the orders given to him, and every subordinate officer those of his superior, be the result what it may, the responsibility rests alone with the commander-in-chief. But, if in any instance a subordinate deviated, he is responsible to the extent that he deviated from the orders given. And if in any case an officer in the Church of Christ deviates from the orders given by the Lord Jesus, as Generalissimo of the armies of the God of Israel, to that extent he assumes the responsibility, and is amenable to the Divine government. And any disciple assisting him, or failing to labor to the extent of his ability to prevent his so doing, is also responsible before God for the disaster that may follow. We have insisted that when God speaks he must be heard; that we must assume the attitude of listeners, saying, "Speak, Lord, for thy servant heareth;" and that when he commands he must be obeyed. I think we have strictly adhered to these principles in introducing persons into the kingdom of Christ. But, with reference to the laws for the government of the subjects of that kingdom, and concerning those who transgress those laws, I must confess that I often fail to see the same zeal for the Divine authority. And if you plead that the authority of the Lord Jesus ought to be respected in all things, and his laws faithfully executed, some appear to be terrified and imagine that you are pleading for a reign of tyranny and oppression. As if the Lord Jesus was a tyrant instead of an embodiment of love and the tenderest sympathies. Any more mercy
than he, the God of love, has embodied in his laws would result in anarchy. Mercy unmingled with justice ceases to be mercy, and is simply licentiousness. God never extends mercy in such a manner as to grant men license to sin. Neither should the Church of the living God. It is a principle of the Divine government that God never exercises mercy at the expense of justice. The cross of Christ stands not only as a monument of the infinite love of God to man, but also as a monument of his infinite justice. It stands, as a vindication of the majesty of the Divine law and the integrity of the throne of God; showing that while he loves the sinner he hateth sin. And between the sinner and the remission of his sins, whether it be an alien or a subject of his government, he has placed such conditions as humble the sinner and honor his law. And although the law of pardon for the subject is not the same as for the alien, it is equally binding. The law for the subject is confession and prayer and restitution, if any one has been injured either in property or character, if restitution is possible. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” If our sins have been of a private nature, we may confess to God as David did,” when he said, “Against thee, thee only, have I sinned, and done this evil in thy sight.” But if they have been public, the confession must be as public as the sins have been. PHILOS.

DR. BOND ON DENOMINATIONALISM.

We are so used to confound denominations with Christianity, that we have practically lost the primitive and true conception of “the Church.” What was once reality has come to be a mere abstraction, and its only use is to cover over with disingenuous phrases of charity the intense denominational narrowness of our religion. When ministers of several denominations meet on a platform for a common purpose, or around a table for an uncommon dinner, the politeness that compels the concealment of their antagonistic points requires the profession of a Catholic Church, where only essential truths compose the creed, and only fervent charity moves the spirit. But this beautiful and true conception has no practical existence. It is a conventional form of speech under which clerical and other Christian gentlemen express their disposition to be civil for the time. It is the pipe of peace handed around to the warriors, and the ceremony is understood to end in smoke. Not one of the party is for a moment betrayed out of denominational limitations in his understanding, feelings or language. Not one but endeavors to make a good denominational use of the Catholic profession he utters.
The reputation of charitableness is sought with the utmost selfishness of denominational fidelity.

It is not possible for us now to exhibit the overwhelming preponderance of the denominational over the Christian element of our ecclesiastical organization. We can only ask our readers to consider how much competition with other denominations has to do with determining the direction and raising the money for Christian enterprises. They will perceive at once that almost all the colleges and seminaries of the land, half the churches, and a large part of the missions, have sprung from a desire to have “our church represented” in a domestic and foreign respectability, and endowed with an adequate machinery for competition with one another, rather than for close contest with the devil.

Denominations are not the church. They are only accidents of the church. Few of us have seen the king in his beauty or the kingdom in its splendor. Our imagination has never reached the ideal of the church.

Many of our readers will be startled at our want of reverence for what they have always been taught to look upon as a contrivance of God. After deploring sects for several generations, finding them inevitable, Protestants took to justifying them, and at length have consecrated them, as wonderful results of Divine pre-science, devised for the perpetual energization and purification of the church. They are said to be divisions of one army, constituents of one family, members of one body. But, obviously, they are neither one nor the other. Divisions of an army are not organized on the principle of antagonism to one another, but for the support and defense of each other. They do not solicit deserters from one another. They do not compete for position and quarters. The cavalry does not insist upon being represented wherever the artillery is winning admiration. We do not find one party pouring water on the ammunition of another; and the other mining to blow up the camp of some party else; and we do not see a portly, well gotten up officer halting every battalion but his own, and telling the men that the commission of their officers is worthless, and ordering all to follow him.

It is said that whatever evils attend denominations, Christianity cannot exist and be vigorous without them; and this in the face of the fact that Christianity did exist and was vigorous without them. It is said that sects are according to the order of God, whereas the Scriptures warn against such divisions, and exhort to the maintenance of unity through charity, which is to be the bond of perfectness. We earnestly ask our readers to ponder this beautiful expression, and inquire whether the “bond of perfectness” means the separateness of imperfections, upon the ground of intolerance to each other. We put to them also the pointed question of Paul to the Corinthians: “For whereas there is among you envyings and strife and divisions, are ye not carnal and walk as men? Yea, verily—very carnal and very much like men.

Dr. Bond in the Baltimore Episcopal Methodist.
LET US TRY TO BE CHEERFUL.

Let us try to be cheerful and live while we may,
With a heart that can bravely meet ills by the way;
And while using the blessings our Father bestows,
We will never find time to count over our woes.

And, friends, though some bitter the cup must contain,
The One who has mixed it, does nothing in vain;
And the sweet and the bitter, alike are for good,
For which we would thank Him, if well understood.

Then let us be cheerful whatever our part—
If exalted, be grateful and humble of heart;
Or, if God in his wisdom makes low our estate,
Still grateful and prayerful, be cheerful and wait.

If we stop to repine, it but deepens our care,
And we cannot work bravely with hearts in despair;
And sweet is the promise which brightens our way:
"Thy strength is sufficient for all, in their day."

O let us be cheerful! this life is not long,
And it leads to a better—let's cheer it with song,
So our labor will lighten, and living be blest,
And when ended, how sweet the reward and the rest.

Mrs. E. C. P.

EARNESTNESS.

Br. Editors: Will you allow one, almost a stranger to your patrons, to drop an occasional word, if possible, to awaken thought, life, earnestness? I think at the present there is no single thing so much lacking as earnestness. We read of earnest prayer, desire, expectation, hope, heed, care, etc. The Jews, returning from Babylonian captivity, earnestly repaired to the house of God. Jeremiah earnestly protested with Israel, saying, "Obey my voice." Jesus, being in agony, prayed more earnestly, and his sweat was as it were great drops of blood falling to the ground. Paul, earnestly beholding the council, preached the word of life. Elias prayed earnestly, and the heavens gave rain. The standing and universal obligation resting upon all is, "Contend earnestly for the faith once delivered to the saints." Hence it will be seen that primitive saints felt and worked in earnest. The word above alluded to and employed by the inspired writers to indicate a prominent and distinguishing feature
in Christian life is thus defined: “Ardent in pursuit; eager to obtain; warmly engaged.” It is, moreover, said that when the attention becomes so fixed upon an object, a sense of seriousness follows in the pursuit of it, that all know the man is in earnest. To be Christian, therefore, men must be in earnest. Can we lack this and be honest? Can we be Christian and be dishonest? While there is no work nor device on the earth demanding so much enterprise, there is none furnishing so much scope for it. Surely the pulpit, supplied with the earnest preacher, is a grand lever for good.

But is the private Christian willing to allow the minister to monopolize all the labor, all the wages, knowing he that reapeth receiveth wages? This thing of shuffling responsibility is only another name for shuffling off our heavenly mindedness and strength; for who is so vigorous and cheerful as the Christian worker? There are high considerations resting upon and demanding of each Christian immediate and earnest work, and all thus disposed I think will soon find a place to work.

James Fahnestock.

Herald of Gospel Liberty.

H. T. ANDERSON.

Washington, D. C., March 18, '69.
Brothers Franklin & Rice:

There was some effort made about two years since to raise money enough to purchase a home for me. That effort failed. Some of those who had promised certain sums gave me a part of what they promised, that I might be able to live in this city. My time of service here is at an end, and I have purchased a lot of ten acres in my native county in Virginia, to which I shall go in the course of some two or three weeks from this date.

Many brethren thought that I ought to have a home in consideration of the labors of my past life. I hope there are many who still think so. I write this to give information that I have purchased a small place as a home. Now, if these lines meet the eye of any friend, who thinks that my past labors entitle me to a home, I shall be glad to receive a donation from such.

I wish to have some place where I can spend the remainder of my life in my labors on the New Testament. It is my purpose to complete another version, and to write notes on the whole. Since I made my former versions, works have come forth from the learned that will enable me to improve the version greatly. I have no doubt that my former version will live, and be read. But I wish to have one that is more close to the original, and from a different text. Since the discovery of the celebrated Codex Sinaiticus, and the publication of the Codex Paticanus, Tisch-
endorf is revising the seventh edition of his text, and I now have his eighth edition as far as John vi. 23. This text is the best now in existence.

To accomplish my work, I must have a quiet place. The one that I have found pleases me much. I have also found a very accomplished scholar, who lives near the place I have bargained for. Circumstances are now favorable for the prosecution of my labors. Those who are willing to aid me, in paying for a home, can do so with the knowledge that they will do a good work. My post-office is Guiney's, Caroline county, East Virginia. By giving this a place in your paper you will oblige.

Yours, very truly,

H. T. ANDERSON.

Review.


circumstances

without any servile spirit, or any inordinate disposition to enjoy the smiles of our fellow men, in common with others, we appreciate the favorable mention of our efforts. It is easy to do right because it is right, to engage in a good work for its own sake and for its prospective results, if we have a high and conscientious regard for goodness and right; but it becomes much easier to pursue a good work, especially if its pursuit involves a sacrifice, if we can have the approval of others whose judgment we value. Since we published the first number of the HERALD, we have had the satisfaction of pursuing scores of favorable notices of our work at the hands of our editorial brethren, and hundreds of complimentary and congratulatory notices of our labors and success from the pens of esteemed brethren in various parts of the country. While most of these have been only intended for our own eyes, and we have been content to pursue them without placing them before the public, they have been really invaluable to us; and while we have been thankful for any measure of success that we may have been enabled to attain, we have been grateful for these acknowledgements of it at the hands of those who enjoy a well earned reputation for judgment and fidelity. As we have not heretofore been in the habit of publishing these notices, we hope our readers will pardon us for giving a few:

Brother Errett gives us the following candid notice in a recent number of the Standard:

"THE CHRISTIAN HERALD, Eureka, Ills., comes to us in a new dress, very neat and pretty. It is now conducted solely by John W. Karr, at $1.50 per year. We are glad to see the tokens of prosperity attending the labors of Bro. Karr, and to note the decided improvement in the appearance of his journal. He is a plain, straightforward sort of writer, and has the power of telling exactly what he means; and we are glad to know that he generally means right."

Brother Wright in a late number
of the Pioneer, after publishing our card, says:

“In a former issue of the Pioneer we aimed to give a notice of all the papers professedly devoted to the maintenance of the gospel—nothing more nor nothing less—as found in the inspired scriptures. And it was only after we had finished printing our last number, that we noticed the “Christian Herald,” one of our best periodicals, was left out of the list we published. We, therefore, to make the amende honorable, publish above the prospectus of the Herald, and assure Bro. Karr that it was an unintentional oversight that it did not appear with the others.”

From our dear brother Page, equally noted for his sound judgment, piety, and fidelity, we have the following words of encouragement:

“Now my dear Brother, be strong, be of good comfort and pursue the course marked out in the January number of this year, and the Lord will bless you. * * I shall try do something for the Herald. * * I approve your course. I have but little fault to find. But, again let me say, be faithful and the Lord will bless you.”

Brother C. W. Sherwood, so well known, and so highly esteemed by most of our subscribers says in a business note:

“I have seen the January number and like it very much.”

In a subsequent note he says:

“The February number came to hand the eleventh inst. I am pleased with it.”

Brother R. B. Roberts says:

“Send on the Herald. The money will all be right. I am at work for the Herald wherever I go, and hope to render you good service during the ensuing year.”

Brother J. H. Breeden says:

“I hope you will publish the Herald more punctually at the first of every month, and if you make each number as good as the January number you will do well.”

In another note sending the money for a good list of subscribers, he says:

“I am well pleased with the February number. If you can get up with time you will make it a success. Hurry up, and I will do all I can for you.”

A Brother at Oskaloosa of large and varied experience as a preacher and writer says:

“Tm with you heartily in “fogism” and “inflexibleness.”

We might add many more similar extracts, but these are enough for the present. We invite the brethren to write to us freely. Let us know what you think. While we are by no means disposed to trim our sails for the popular breeze, we wish to know the feelings of our readers.

A BEAUTIFUL SENTIMENT.

Dr. Chalmers beautifully says:

“Tm with you heartily in “fogism” and “inflexibleness.”

When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles
and temptations it passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—"I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

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**DEATH OF JAMES FOSTER.**

The following obituary notice of James Foster is copied from a late number of the Harbinger. He was the last surviving member of the "Christian Association" formed in Washington county, Pennsylvania, in the incipiency of the "current Reformation."

Bro. Pendleton:—Elder James Foster of Marshall co., W. V., has entered into rest. He died at his residence on the 12th inst., having just completed his 84th year.

Born in Ireland, near Rich Hill, where he knew Alexander Campbell in his boyhood, he became a member of the Independent church in that place, at an early age, being distinguished for his piety and his love of the Bible. He afterwards emigrated to the United States, and settled in Washington county, Pa., about the time of the arrival of Thomas Campbell, with whose reformatory effort he subsequently cordially united, being an active member of the Christian Association, and, when the first church was organized, being appointed one of the deacons. Possessing gifts for public usefulness, and having pursued a course of preparatory study under the direction of Thomas and Alexander Campbell, he was subsequently made an elder in the Brush Run Church, for which he continued to labor until his removal to Marshall county in April 1826. The persons who officiated at his ordination were Thomas and Alexander Campbell, Mathias Luce and Charles Wheeler. In Marshall county he soon organized a church and continued to labor in that region unremittingly in behalf of the cause, until within a few days of his death, known and acknowledged by the entire community as a model of strict integrity and spotless Christian character.

James Foster was in many respects a very remarkable man. Possessing an uncommon memory, and constantly devoted to the study of the Scriptures, the Word of God dwelt in him more richly than in any one I ever knew. In conversing with him upon religious subjects, no one could avoid being made sensible, as never before, of the sufficiency and fulness of the instruction contained in the Bible. Such was the readiness, the accuracy, and the appropriateness of his quotations, such their exhaustive copiousness, and the reverence and faith which marked their utterance, that to ordinary readers
the Sacred Volume seemed suddenly to have acquired a character of completeness, of adaptation to every possible phase of human life, and of persuasive truthfulness and force, previously unnoticed and unknown. Hence it was that as a public speaker, though plain and unassuming in manner, he exerted no inconsiderable power over men's hearts and consciences, and, during his ministry succeeded in turning many to the "wisdom of the just."

There was, perhaps, no trait, however, so striking in James Foster, as his uncompromising Christian and republican simplicity. Sufficiently content with his worldly circumstances, when urged by prosperous sons in the West, to come and share with them in their homes, the repose and comfort which wealth is able to bestow, his humble spirit led him to prefer his simple log-cabin, where he had raised a numerous family, and which was hewn from the surrounding forest, to any of the more modern and commodious structures. In this humble dwelling, with its rude porch, where the implements for preparing and spinning flax, suspended against the wall, gave token of domestic economy and thrift, he loved to pass his days, in the shadows of the lofty hills around him, and upon the borders of one of the clear and sparkling rivulets which form the sources of Grave Creek. There, with the primitive furniture, the home-spun clothing, and the simple diet of the early settlers all unchanged, he continued to reside, attending to the labors of his farm, and the still more congenial offices of the Christian elder, teaching, admonishing, exhorting and guarding with vigilance the flock under his care, and exemplifying in his life, the religion which he taught. No one can, perhaps, ever more fully realize that "a man's life consists not in the abundance of the things which he possesses." No one could have more truly said, "that in simplicity and godly sincerity he had his conversation in the world." On this account, as well as from much similarity of feeling, and the ties of ancient friendship, there was no one of his numerous friends more beloved by Bro. Campbell than James Foster. He constantly spoke of him with the utmost regard, and one of his very last visits away from home was to see in his humble abode the faithful fellow-laborer, who had shared with him the toils and reproaches which had attended the beginning of the Reformation.

In this world, there is always more danger of living too long than of dying too soon. It would have been better for many, had they not been born, and far more, had they died in early youth, before "the evil to come" had beset their pathway, and ensnared their feet. Multitudes there are who outlive their faith and their usefulness, and who transfer to the things of the world, the love which they once bore to the things of the Spirit. Multitudes there are who forget the blessedness of the past, and have become indifferent to the hopes of the future, not from the natural failure of the physical powers, but from the sad and resisted inroads of a spiritual decay. It was, however, the happy lot of James Fos-
When the time of his departure drew nigh, which he had long joyfully anticipated and patiently waited, he was seized with pain in the side, which however soon subsided, and he fell into a gentle sleep, in which he quietly passed away without a struggle, in blissful assurance of that eternal reward—that “crown of righteousness,” which the Lord, the righteous judge shall give to all who “love his appearing.”

R. R.

The second number of this magazine is now before the public. Among the many excellent Quarterlys which this age of mental activity and mechanical ability is giving to the literary world, this stands, if not the superior, at least the peer of the best. Its 144 pages of heavy paper gives it a stately appearance, suggestive of gravity. Its long lines of clear type liberally spaced and leaded are admirable, impressing one with the idea of open frankness, honesty, and intelligence. In mechanical design and execution it is all that is desirable.

The articles in this number are:

I. Galileo and the Church. II. Phases of Religion in the United States. III. The Glories of Mary. IV. The Royal Priesthood. V. Christology. VI. The Kingdom of God. VII. Church Officers. Besides these, some thirty pages are devoted to Literary Notices, Foreign Literature, Reviews and Magazines, Religious Intelligence and the Editors’ Round Table.

We have only been able to command leisure to read a few of these articles. The Royal Priesthood will prove alike valuable to our own brethren and to others. We recommend a careful reading and wholesome digestion of the entire article, especially to that class of our brethren who control “dedications,” and “college commencements,” and who participate in “union meetings,” and so-called “Christian Unions.” We cannot but believe that upon such as are not “very far gone from original righteousness,” this article should work a permanent cure of the mania for recognition at the hands of the sects around us, even at the expense of inviting their unwashed priests to officiate at the altars of the Most High.

The paper on Church Officers is too brief even for a monthly, and certainly lacks the exhaustive elaborateness we should expect in a quarterly. The Duty of Bishops is disposed of in less than a page, while their Authority occupies just one page—no more. In this age, when so much
authority is claimed for the bishops, and such important duties are imposed upon them, the critical reader of the labored articles of the Quarterly may of right expect something more critical, more exegetical than the author of this paper has given. If "rebellion against him, (the bishop or elder,) when he is in the discharge of his official duties, is rebellion against Christ," the God-fearing and judgment-bound reader wishes to know clearly, definitely, elaborately, what "his official duties" are. If "in some instances, some Protestants in their haste to leave Rome behind them, and in the distance too, have passed Jerusalem without seeing it," the statement of the unfortunate fact is not enough. Let our author kindly take these afflicted Protestants back to the beginning, and walk about the city with them, and point out to them the ancient landmarks. If "Romanists and Episcopalians have made too much of the office—others too little," our author would do a work of lasting benefit to the church if he would point out the happy means, and tell us just how much of it we shall find when we get back to Jerusalem. We are told that "In some countries the office has grown into a bloated aristocracy—in others, "it has died of a lean democracy;" and it might with propriety have been added—"in this, it bids fair to be strangled by expediency." But this is not satisfactory. We want neither a bloated monstrosity nor a dead carcass, but the living, vigorous, healthful, symmetrical body which the Lord has prepared.

In an apparently candid and friendly, though by no means fawning notice of Wilman's History of Christianity, we have the following words fitly spoken: "It is plain to any candid and well-informed student of the New Testament and Ecclesiastical History, that Presbyterianism is not the original form of church government; nor could it have grown out of the primitive system. Diocesan Episcopacy, however, was easy enough evolved from the simple government of the Apostolic Church. The New Testament teaches that there was a plurality of Bishops over every congregation. But it is easy enough to see that one of these Bishops, on account of his superior tact and influence, might gradually become the chief counselor, and control mainly the officers of the whole congregation.* And it is easy to see furthermore, that one of the chief Bishops might, in time, come to have a voice in the management of several adjacent churches, which would soon give him an influence that would enable him to usurp authority, and have himself declared the Bishop of a particular Diocese. Hence Diocesan Episcopacy, being simply a perversion of the original government, is the eldest transformation of the church, in its structure, from the simplicity of its primitive organization.

"Presbyterianism is an effort to correct the error of Diocesan Episcopacy. It is the result of a reaction against the outrages of a despotic prelacy. The spirit of the thing was right, but it stopped with a system.

*Italics ours.—R.
of church government as wholly unscriptural, though not so objectionable in many of its features, as the perverters of Episcopal form. The only hope of the Church to-day is to abandon both of these systems, and return to the simple apostolic order.

"The present is a time full of glorious promise for the future of Christianity. Never before has there been a period when men have studied with more interest the history and fortunes of the Church. Everything that pertains to the religion of Jesus Christ is receiving a new investigation; and, as this earnest examination proceeds, the old systems are abandoned, the old dogmas are no longer insisted upon, while there is almost everywhere an earnest desire to know the truth as it came from the lips of Christ and his apostles. Hence, just now Church History is doubly interesting. A faithful record of the conflicts, trials, truths, errors, triumphs, and failures of the past, will enable us to work with a more enlightened intelligence in the future.

"It is said that human history repeats itself. But this is true only because men will not be guided by the experience of the past. If every one would calmly weigh the facts of history, and seek to make present action correspond to the teaching of that history, we should no longer find humanity going round a circle in its historic evolutions, but, instead thereof, we should behold it moving forward with consistent, steady, and certain steps, towards the highest and noblest civilization." Just now, when the history of the church is about repeating itself; when an effort, but too successful, is being made to evolve something else from the simple government of the apostolic church, we have need to think on these things.

In some minor particulars, the Christian Quarterly is not quite all that is desirable in a magazine "devoted to the advocacy of Primitive Christianity, as distinguished from the religion of sects." The editor, and one of his associates, is announced as "Pastor of the Church of Christ," and another associate as "Dr." We are left to guess whether the "Dr." is of the Escolapian or Theologic school; but, in either case we see no need of this advertisement of his profession. If he is a Doctor of physic, it neither qualifies nor disqualifies him for the duties of an associate editor of the Quarterly. If he is a Doctor of divinity it may better fit him for his position; but in that case we should like to see his parchment and know whether they bear the King's seal. On a fly-leaf we observe the announcement of a book "By Rev. W. T. Moore, R. W. Carroll & Co. Publishers." True, this announcement is not a part of the Quarterly; but as the Reverend author of the book is editor-in-chief of the Quarterly, the book is announced on a fly-leaf, and both works are from the same publishing house, and as this title is not one of the distinguishing features of primitive Christianity, it is difficult to avoid the unpleasant association. We wish the Quarterly abundant success, and shall cheerfully aid in its circulation. We furnish the Quar-
THE TRUE PLAN.—A NECESSITY.

About three thousand years ago, on the plains of Uz, transpired an animated dialogue, in which one of the speakers said, "I will also show my opinion." I claim that privilege just now, in giving utterance to my thoughts on "co-operation" and efficiency in the advancement of primitive Christianity. I claim a respectful consideration of what I shall pen, in view of my advanced age and my connection with the brotherhood of Indiana for the last thirty-three years. Read patiently what I write; and after I am through, if you wish, express your approval or disapproval, in any way you may desire. I solicit review and objections.

The term co-operation is among us a very familiar one, and has been the exponent of all kinds of plans in our past career, such as "state," "district," and "county" co-operation. These have respectively come to the surface and rallied their friends awhile, and then declined, decayed, and passed among the things that were.

Instability was their inheritance, and disappointment that of the brotherhood. I have silently watched their hasty coming, their clumsy workings, and their early departure; and all this because they were born out of due season, and in the wrong place!

Thirty years ago we began with "state co-operation." Its failure pressed the friends of the cause into "district co-operation." That was still too expanded to produce the desired local and congregational effects. From the "district" things narrowed into "county co-operation," with not much less disappointment to the membership of the county. From this point of co-operation the churches passed into a stringent and unsociable independency, as to securing pulpit labors. Each congregation obtained ministrations from such preachers as it fancied, without any regard to the well-being of neighboring churches, a process very adverse to the prosperity of the cause in general.

I disclosed, thirty years ago, to some of the leading preachers in this state, that their co-operation theory was wrong; that it began with the circumference of things and worked inward toward the center; whereas, the true theory is to begin at the center, at a nucleus, and work outward. In this way stability and efficiency can be secured. We can have no co-operation on a large scale, until we have it heartily on a small...
one. Hear, then, what the proper starting point is: Let congregations in suitable nearness to each other be formed into stations or pastorates, and let each of these be supplied with an earnest, competent and industrious "pastor."

As I desire to give my thoughts in "broken doses," I will stop here for the present. More anon.

S. K. HOSHOURL.

EDITORIAL REMARKS.

We were surprised and mortified when we saw this article in the Record, published, as we now remember, without any note of dissent from the editor; but we supposed that, coming as it did from one venerable and venerated, on account of his years, Brother Mather had merely let it pass for what it is worth. We now find it copied into the Church Reporter. Not only has attention been called to it, but it has the express endorsement of the editors of the Reporter, with the very clear intimation that the writer has not gone far enough.

We are sorry to have to dissent so radically as we are compelled to in this instance from one so long and favorably known as Brother Hoshour; but when such bold and Heaven-daring propositions as that contained in the italicised portion of the foregoing article are made, not age, nor learning, nor previous soundness in the faith must be permitted to prevent outspoken condemnation.

We deem it only necessary to call attention to this article. It speaks for itself. No criticism is needed to bring out its offensive features. It bears upon its face the "mark of the beast." If this is Brother Hashour's "proper starting point," his proper stopping point is the point of the toe of His Holiness, the Pope. Brother H. professes to give his thoughts in "broken doses." We suggest that he take the word of the Lord in full doses.

"And feed thereon and grow."

Let him commence with this:

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Let us cling with a virtuous tenacity to the word of God, and be content with the simplicity of His plan of saving men, as therein revealed.

To know evil of others and not speak it, is sometimes discretion. To speak evil of others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.
WHAT SHALL WE READ.

In the last issue of The Advocate we devoted some space to the subject of time for reading, and in this number we shall in a general way direct your thoughts to the important inquiry, What shall we read? It is very evident that no man in these days can read all the works that are published. Even if he had nothing else to do besides reading, it were simply an impossibility to read all the works that are now in circulation together with those which are every year added to the number. We have no means of determining the exact number of volumes extant, but it runs up to hundreds of thousands. Besides this number already issued from the press, hundreds of works are now annually added thereto. It, therefore, clearly follows that we must select our reading matter. Nor is this a very easy task. Few persons, in fact, are fully qualified to make the best selection even for their own use. It presupposes a certain degree of knowledge in the person who is to do this work which is seldom possessed by those who are just laying the foundation stones of a library. Generally this knowledge of accessible works is confined to such as may be examined in the windows or on the counters of a frequented book store, or such as they may have seen noticed in some newspaper or periodical. Now as a rule, it must be acknowledged that “book notices” are not reliable. Not one paper in a dozen has the independence of saying at all times just what it really thinks of a new book, or what ought to be said. And as to book merchants, they of course keep such books usually on their shelves as are in greatest demand, while the best books in many instances, are only to be found in the large stores and depositories of our cities.

Every person in beginning the work of forming a library, should lay it down as an inviolable rule, never to put upon his shelves any of the bad or trashy literature with which the country is flooded. We may not be able to sustain a position which unconditionally condemns all fictitious works, for much of our Sabbath School religious literature is fictitious, and is yet purely moral in its character and tendencies, but what are commonly called novels, etc., should be discarded. Along with the bad literature we class all those works which are tainted with Infidelity, skepticism, atheism, etc. Sometimes light literature is recommended for the purpose of creating a taste and forming a habit of reading. Such works may have a tendency of this character, but the evil far out weighs the good. There are several inimitable works on natural science, and kindred subjects, which will produce all the good results which are sought in this questionable way without being attended with any of its evil consequences, and, in addition, will furnish the mind with a great deal of useful and instructive information. Abstruse and technical works of course must not be placed
What Shall We Read.

into the hands of the inexperienced to begin with, but there are works on physiology, elementary works on botany, geology, zoology, chemistry, etc., which are as fascinating as any romance, and cannot fail to quicken, or even create, a taste for more extensive reading. It is further a safe rule to discard all works which cannot be read with any material profit, that do not give the mind some real information and some truths which may become of practical use. The same course of reading can hence not be indiscriminately prescribed for all classes of readers. Certain classes of works can be universally read. They are food for the mind alike of the mechanic, the farmer, the artisan, the soldier, the civilian, the professional man or the laborer. Books of sacred history, of antiquities, general history, etc., can with profit be placed in the hands of all alike. Outside of such works each class has certain wants which only special kinds of books can properly meet. A library most interesting and profitable to the farmer might be neither profitable nor interesting to the mechanic; and vice versa. There is quite an amount of literature peculiarly adapted to these various classes; and the first thing in the filling up of a library is to consult this class-want. After this has been to some extent supplied then the time has come to attend to more general reading. Time is too short to expect the attainment of thorough knowledge on the multitudinous subjects of interest about which men have written, and so our first business, after attending to our spiritual and religious wants, is to qualify ourselves for that position in life which we may have chosen to fill.

One further suggestion of this negative character which we shall make is, that we should not take the first book of a kind that may present itself to us. There are many authors who have written on the same subject. Some of these have produced superior, and some quite inferior works. It is of importance that the right authors should be selected. And yet this is a very difficult work, since it pre-supposes an acquaintance with their productions which, of course, such persons do not enjoy. Some friend who may have had more extended opportunities ought to be consulted.

Now, having given these negative views, let us further attend also, somewhat briefly though, to a few positive considerations. First of all, then, put the Bible down as the corner-stone of your library, and the book which above all others shall occupy your attention. On an average one or two chapters of this blessed volume should be read every day, if possible, throughout the whole of your life time. In the course of your Bible reading start all the profitable inquiries about it that you can, and then gather around it such works as shall solve these difficulties. Many of these questions may remain unanswered for a long time, but hosts of them will be solved by works on antiquities, history of the Bible, and similar works. These, then, may with profit form a few more stones in your library building. The great work of our lives should be the study of the
works. You can thenceforth no longer tempt him with the light and trashy literature of the day; from that snare he has escaped.

And now let us freely confess, we trust without prejudice to our purpose, that what we have written, we have written as much with the design of luring our young folks away from the dangers of fictitious literature as for any other end. The reading of thousands to-day is confined to papers, periodicals, etc., the majority of which, outside of the regular religious and news press, is filled with the most enervating, air-built novels, romances, etc., that the inventive genius of man can produce. What fearful infatuation can it be that disposes men of sound mind to throw away a world of golden literature to revel for a brief period amidst the glittering creations of a bold and daring fancy. To say nothing of the corrupting tendencies of such literature, it must otherwise stand condemned before the enlightened judgment of every thinking man. Let us, then, eagerly go to the banquet which the bountiful hands of science, art and literature have spread for our famishing souls. These aliments which alone can nourish the human mind are within the reach of all, and the results of their influence most enduring.

Church Advocate.

As the ancients held those places sacred that were blasted by lightning, we ought to pay a tender regard to those visited with affliction.
BOOKLESS HOUSES.

How many of our readers prefer some new article of clothing, a new set of furniture, or some addition to the house, to a volume or volumes of standard literature? The garden of flowers upon the land of rich people signifies that they have a good gardener, or have rich neighbors and do what they see them do. Generally speaking, books are not bought unless they are absolutely desired. Of course there are many instances of houses being furnished with extensive libraries merely because it is fashionable. Therefore their libraries are furnished from the bookseller's list. Books are so cheap that the plainest cottage may possess them. The love of knowledge comes by reading; and if a young person is fond of gaining knowledge, such an ambition is almost a warrant against the inferior excitement of passions and vice. Parents and guardians should provide a variety of useful books for their children to read when they are young. We would not recommend the trashy story-books that fill the libraries for the young; but books that teach useful lessons—that tell what to do and how to do it.

Herald of Gospel Liberty.

EDITOR'S TABLE.

LATE BUT NOT OLD.—We still receive many letters from dear friends of the Herald expressing not dissatisfaction, but sorrow that we do not succeed in getting it up to time. While we know that nothing will compensate for the lateness of our issues, it is well to remember that though we are not issuing promptly, we are issuing with tolerable regularity, and that the numbers are just as fresh and valuable when received as though dated a month later. You are getting the paper just as regularly and it is just as valuable when you do get it as if it was up to date. A few are impatient, but many have been very forbearing indeed, and we still labor in hope of redeeming the time ere long, and of proving ourselves worthy of the confidence so kindly reposed in us.

MISTAKES.—We have received more than a dozen letters from those to whom we have sent bills charging that we have made mistakes. In not a single instance have we been able to find an error in any account that has been returned, but in every case the error seems to be on the part of those to whom the account was sent. This is clearly the case in every instance where parties have taken pains to make written explanations.

A brother says: "Be assured I have paid my subscription for the year 1868 to Brother Downs, and only received ten numbers. I do not wish to pay for more than I receive." Here are two mistakes. He takes the fact that we sent him a bill ALONE. This is a mistake. He should take this fact in connection with the fact that his bill was for 1869—from No. 1, vol. 6, to No. 12, vol. 6, including both numbers." He also takes the fact that we sent him a bill for 1869, as an indication that we wish
Our Episcopal friends, among other good deeds at the Convention, consecrated a bishop for the Indians and other rough settlers of the very far West; apropos of which may be told the following: A Methodist minister having, many years ago, been sent as a missionary to the same rather tough-hearted people, found an old, very old Indian, who could read, to whom he gave a copy of the New Testament. After the noble red man had read it through, he expressed a wish to be baptized. The missionary accordingly procured a bowl of water, and was about to baptise him, when the noble red man asked, 'What you goin' to do with that?' 'Baptize you,' replied the clergyman. 'No deep enough for Indian; take 'em to river.' The missionary explained that that is not our practice; to which the noble red person replied, 'You gave me wrong book, then; me read 'em through.' The ceremony was postponed.

THE MANUFACTURER AND BUILDER.—The first number of this new industrial journal has made its appearance upon our table. It consists of thirty-two large quarto pages, cut and stitched, with a tinted cover, artistically engraved. The typography and material of The Manufacturer and Builder are unexceptionable, and the engravings which accompany many of its articles harmonize well with its general character. It is published monthly by Messrs. Western & Co., 37 Park Row, New York City, at the very low price of $1.50 a year; clubs of twenty or more are supplied at $1 per copy. Specimen copy will be sent free upon application to the publishers.

THE WRONG BOOK.—When we look into the "Editor's Drawer" of Harper's Magazine, we expect to be always amused and frequently instructed. In a late number we find the following, which is better than a sermon, on the mode of baptism:

"Our Episcopal friends, among other good deeds at the Convention, consecrated a bishop for the Indians and other rough settlers of the very far West; apropos of which may be told the following: A Methodist minister having, many years ago, been sent as a missionary to the same rather tough-hearted people, found an old, very old Indian, who could read, to whom he gave a copy of the New Testament. After the noble red man had read it through, he expressed a wish to be baptized. The missionary accordingly procured a bowl of water, and was about to baptise him, when the noble red man asked, 'What you goin' to do with that?' 'Baptize you,' replied the clergyman. 'No deep enough for Indian; take 'em to river.' The missionary explained that that is not our practice; to which the noble red person replied, 'You gave me wrong book, then; me read 'em through.' The ceremony was postponed."
THE

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1869.
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CHRISTIAN vs. PARTY NAMES IN RELIGION.

SERMON BY J. S. SWEENEY.

It is for reasons entirely satisfactory to ourselves, that we, as a religious people, refuse to take to ourselves and wear any distinctive, denominational name; but these reasons not being understood by all our cotemporaries, are to many unsatisfactory. I have, therefore, thought it proper to make the matter the subject of a discourse. For, that we should be understood as to this matter, is due alike to us and to our neighbors. In many portions of the country, our people have grown to be numerous and strong, especially in the Western States, where, in many places, they are the dominant religious people in society. In the high schools, colleges, universities, as well as books, religious periodicals and newspapers, and all other good and benevolent enterprises that command for a religious people the respect and sympathy of good people, we can compare favorably with even many of our older neighbors. I presume it is safe to say that, in the United States alone, we have at least 500,000 communicants. Our church edifices are scattered all over the Middle and Western States. Our schools, colleges and universities, too, are becoming quite numerous, many of which are flourishing institutions. And to all this we have grown up in the short space of forty years. Our existence as a permanent religious people of this country can no longer be ignored, if it were desired. Here we are, and we are to be treated in some manner by our neighbors, but just how seems to be a question that troubles many of them not a little. But it must be settled.

Perhaps no question concerning us has troubled other people more than what to call us. In some sections of the country we have been called "Campbellites," but never with our consent, or that of Mr. Campbell, after whom many would so call us. Why should we be called "Camp-
bellites?” Mr. Campbell gave us no laws, no faith, no system of religion, that we should be named for him. Nothing he ever said or wrote is, in the slightest degree, authoritative with us. No opinion of his, no peculiar doctrine by him promulgated has ever been made a test of fellowship or communion in any of our churches. And the people in this country are too civil, too polite, too courteous, too high-toned to persist in applying to a religious people an epithet known to be not only not acceptable, but offensive to them. When, therefore, we are called Campbellites in seriousness, it is, of course, by a few coarse and impolite folks, who can consent thus to stigmatize us without any reason, and against our protest, as well as that of the dead for whom we are so called; or by some one who knows nothing of us whatever. “How then,” says one, “shall we distinguish you from other Christians?” We answer, that we do not desire to be distinguished from other Christians, and will furnish no epithet for that purpose. If any one will distinguish us from other Christians, whether we desire it or not, he must furnish his own epithet by which to do it. One is ready to ask, “What, then, shall we call you?” We answer, simply Christians, if you please. But we are told that is a name common to all Christians, and that it seems arrogant in us to appropriate that name exclusively to ourselves. But we do not ask that the name be appropriated to us exclusively. We only ask to be called Christians. But we are sometimes asked, “Are there no Christians but you, that you should take to yourselves a common name, one to which all other Christians have just as good a right?” So think, and so talk, not only members of other churches, but persons who are not church members at all. Even our secular editors, in some of the cities, though not in Chicago, that I am aware of, sometimes hesitate to call us simply Christians, doubtless deeming it hardly just to other Christians for them to do so. “Why should we call any one church the Christian church, since all the churches are Christian churches?” Indeed, I can remember when I did not myself think our people the most modest and unassuming in the world, in respect to their name; and, doubtless, if I understood the matter now just as our neighbors, I should feel much as they do about it. But I understand it differently. To escape all imputation of immodesty and bigotry in this respect, I think we need only to be understood by all. I verily believe we have a right to wear the name of Christian, and to refuse to wear any other, and that, too, without discovering any want of modesty or of respect for our religious neighbors. And, in fact, to be true to our original purpose, as a people, we must do so.

This brings me to the point where I think we have never been generally understood. Our purpose—what is it? Well, our purpose is not to build up a new Christian sect or denomination. This has never been our purpose, and I pray God to forbid that it ever should be. We purpose to return to the teachings and customs of Apostolic times; to the simple
faith and practice of the first Christians; to New Testament Christianity,—of course, as we understand it. This is our purpose. We believe it is a good one. We believe we have a right to so purpose, and to labor to accomplish it. Yes, and more: We believe it to be a duty to do so, and are therefore trying to do it. Now, the question is: Have we the right to return to, adopt and practice New Testament Christianity as we understand it? But one is ready to say, "this is the avowed purpose of all Protestant parties." Grant all that. I question the purpose of none, the right of none. We purpose to return by what seems to us the shortest route to what we understand to be New Testament Christianity. We claim no infallibility for ourselves. We may not understand what is taught in the New Testament any better, or even as well as others. We simply claim the right to understand and to act for ourselves. What we do not understand we want to find out, and mean to do it if we can, and we hold ourselves in constant readiness to receive any light upon the subject of Apostolic Christianity that any of our neighbors may be able to impart to us. But the question now to be settled is: Have we a right—without falling under the imputation of bigotry, immodesty, arrogance, or anything of that sort—to understand and act for ourselves? We ask not this right for ourselves exclusively, understand; but simply claim that we have it. Who is unwilling to allow our claim? Surely none who have breathed the air of religious freedom. Slaves to religious despotism might, for slaves usually make the hardest masters—to the weakness of poor humanity be it set down.

We understand, then, that when we return to the New Testament, we go beyond all parties in religion; not only beyond all Protestant parties, but back of Romanism itself, where we find the followers of Christ one, and all called Christians. In Apostolic times there were no eastern Christians; no Greek church, or Roman church, no Protestants,—hence no Episcopalians—low church or high church; no Presbyterians, old school or new school; no Methodists, northern or southern, Protestant or Episcopal; no Baptists, either, as a distinct order of Christians. Then, there was one church of Christ, and the members were all simply Christians. All the distinctive names we have for Christians arose after the apostasy. Paul never heard of a Roman Catholic, even, in all his life. This name arose with that grand contradiction of Apostolic Christianity which it now designates; and singularly enough, the name itself is but a perpetual contradiction; Catholic, signifying universal, and Roman, pertaining to Rome. And as the work of division has since progressed, distinctive names have come into use to designate parties. One can never return to Apostolic Christianity wearing a party name, not even the oldest party name. When we go beyond that period in history when the proud city of Rome demanded for her bishops a superiority over all other bishops, corresponding somewhat with her own superiority
Were the disciples “called Christians” by divine appointment; and does this passage so teach? If it be so rendered as to teach that “Paul and Barnabus called the disciples Christians,” then, of course, it was by divine appointment, as they were inspired men and would have taken no step so important without divine authority; or if they had, we would at least have been informed of that fact. If we take the text as it reads in the common version of the scripture, it teaches the same thing. “Were called,” in the passage, is from the Greek word *Kreematizo.*

This word occurs nine times in the whole New Testament and differs very materially from *Kaleo* the ordinary Greek word for “called,” or named. This latter occurs some 200 times in the New Testament, and is translated “called,” “named,” etc., without any respect to the authority of such calling, or naming; while the former, *Kreematizo,* always indicates a warning, an appointing or nominating by divine authority. The word is so defined by the best authorities, and its New Testament use, which is the highest appeal, fully justifies the definition. I have noted all the instances of its occurrence in the New Testament, and as they will help us to its meaning, by showing its use, will give them, and the translation of the common version.

Matt. ii, 12, translated, “being warned of God.” Matt. i, 22, translated, “being warned of God.” Luke i, 26, translated, “revealed,” where it is said it was “revealed unto Simeon by the Holy Ghost over other cities, we go into history silent as the night of the grave concerning Roman Catholics, or Roman Catholicism. Our purpose, then, carries us beyond all party distinctions in the church, and hence beyond all distinctive names; and hence we cannot consistently wear one, even for the convenience of our neighbors, which would distinguish us from other Christians.

Doubtless some one is about ready to say, “such a return as you propose is not practicable, even if it were desirable.” But that is another question; one I am not now discussing. Suffice it to say, we think it both desirable and practicable; and, therefore, so purpose. It is our purpose. We have decided that we have the right to so purpose and to labor for its accomplishment.

Now, can it be shown that the name “Christian,” as the appellative of the disciples of Christ, was given by divine authority, and not in derision, or voluntarily taken up? If so, the question is settled, as to our duty, concerning what name we shall wear. With this question we come directly to scripture: “And the disciples were called Christians first in Antioch.” Acts xi, 26. This passage has been differently translated. Many eminent critics have so translated it as to make it teach that “Paul and Barnabus called the disciples Christians first at Antioch.” Perhaps this rendering of the text has the weight of authority. But I think it matters little which rendering we adopt, so far as it affects the question we come here to settle. The question is,
(evidently a divine appointment,) that he should not see death before he had seen the Lord’s Christ.” Acts x, 22, translated, “was warned from God.” Romans vii, 3, “shall be called,” and this was a calling by divine authority, as will appear from an examination of the context. Heb. vii, 5, translated, “was admonished of God.” Heb. xii, 25, translated, “spake,” in the expression, “who refused him that spake (by divine authority) on earth.” Then its only remaining occurrence is in the passage under consideration—“The disciples were called Christians first in Antioch.” The use of the word translated “were called,” then, it seems to me, warrants us in accepting this passage as teaching that the disciples of Christ were, by divine appointment, called or named, “Christians.” Had they been so-called by their enemies in derision, as some suppose they were, or had they so-called themselves without divine authority for it, it is presumable that Kaleo, or some other suitable word to indicate such calling, would have been used by the inspired penman, instead of one universally used to indicate a warning, teaching, or calling of a divine character.

Then is it not altogether reasonable to suppose that God would give His new people a new name? I think it is. When he called Abraham for a purpose, He gave him a name, a new name, an indicative name, one suitable to his calling. And Jacob was called Israel, and so was his posterity. Israel was a name beautifully suited, in its significance, to Jacob and his posterity, in the light of their calling and its purpose. And so, when God called a people by His Son, and for Him, without respect to blood or previous condition of nationality, to be “a peculiar people, zealous of good works,” he gave them a “new name,” as He had promised by the holy prophets; a name full of meaning, and significant of their high calling. “If any man be in Christ he is a new creature; old things have passed away and all things become new.” God does not “put new wine in old bottles.” “In Christ neither circumcision nor uncircumcision availeth anything, but a new creature.” There, “all are Christ’s, and Christ is God’s.” The Church of Christ is neither Judaism nor Paganism, nor both, but a “new man,” a new church. Christ its head; Christ its lawgiver; Christ its king; Christ its priest, and Christ its hope. It is the Church of Christ, and why not its members be “called Christians?” Names are significant things, and generally commemorative things. Why should not the name of His disciples constantly remind them and the world wherever Christians are found, of Him who is their Redeemer and their hope? The name Roman Catholic has almost given immortality to the now almost insignificant city of Rome. So the name “Episcopalian” gives prominence to the Episcopacy, rather than to Christ. “Presbyterian,” as a name, magnifies the presbytery of the church, as the name “Baptist” does one of its ordinances; whereas, I must believe that all His disciples
should honor and magnify the name of Christ by wearing only his name.

Then, Antioch was so suitable a place for naming the disciples Christians, that one can scarcely fail to see divine wisdom in its selection for that purpose. It was, perhaps, the first city in which a congregation was organized of both Jews and Gentiles. The middle wall of partition was taken out of the way by the death of Christ, and for several years the gospel had been preached to the Jews, and many congregations had been organized, composed almost, if not altogether, of Jewish converts; but at Antioch for the first time we see the “new man” stand forth, composed of both Jews and Gentiles. Here we see a church in which their is neither Jew nor Greek, bond nor free, recognized as such, but all its members are one in Christ. “And the disciples were called Christians first in Antioch.”

It is true, that after this, and in Apostolic times, the followers of Christ were known by other appellations. They were called “Disciples of Christ,” because they were learners of Christ; “Saints,” because they were holy; “Brethren,” because of their fraternal relation; but their name—their patronymic—was Christian. And therefore it was that Paul would persuade a king “to be a Christian;” and Peter would admonish his brethren not to be ashamed, should any of them “suffer as a Christian;” but rather to glorify God on that account. All Christ’s followers recognized “Christian” as their name.

Now, as we propose, not to add another to the already too long list of Christian sects, so-called, but to return to New Testament Christianity, it becomes our duty to recognize only a New Testament name; to wear such and no other. We believe, with Dr. Adam Clark, the distinguished Methodist divine, that, “When all return to the spirit of the gospel, they will probably resume the appellative of Christians.” I go further than the doctor did. I would strike “probably,” out of his proposition, and insert some such word as certainly; for certainly when all return to the spirit of the gospel, as preached by the Apostles and received by the first Christians, they will leave off their party names and be called simply Christians.

We do not pretend to have built up a new church ourselves, which we call “the Christian Church;” we profess to belong to the old church which Christ founded, and which he called His church, and that we call the Church of Christ. The members of that old church, as we have seen, were “called Christians.” And we profess to be members of that same church, and therefore we would be “called Christians.” But one is ready to say “others, besides you, profess to belong to it. But we profess to belong only to that old church, and therefore we wish to be called only Christians. The Church of Christ is quite enough for us, and we wish to belong to no other ecclesiastical organization, and therefore can wear no other name. We believe, of course, that there are Christians in all the religious par-
ties of the day, and that all Christians are in what we call the Church of Christ, or in the Christian Church; and if they were content to be only in that, and hence to be Christians, instead of belonging to parties, and wearing party names, we think it would be much better, both for them and the cause we all love. And so it will be when we all return to Apostolic Christianity, for which return we shall continue to labor and pray.

Gospel Echo.

THEY LOOK THROUGH US AT THE CHURCH.

In the twelfth century, says Mosheim, the Waldenses bore a good reputation for “probity and innocence.” Yet some unruly and fanatical persons among them caused “these witnesses for the truth” to have much evil said of them. Their enemies looked at them through those evil minded ones, and interpreted the whole class by them.

Thus they suffered wofully, because of unfaithful brethren. Even in the Apostolic age, at the church at Corinth, there were unhappy “divisions and dissensions.” And the Apostle Paul told them that they were “carnal and walked as men.” In all ages, the truth of God has been made to suffer because of the sinfulness and the thoughtlessness of those who were its advocates. Not only do the common masses estimate the church to which we belong by the lives or conduct of its members, but those of good minds, and who are more observing, do the same. Men generally look at the church, at the gospel, at the Savior, more through us, than through our teaching and creed. Many brethren have not taken this great fact into close heart reflection.

We are “living epistles, known and read of all men.” For this reason Paul exhorts that we should “be of the same mind and of the same judgment.” And for the same reason Jesus prayed that his disciples should all be one (how?) as he and his Father were one. Not as the sub-divided Protestants are one in Christ; not one as a society may be one, under some uninspired formulas. No, but one like the Father and the Son are one—in heart, in feeling, in purpose, in action. What for? That the “world may believe that thou hast sent me.” Dear brethren, if we wish many to turn to the Lord and believe in him, let us see to it that we do right before them. Let them see that the lovely Savior lives in us and “walks in us.” Let them see the loveliness of Christ by seeing that loveliness in our smiles, words, actions. Let all in the congregation, each in his calling, exhibit this Christian loveliness in the family, in the Sunday school, on the street, everywhere. In this way we shall make the church a lovely place, and our children and neighbors will not need a “big meeting” and a “big preach-
er" to convert them. No; Jesus would soon convert them all, if we would only help him by exhibiting him in this lovely way.

Jesus is attractive, so is the gospel, so is his church, so is heaven; and one reason why our neighbors are not attracted to the church and Christ is, that we step in between him and them, and act so unlike the Christian, that we become repulsive; and, absolutely, we drive men away from Christ. They judge our congregation by us. No wonder that Solomon said, "One sinner destroyeth much good."

I have, by faithful preaching, convinced persons that they ought to obey Christ and join the church—when they would excuse themselves on account of the unfaithfulness of some of the members. I have then convinced them that this excuse is not enough—yet, after all, in many cases which have come under my observation, it does keep them away.

My dear brethren, let us all feel deeply in our hearts that we are, in a measure, in the way of our neighbors' conversion. They expect a good deal from us. How much have we loved them? How many kindnesses have we shown them? How often have we made them see that we feel an unselfish interest in them? Many weak Christians are lost to the church for the want of these kindnesses; many lambs wander away and starve, and are destroyed for the want of these Christian loves and attentions; many poor but good people never become members of the body of Christ, because they do not see the social Christian love to attract them. In places, in this age, the bearing of the church to the poor is such that they would not attend the church if they could, and they could not attend if they would. The style of the members is such that it excludes them.

My dear brethren, let us learn that in these facts there is an awful reality. And by daily imbibing more of the spirit of our crucified and Holy One, we may daily copy more and more of his dear life in our own.

01 let us remember that they look at Jesus through us. They Look Through Us at the Church.

In Christ,

WM. G. SPRINGER.

He who never looks up to an excellence higher than he has attained, who never regards himself as formed for pure and generous sentiments, who never admits the thought that exalted goodness is placed within his reach, will never put forth his powers in pursuit of virtue. He will never rise. He dooms himself to his present state. Exertion supposes that good may be attained, and vigorous exertion supposes that the mind is kindled by the prospects of great attainment. What can you expect of him who sees nothing in the future better than the past?
LET US ALONE.

That all men have the right not only to life and liberty, but to pursue their own happiness is now quite generally conceded. That every man has the right to do as he pleases is as true, and may with as much propriety be conceded; for it is, indeed, but repeating the other statement in different language. An ample and intelligent concession of these rights always carries with it some very reasonable but very necessary qualifications. He who would pursue his own happiness, and demands the right to do so, must go about in such a way as not to destroy the happiness of another; he must not even do it in a way that imperils his own welfare. He who claims the right to do as he pleases must not please to do wrong; must not please to infringe the rights of others. We may pursue our own happiness then, may do as we please, so long as we do no wrong toward God, our fellow men, or ourselves, but not otherwise. It is a recognized principle in both civil and moral law that he who properly acquires the right to do a certain thing requires with it the right to do every other thing necessary to the full and proper enjoyment of the first right. He who buys or leases field acquires with it the right to use the lane leading to it for purposes of ingress and egress; and he also acquires the right to be let alone in the peaceful enjoyment of both the principal and the subordinate right. The subordinate right, however, depends for its existence upon the principal right. The right to lead away a horse is his who has purchased the horse, but he who has stolen it has no such right. The right of ingress and egress is his who has purchased a field, and not that of a trespasser who has wrongfully entered it.

So blind is selfishness, so prone are we to think that what we do or indorse is right, that we sometimes lose sight of these necessary restrictions and cry, Let us alone! when we have no right to be let alone. There are not a few Matildas who claim and will exercise the right to make a geological survey of grandmother's snuff-box, and if they are kindly admonished that the investigation may cause their eyes to smart, in their childish petulence they demand to be let alone. All that little Tommy, with his innocent little fingers in the sugar-bowl asks is to be let alone. Sir rat is quite modest in his request to be let alone while he nibbles just a little of your cheese, or, as a matter of expediency, very slightly enlarges the opening if you have left your pantry door slightly ajar; he urbanely charges you with a faultfinding spirit if you question his right to do these things, —thinks you are morbidly sensitive if you persist in being kept awake by the very slight noise occasioned by the well-meant effort to adopt your pantry to the varying conditions of the age in which he lives. Poor Thomas Maltese looks the very picture of injured innocence as he de-
mands to be let alone for helping himself to a little cream. It is an imposing sight to witness the dignity with which the bristles erect themselves upon his catly back as he begins in stately paragraphs to deliver a lecture upon “indifference to things indifferent.” How brief, how plausible, how reasonable, was the demand of the leaders of the late rebellion, when with booming cannon turned upon Fort Sumpter, they cried, Let us alone!!

The chief value of this plea is found in the fact that it can be made available when nothing else can. When reason fails to help, when logic yields but inflexible opposition, when the law says, See them do it not, when expediency itself falters or gives but an uncertain sound, how congenial to the unyielding will, the specious plea, Let us alone. A young man goes to college, preaches his first discourse, dons his first plug hat, engages in those studies which causes his mind to expand, he has enlarged views of humanity, especially that part of it who answer to his family name, wants to write a letter to his brother, is puzzled about his brother getting it, his brother’s name is John, a name very common among the Irish, his last name is also very common among that nationality, there are many Irishmen in Chicago,—a happy thought is his—there may be many men in Chicago of the same name with his brother, but while many of them may be respectable, no one except his brother is “entitled to respect mingled with fear;” here is both a distinction and a difference; he writes “Rev.______, Chicago, Ill;” the title is thought to be “innocent enough.” Christian preachers put this innocent title to the names of their brethren when speaking of them in the public prints, “and, lo! the dirty feet of Harpies are upon them,” holding to a strict account churches and colleges where such things are tolerated, and from pastors and elders, and professors, we hear—Reason? No. Logic? No. The word of the Lord? No,—we hear, Let us alone! “One believes in abstract operations of the Holy spirit; another that repentance precedes faith;” another that these are not sound in the faith; and they cry, Let us alone. A preacher—a pastor—stands up in his pulpit—practically as much his as the seat of the Pope of Rome is his—and talks about “a pastor”—begs pardon—No! he “will not ask pardon for using a scriptural term, though he uses it in an unscriptural sense, and knows it to be offensive to his brethren. Attention is called to the facts and forthwith the pastor wants to be let alone.

Now, we wish, “as much as possible, to live peaceably with all men,” and we will do all that they ask if they will do as much. We are laboring for the purity of the church in its teaching and in its practice, and for the exclusion of everything like innovations and human corruptions, and if they will let us and our work alone they may expect to be let alone. We are sailing in no expediency—indifference—flexible—curry-favor boat; but have taken passage in the old ship Zion, and she is bearing nobly, notwithstanding the waves of opposition.
VISIBLE LITTLE SOURCES OF TRUE EXCELLENCE.

That nice porker was once a very little pig.

Those beautiful apples, once existed in a little switch in the nursery. But now how fine they are.

But they became so by littles. Now no one can see how much the little apple switch or the little pig would grow in one day; yet, at the end of the year one can easily see that a fine growth has been made. So it is physically, with little boys and girls. They are anxious to become men and women. But they must become so by littles.

Now the little children cannot see how much they grow in one day. Yet at the end of a year, they are surprised to see how short the little pants have come to be, and how much too small the little gaiters are. Well, this shows how they have grown in one year. It shows how rapidly they are advancing to manhood and womanhood. Yet they must be content to become such by littles.

We are not giants, that we can pull up trees by the roots. Every one knows that we must dig them loose, one root at a time. The beautiful farm was made by littles. The stately mansion was made by laying up one brick at a time.

Now what is true of us physically, is in this respect, true of us mentally and morally. We are not machines, that the sciences can be played upon us like tunes upon a music-box. We must become scholars by littles.

We must learn the sciences letter at a time, word at a time, thought at a time. We must be patient and faithful.

So likewise must we attain to the high Christian excellencies. We are not Sampsons nor angels, that we can vanquish the devil and all of our evil dispositions and habits all at once, as soon as we become disciples. If one should teach that the newborn babe in Christ is stronger, and more full of glory and of God, than he ever is afterwards, he is a mistaken teacher. Such teaching may come from good men, but certain it is, that it comes from heated, excited, or infatuated minds. It is contrary to the true philosophy of God's laws, both in the human heart and in all the universe.

To attain the high Christian excellencies, is a work of the very highest cultivation of the heart. It must be done by littles. "Patience must have her perfect work." "Faith must work by love and purify the heart." Habits of Kindness to every one, must grow in our hearts and take the place of evil habits towards any one.

We may predict, with a good deal of certainty, the future excellence of any one, by what we see of his attention to the little things of Christianity. He that neglects the little kind acts, that every day gives opportunities to perform, and the little habits of temperance and cleanliness, which are always necessary, and the continual habits of devotion,
hobby. These idols and hobbies become mountain heights in our minds and shade the heart and make it unproductive. We must get from behind these heights which ourselves have thrown up; the love of riches—pride—hobbies. All these lead to selfishness, to prejudicial feelings. We must walk right out into the sunlight of God's truth and let all the little rays of God's love radiate upon our hearts by attending to the little Christian duties.

WM. G. SPRINGER.

FIRST-CLASS PREACHER WANTED.

We commend the following, which we clip from the Standard, to the consideration of congregations wanting preachers, and of preachers seeking employment. Let congregations in quest of a "first-class man, one who can command the respect of the community," read carefully Brother Stark's description of the man they need. Let preachers seeking "good places" look into this mirror, and if it reflects not back at their own image, let them first study to show themselves workmen approved, and there need be no trouble about finding a good place:

"PREACHER WANTED.

"The church at Minonk, Ill., wants a preacher. Like many other places, we need a first-class man, and if we can sustain such an one for awhile, I think the cause will soon be self-sustaining here. No other than a first-class man will answer for our place, and we hope no other will reply to this notice. We don't want one whose only recommend is his able sermons—who spends the whole week in his study, that he may entertain us on Lord's day with a "very eloquent discourse." We do not need one of fine literary attainments, who has become a hypochondriac, dyspeptic and misanthrope, from too earnest a study of everything but the Bible; nor do we need one who, at a fair set-to can out preach any man in town; and of whom they will all be afraid, because of his deep research in ancient lore, and of his classic accuracy. We think such fourth rate men are doing but little good and are only feeding the carnality of the church (I. Cor. iii, 4). We need a first-
Character is Power.

I. John, ii. 4, and waiteth, only struggling to do a little more good ere angels bear him over.

"If such a man is out of employment among our fashionable churches, who are satisfied with any one who is eloquent, he can find a good field to teach men to be prayerful, to love mercy, to deal justly, and to walk humbly before God, in Minonk; nor will he fail to obtain a good support in temporal things while he ministers to us in spiritual.

"Let him address immediately J. Carroll Stark, Minonk, Woodford Co., Ill.

It is often said that knowledge is power—and this is true. Skill or faculty of any kind carries with it superiority. So, to a certain extent, wealth is power, and rank is power, and intellect is power, and genius has a transcendent gift of mastery over men. But higher, purer, and better than all, more constant in its influence, more lasting in its sway, is the power of character—that power which emanates from a pure and lofty mind. Take any community, who is the man of most influence? To whom do all look up with reverence? Not the "smartest" man, nor the cleverest politician, nor the most brilliant talker, but he, who in a long course of years, tried by the extremes of prosperity and adversity, has proved himself to the judgment of his neighbors and of all who have seen his life, as worthy to be called wise and good.
DANCE.

DEAR BRO. PARRISH: What shall be done with dancers in the church? Is promiscuous dancing condemned by the Bible—by the New Testament? If so, what passages condemn it? Or does it come under some general principle as, "Be not conformed to this world"? If a member persists in dancing, contrary to the expressed wishes of the large majority of the members, what should the church do? A MEMBER.

1. There is no statute in the New Testament against dancing! Nor is there a statute against card-playing or horse-racing! But the common law of the kingdom of Christ reads as follows: And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Col. iii: 17. By a necessary implication, then, dancing is inhibited unless its apologists can show that the principle embraced in the foregoing citation has been either repealed or modified by some statutes which commands or permits dancing to be done as a religious act, in the name of the Lord. We might safely rest the question here under the conviction that the logic is sound and unanswerable. That church is weak indeed which tolerates debate on the lawfulness of dancing by its members! We are aware that the apologists for dancing claim for it that it is more innocent (?) than other amusements in which church-members indulge. They dare not assert any higher claim for it than this. But this claim, even if it were conceded, is insufficient to make lawful an act which is inhibited by a fundamental principle of the kingdom of Christ. The sentiment of the world so universally accords with the principle which we have cited, that the professor of religion who indulges in dancing is branded as recreant to his Lord, and the church of which he is a member, scandalized by his act.

2. "What should be done with dancers in the church?" We had supposed that the rule of scripture was so well established in the churches of Christ in Virginia, that no member could plead ignorance of the fact that his church is opposed to his dancing. Should anyone, however, in ignorance of the fact that the church of Christ does not tolerate dancing by her members, be led into the indulgence, the elders of the church—where there are no elders, discreet brethren—should admonish the offender. If he be not a mere time-server, but a true disciple of Christ, he will not require the second admonition. But should he, in disregard of the law of Christ as that law is accepted by the church, be guilty of a repetition of the offense, then, there remains but one thing for the church to do. And this brings us to query 3rd. "If a member persists in dancing, contrary to the expressed wishes of the large majority of the members, what should the church do?" Our answer is, cut off the contumacious offender.
from the fellowship of the church!! The half-crazy notion of some persons that a member of the church cannot be brought under discipline unless there be a special law which makes the particular act with which he is charged an offense, is to license card-playing, horse-racing and the like, because there is no law which specifically prohibits these acts.

A church that will permit its members to flagrantly violate the law of Christ, and to despise its voice when that voice is expressed by "a large majority of its members," may have a name to live, but is dead to its high and responsible duties, and will eventually be plucked up by the roots! The church of Christ is the highest tribunal on the earth; its voice is the voice of God when it accords with His law. That voice must be respected by every member of the body, or the authority of the Law Giver is dishonored, and if the church fails to inflict punishment on the person thus dishonoring her Head she becomes a party to a high crime!

The reins of discipline must be tightened by the churches if we would see the cause of Christ flourish as we should desire. The church must surround herself with the bulwarks of righteousness—high enough and strong enough to keep the world on the outside. Dancing is of the world—it belongs not to the church! Let it be kept where it belongs! And let the church send those who persist in dancing—contrary to the law—over to the world where they may organize themselves into a church of convenience in which dancing shall constitute a part of their religious worship. Those who are so thoroughly of the world as to persist in dancing in defiance of the law of Christ and the voice of the church, should be turned into the world which claims dancing as its own peculiar institution. Not five hundred miles from our sanctum, a gentleman, not of the church—somewhat skeptical indeed—being at a social, perhaps a hop—we know not which is the polite name in this day of progress—politely requested a young lady to dance with him. She readily assented, and he was in the act of leading her to a position on the floor when a thought seemed suddenly to flash into his mind. Respectfully addressing the young lady he asked, "Are you a member of the church? "I am," she replied. "Then pray excuse me; though not a church-member myself, I do not think it right for members of the church to dance; therefore, my conscience will not permit me to lead you to do an act which I think it would be wrong in you to do." This is not a fiction. The rebuke was well deserved, and capitaly delivered!

Christian Examiner.

Spend your time in nothing which you know must be repented of. Spend it in nothing, be it work or recreation, in which you might not pray for the blessing of God. Spend it in nothing which you could not review with a quiet conscience on your dying bed.
PASTORAL AGGRANDIZEMENT.

When, about half a century ago, Alexander Campbell laid the axe at the root of the tree of clerical domination, which was then flourishing so vigorously and bearing such bitter fruit, it was little thought that in so short a time, fresh roots from the same tree would be cultivated by those who profess his principles. Almost everything, however, except light seems to move in curves and to have a tendency to return to the place of beginning. The straight line of the engineer is but the curvature of the earth, like the level of the ocean, and the missile projected from the earth begins to return to earth again so soon as the propelling force is expended. Perhaps clerical usurpation will in process of time be again established amongst us as a people; and a church, gradually growing corrupt, may, like a falling republic, again welcome the chains of tyranny under which it will deserve to suffer. Happily as yet, the natural yearnings of the clerical heart are held in abeyance by controlling circumstances, but the wise can not fail to notice the persistent efforts which are made for the recovery of former power. As the benevolent crane, however, has not yet extracted the bone from the throat of the great clerical wolf that has so long preyed upon the flock, a sheep may be allowed a little space for raillery before the old ravages are renewed. You may therefore think fit to publish the enclosed sheep’s letter suggesting to “the pastor” the means of magnifying his office.

A SHEEP’S LETTER.

I call this A Sheep’s Letter, for want of a better term. The people who made our language, whoever they were, seem to have been more bountiful to shepherds than to sheep, for, by annexing the comely syllable al to pastor, they contrive a very nice word “pastoral,” to denote what belongs to the former, while, in manufacturing our adjective, they added ish, making the word sheepish and left us with the choice either to take “sheepish,” or put up with sheep’s, which appears to be a fragment of the old Anglo Saxon genitive, which in the wars of time, has got its i knocked out, or lost an e. Sheepish indeed means “what belongs to sheep,” as pastoral means what appertains to shepherds. But I don’t like the word, for it is used mostly in a bad depreciative sense as signifying timid. It is true, indeed, that this quality of timidity, if admitted to be possessed by sheep both literal and spiritual, might be justified by the fact that we have in the Scriptures far more exhortations to fear than to courage. But I am not prepared altogether to admit it, for I do not know any creatures who knock their heads together so often (especially we spiritual sheep in our periodicals) which is surely no evidence of cowardice, however, people might infer from the results, or rather absence of results, a fortunate thickness of skull. Not, how-
ever, to be tedious on the title, I have thought best to avoid all unjust inferences, by adopting for a heading a sheep’s letter.

This point being thus settled, one might ask, what is the object or occasion of a sheep writing a letter at all? My answer to those who would thus examine me is this, has not a sheep, if he be able, as good a privilege to write a letter as a shepherd? And when a shepherd writes a letter to a sheep, is it not proper for them to send an answer? It would surely be very uncourteous not to do so. A certain highly honored pastor has recently written a pastoral letter, and feeling somewhat grieved that no one as yet thought fit to honor it with a reply, I thought I should at least give it a respectful notice.

But I may be asked again, “what business have you with it? You are not a member of the particular flock addressed, and you had better, before you speak, wait until you are spoken to.” This would be all very pertinent if the letter had been confined to the pastor’s flock, but the facts, it has actually been published in one of our weekly papers, and that sent all over the land, so that all the different flocks upon the high hills and in the lowly valleys, can have the benefit of it, and appear to be virtually, though indirectly addressed by it. Now, as it can not for a moment be supposed that the excellent shepherd published the letter in order to see his name in print, or to let the world see, for his own glory, how finely his care over his flock was flourishing, we must conclude that it was really the intention to address thus indirectly the sheep at large, and hence there can be no indecorum in one of them venturing to reply. Indeed, it is hard to perceive the necessity of writing a pastoral letter at all, unless it be intended for all the flocks abroad, for certainly when the shepherd is present with his flock, there is no need of writing to them, since whatever is to be said can be much more easily delivered to them by word of mouth. Hence, we never find that any of the ancient shepherds, such as Peter and Paul, wrote letters to any church to which they were at the time ministering.

These things being fairly settled, then, I should, I suppose, first present grateful acknowledgment for the excellent instructions and exhortations of this “Pastoral Letter.” And as I do not see that objection can be made to any of the things it proposes (including all the little things as cards, &c.,) I can not but hope they will be duly regarded by all. And now having thus I hope respectfully discharged this part of my duty, it seems to me it would be proper to return in some degree the favor shown by the pastor in paying these attentions to the welfare and improvement of the humble members of the flocks. This can perhaps best be done by suggesting those measures which tend to the exaltation of pastors themselves, which seems at present so great an object of desire.

As one of the most important prerequisites, then, we must have, first, flocks, long terribly annoyed
3. In order to confirm the advantages thus gained, it will be well to adopt the practice of speaking always of "the pastor" of the church or flock, so as to let all know that there can be but one, whatever may be said by "old fogies" about the primitive practice of having a plurality. It will be especially conducive to this end if the "pastor" can continue to advertise himself in the newspapers as "Pastor" of some particular church. By these means the different flocks become accustomed gradually to the new order of things, as a colt gets used to the halter and will at length allow his owner to mount and ride him.

4. If the church can be induced to build a fine meeting-house, after the style described in the third Epistle of Peter, with pews and pillars and crimson cushions, and a pulpit sitting upon the "many waters" of the baptistry, it will be an effectual means of silencing all complaint on the part of many silly sheep who might wish its voice to be heard after its natural fashion; for each will feel that it would be out of place to exercise the ancient rights and blatant privileges with which it was endowed in the free realms of nature, and, since the "sheep before its shearers is dumb," it will feel disposed quietly to submit to its fate. Not one will have the hardihood to venture to utter a word in so fine and sacred a place, which, as usual, has been solemnly dedicated by imposing ceremonies, but will gladly leave all the public services to be performed by the preacher or "pastor," who can attend to them with so much

by intestine quarrels and continual pitched battles between their principal members, so that they could not get leave to feed peaceably in the pasture, and would be glad, therefore, of any expedient to secure a little quiet. As such disturbances originate in the old notion that sheep can act the part of shepherds, and that these are to be chosen out of the flock; when this is proved, by sad experience to be an error, such a flock will naturally be disposed to discard the idea altogether, and even go to the other extreme of supposing that no sheep can be a shepherd, and thus it will be necessary to procure by all means some other sort of creature to act in this capacity.

2. In order then to prepare pastors, it becomes necessary to have recourse to the old patented machinery formerly so successful in producing them, viz: theological schools, colleges and lectures, through the instrumentality of which young lambs who might have grown up into good sheep, are gradually converted into pastors and preachers, and soon come to form a distinct class amongst the ovine race, easily known by their holding their heads much higher than the sheep, having a coat of black wool, and, like the little horn upon the head of "the beast," having a stouter look than their fellows," having eyes also like a man and a mouth speaking great things." These manifest differences, thus established, will constitute their principal claim to be appointed over the flock, and will be the ground work of subsequent elevation.
grace and elegance as not to offend the most fastidious. Thus the pastor who can manage to surround himself with such magnificence, and especially if he can have at his command an organ with its "pealing tones" to support him on the flanks or in the rear, will be in no danger of having his authority disputed as might possibly be done by some thoughtless old bell-wether under other circumstances. Thus the "Pastor" will become a necessity of the establishment, and will not only be raised to eminent distinction, but will be duly honored with whatever salary he may be pleased to require.

5. In order to secure proper respect from "those without," it will be of great importance to obtain a title which will place pastors upon an equality with the "Divines" and the ruling priesthood of the day. The prefix Rev. answers this purpose admirably, but as some murmurs have been heard against it from the older members of the flock, it will be necessary to exercise some of that "craftiness" which Paul perhaps employed when he "caught the Corinthians with guile." It is somewhat difficult, I confess, to compass this, but I would offer a suggestion or two to "Pastors" who have this special aspiration. By way of preparation, get occasional notices in the papers of "dedications" of meeting-houses and such like practices and let Rev. be prefixed to the names of those officiating, as it were, (to avoid umbrage) by the mistake of the printer or the blunder of some officious friend; this will at last be as the shadow of a "coming event" which when it does come, will not so much alarm the fearful.

But to obtain complete success will require a bolder stroke. A Scriptural right to the title must be made out in some way. Now, there can be no doubt that the title Reverend is authorized by the Scriptures. In order to prove this, the "pastor" might reason in this way: The word "Reverend" comes from the gerund reverendus, and possesses all its meaning, which is simply to be reverenced. Now if the Scriptures authorize any one to be reverenced, then certainly that person is a reverend. But the Scriptures do positively command the wife to reverence her husband." Therefore every husband is fully entitled to be called Reverend, and if the pastor be a married man, (as is pretty sure to be the case,) he has thus a title clear to all the dignity it involves. It may be remarked also, that it does not here matter the value of a pin whether the wife really reverences her husband or not, for as "reverend" "means to be reverenced" or that ought to be reverenced, a failure to do this cannot effect the right, and the title therefore remains secure.

It will be said, however, that this proves too much, and too much of a good thing is good for nothing, for all married men, whether pastors or not, would share in the honor, so as to render the amount enjoyed by any one person pitifully small. Again. It may be urged that as the person who reverences another is reverent, the usual abbreviation
Rev. would stand for either reverend or reverent, and would apply as much to wives as to husbands, just as we can use Ben. to represent either Benjamin or Benoni, accordingly as the boy’s conduct may deserve.

Here is, I confess, a difficulty, but it may perhaps be surrounded in this way, by those pastors at least, who are good at "spiritualizing." The church in Scripture, is represented as the bride, and Christ is the bridegroom. He is also the “Chief Shepherd,” and the “pastor” is an under shepherd, and does, therefore, for the present, act in some sense as a representative. In applying these figures, may not the “pastor” get himself considered as representing Christ, also as the bridegroom, at least to the particular flock or bride which he has selected? He is one party and the church is another. He sometimes claims to be an “ambassador,” and to speak “in Christ’s stead.” It could then hardly be regarded as a straining of the figure, if the church should be regarded as the spouse of the pastor, and hence by a clear analogy bound to reverence him, and he may thus attain to the much desired title of reverend. Nor would this even appear at all inconsistent with what is implied in the facts and ceremonies attending the ordination and installation of the pastor. It is true the old difficulty might arise here about the abbreviation Rev. applying equally to the Church which reverences as to the pastor who is reverenced; but this would be of little account, as nobody would ever think of speaking of the Rev. Church of Alleghany or of Philadelphia, and it would be easy in order to avoid all mistake, to write the word always Reverend in full.

6. Another means of elevation to be recommended, is the general adoption of the practice of publishing “pastoral letters.” This we know is what the Pope does occasionally to make himself known and felt among his wide spread flock in all parts of the world. In this he is imitated also by Episcopal bishops who write pastoral letters to the churches of their dioceses; and the general adoption of this plan, as now fairly inaugurated among us, would no doubt have the happiest effect in confirming pastors in the positions to which they aspire. The instructions given by the Pope are always excellent, and very humbly tendered, and this is right. This does not interfere with the great purpose which is to keep his name and place and rights prominently before the people, lest, perchance, in free countries any might forget their allegiance.

Not to be wearisome, however, I will only suggest one other expedient to aspiring pastors, which, if carried into effect, will effectually establish their power and exalt them to the high niche occupied by the clergy. This measure is, that as soon as the preliminaries are sufficiently adjusted, and the old members of the simple flock that ranged the valleys free, are out of the way they should call a general council to declare the third Epistle of Peter canonical and thus secure for it the same
authority as belongs to the other pastoral letters of the same apostle. If this were done (and the apocrypha has thus before now been added to the Bible) I can conceive of nothing further as necessary to the complete earthly glorification of "the pastor."

Apostolic Times

CHRISTIANITY IN CITIES.

The singular impression prevails with a few that primitive or apostolic Christianity is not adapted to the society of modern cities; that the simplicity of apostolic worship will not succeed in gaining an ascendancy in cities where modern customs and refinement create a strong and rapid current in society, and give color and form to denominational religion.

These men argue that apostolic Christianity, the plain and simple forms of the ordinances, and especially those of worship, were more the consequence of the people, and of the age, among whom and in which it originated, than of any inherent quality or divine character; more the result of temporary and accidental circumstances, than of divine ordonation. Hence, these men advocate, not only compliance with customs, as they may appear, but the introduction and use of such forms and ceremonies as will make the religion of Christ more acceptable to the world. In such a purpose is to be found the reason of the incorporation of Jewish and pagan rites in Romanism, and other rites, ceremonies and customs in other denominations, which were unknown to the apostolic church. They think, in a word, that the church should progress as the world, and "become all things to all men"—that by a flexible adaptation of its ordinances, it may accommodate them, and commend itself to the good opinion of the world.

The movement set on foot by the venerable Thomas Campbell and his son Alexander, in the Western part of Pennsylvania, during the second decade of this century, ignored—indeed, spurned the principle of such a procedure, as well as the supposed advantages which it was vainly imagined would accrue to the religion of Christ. That movement, until lately, it has been generally, yea, universally conceded by those who took part in it, was both right and necessary; but now after the lapse of half a century, the wisdom and necessity of the attempt at a reformation is practically questioned by those who advocate a flexible compliance with the "varying conditions of social advancement." The movement assumed the inflexibility of the ordinances of God; regarded apostolic Christianity as the fixed and immutable form of the religion of Christ; and was contented to take the divine ordinances just as the
Holy Spirit had left them, whether right or wrong; whether wise or unwise; and whether promising success or failure under any circumstances. It took Christianity as the Holy Spirit made it, and left all consequences as to a want of adaptedness to this or that age, and all contingency of success to the author of the religion, busying itself rather in complying with the ordinances as it found them, than attempting any modification or adaptation to the thoughts and customs of the present century. Any other and different course of action is essentially infidel, since it calls in question the wisdom of Christ.

I have nothing to do with these matters, of which the Holy Spirit has not spoken. As the venerable Thomas Campbell said: "Where the Scriptures speak, we speak, and when they are silent, we are silent." As it regards these matters with reference to which God has said and done nothing, Christians are allowed the greatest liberty—liberty adjudged by nothing except that which works evil. Among the class of things that are lawful, permitted by God, either expressly or by implication, we may select and use anything that will not work injuriously. Things expedient or profitable belong only to things that are lawful. Things must be first lawful before they can become expedient.

As it regards the ordinances of God, no liberty to interfere in any way obtains for a moment. To change, modify, add to, or subtract from, is a matter wholly prohibited. It is a prerogative that belongs only to God, the author of the ordinances. To reject these, or to change or modify these in any particular, is impious, and to claim such a right or prerogative, is infidel, no matter if the Romish or some Protestant churches do make the claim and practice the assumed privilege.

It is no concern of men whether these ordinances are right and proper or not; whether they are as well suited to every period of the world as they were to the apostolic, or how they are regarded by any age, whether rude or refined; whether simple or ornamental. The adaptedness of divine ordinances to the "varying conditions of social advancement" is a question which belongs to God only, and is no concern of ours whatever. The reformation for which we are pleading, stands on this ground and proceeds on this principle, leaving all consequences where they properly belong, in the hands of God.

It is no condescension on the part of man, nor any wonderful concession to admit that God, in establishing the ordinances of the church, contemplated every event and contingency which would befall the church during its long history in the earth, and was fully apprized of what would or would not be adapted to man at whatever age of the world, or in whatever condition of society, and that he acted with a full and clear knowledge of what man in a state of sin needed. This being so, it is simply blasphemous for any man to say that Christianity is not adapted to this or any other age. It is pitiable to hear men talk
so ignorantly and foolishly. But why do men think and talk so? Simply because they are both ignorant and foolish. They know as little of what they are talking about as they do of the geology of the moon.

To assert that anything is necessary to the success of the gospel, which has not been permitted by God, is to insult God in the most offensive manner. Why is not the simple and plain worship of apostolic Christianity; why are not the ordinances of God, as left in the practice of the apostolic church, adapted to the state of society in modern cities? Simply because the professors of that religion have proved unfaithful and unworthy; simply because the church has well nigh surrendered to the world, and looks to it for support and influence, rather than to God and his providences.

The incongruity of the gospel, with the "varying conditions of social advancement," a form of which is to be seen in the social states of modern cities, is exemplified in several particulars. As refined society is shocked at the plebian ordinance of immersion, sprinkling must be allowed to the elegant patrician. As modern ears have been more highly cultivated than the dull and heavy ears of primitive times, the most artistic music must be associated with, or wholly supercede the singing by the masses of the church; and so we go from one thing to another; from plain preaching to elegant sermonizing; from plain gospel teaching to philosophic disquisitions, in order that the church may affect the elegant, refined and esthetic of modern days, and man's folly supplant the wisdom of God.

Z.

Apostolic Times.

THE FACE A RECORD OF LIFE.

The record of a man's moral and intellectual life is written in his face, in such indelible and striking lines that anybody tolerably well skilled in the science of physiognomy can quickly and accurately measure subtle, unseen, character. There is an old maxim that "blood tells," and it does reveal its gentle or boorish, its virtuous or vicious nature in physical movements of the body and modes of expression, and also in prevailing and related ideas. So, likewise, character is perpetually struggling against the bonds of restraint, and pushing out into the broad daylight of actual recognition. By a careful reticence at the right time, and a sort of negative habit of life, combined with a shrewd management, a man may pass current for altogether more than his actual value. But sooner or later, the muscles of the face and the speaking eye let out the secret of the interior life.
It is a great study, these human faces looking up from the audience room, the social circle, the street, the car, beaming out an effulgence of sympathy and goodness, or frowning under the rigors of disappointment, or flashing out defiance and contempt for the sources of their discomfort. The young man who aspires to nothing higher than the character of a universal "bruiser," may forget that his coarse passions are all photographed upon his face in such a manner that all discerning people can read him through almost at the first glance. We cannot "see ourselves as others see us," and that explains away very much of the impudence and swagger of the multitude, which pass for genuine energy and life. If you would know more of an acquaintance than age, occupation, capacity and temper—if you would inspect the secret sources where he draws supplies of impulse and of comfort along life's toilsome and dusty pathway, look into his face and read the whole elaborate story of his strivings, his loves and aversions, his triumphs and failures. It is all there locked up in fleshy characters, in the folds and furrows made by the ploughshare of time and toil, or the exhausting stimulants of license and prodigality. We literally turn ourselves inside out through the face. The love, the composure, the passion, the unrest, the weakness, the angel and the beast of our natures, all collect and come to a focus in the face, and make disclosures which no magical arts can conceal. And it seems to us that when the great Apostle said, "some men's sins are open beforehand, going before the judgment," he must have been looking into the hypocritical faces of the old Scribes and Pharisees. Throughout all her wonderful array of diversity and magnificence, Nature abhors concealment, and this accounts for, and magnifies, too, the revelations of character shining from the human face divine.

KEEP CLOSE TO THE GUIDE.

The thinking Christian does not have to live very long in this world to find that there are a multitude of questions, that despite his most earnest investigation, are involved in mystery. With all the light that the Bible sheds upon his pathway, there are still a thousand things, concerning his own being and destiny, which are shrouded in darkness. Like the traveler at midnight, carefully picking his way over a dangerous road, by the rays of the lantern that he swings by his side, the Christian is in a little circle of light, enough for the next step. But all things grow shadowy in the distance. Around him on every side, the great black curtain of night drops its impenetrable veil. He
must patiently wait for the morning of the Resurrection. It is a curtain that will never be lifted, until the darkness of this life gives place to the clear, calm sunshine of the heavenly rest.

One great error, of which too many of us are guilty, is, that instead of walking by the light we have, we are continually straining our vision for light that we have not. Instead of watchfully minding each separate step and the immediate pathway we are treading, our eyes, like the fools, "are at the ends of the earth." We are straining our vision into the darkness beyond, trying vainly to see what is invisible; and, perhaps, disputing with others as foolish as ourselves, about the substance of things that are buried in darkness, and of which the keenest vision can detect only the most vague and shadowy outlines. It is not surprising, therefore, that we stumble in the "narrow way," and that God sometimes suffers the pain of a wounded spirit to remind us of the danger of the road we are treading, and the necessity for constant watchfulness and care.

Every one who visits that celebrated natural curiosity of Kentucky, the Mammoth Cave, receives on entering a small lamp, which he is instructed to carry with him. He is told to be very careful of his light, to mind his footsteps, and above all, to keep close to the guide. If he strictly obeys these injunctions he is safe. Up and down through all the dark and winding passages of that subterranean labyrinth, he may pass with security and comparative ease. It is true that his lamp is a little thing. It lights up a circle of only a few feet around him. There are gloomy caverns that open their black mouths on every side. All his little taper tells him is, that they are there. But it is enough to keep his feet from destruction. If he heeds its radiance and minds his footsteps, and keeps close to his guide, he may walk safely beside the dizziest caverns and deepest pitfalls of the route.

This world is such a dark and perilous moral pilgrimage. Christ came to us and offers us the Gospel lamp. If we reject it, we are inevitably lost. If we accept it He bids us keep it trimmed and burning. He promises himself to lead us through the labyrinth of life, if we will only submit to Him and mind our footsteps, and keep close to our guide. He does not tell us that our lamps shall light up all the dark caverns that swarm around us. He only promises deliverance from the perils of the journey. Christian, be careful of that Gospel lamp—mind your footsteps, and keep close to the guide!

**Love to God and Thy Neighbor.**—If thou neglerest thy love to thy neighbor, in vain thou professest thy love to God, for by thy love to God thy love to thy neighbor is begotten; and by thy love to thy neighbor thy love to God is nourished.
THE RIGHT SORT OF RELIGION.

A Writer in the Congregationalist, who evidently believes, with the apostle James that faith without works is dead, thus describes the kind of religion which the times require:

"We want a religion that bears heavily not only on the 'exceeding sinfulness of sin,' but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, chicory from coffee, otter from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk-cans, and buttons from the contribution box.

"The religion that is to save the world will not put all the big straw-berries at the top, and all the bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat fields of New York grow, and all her mills grind. It will not make one-half of a pair of shoes of good leather, and the other of poor leather, so that the first shall redound to the maker's credit, and the second to his cash.

"The religion that is to sanctify the world, pays its debts. It does not consider that forty cents returned for one hundred cents given, is according to Gospel, though it may be according to law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand, with interest, and who neglects to pay it on demand, with or without interest, as a liar."

THE DAILY WALK.—There is beauty and truth in the following: A Christian life is a pulpit which all may ascend. It is unbecoming for the child to exhort its unbelieving parent, improper for the pupil to direct the teacher, or for the servant to rebuke his master. But by a holy life, children can instruct their parents, scholars their teachers, servants their masters, inferiors their superiors, and superiors their inferiors. Many, through ignorance, are unable to speak a word for Jesus, others cannot meet an objector and others are disabled by timidity; but all can preach a most eloquent sermon through the life.

Drunken Professors.—The Arkansas Baptist says: "We have known a church of fifty members, male and female, stunted and kept lean and lank on account of carrying year after year a drunkard! Count it as you may, one member with a gallon of 'red eye' in him every day, is a heavier load for a church to carry than three score and ten Samsons could stand under."
From a very entertaining and instructive article in Harper’s Magazine, entitled “Leo and Luther,” we make the following extracts:

A DEAD POPE.—There was joy at Rome in the Year 1513, for Pope Julius II. was dead. It was no unusual thing, indeed, for the Romans to rejoice at the death of a Pope. If there was any one the people of the Holy City contemned and hated more than all other men it was usually their spiritual father, whose blessings they so devoutly received; and next to him his countless officials, who preyed upon their fellow-citizens as tax-gatherers, notaries, and a long gradation of dignities. But upon Julius, the withered and palsied old man, the rage of the people had turned with unprecedented vigor. He had been a fighting Pope. His feeble frame had been torn by unsated and insatiable passions that would have become a Caesar or an Alexander, but which seemed almost demoniac in this terrible old man. His ambition had been the curse of Rome, of Italy, of Europe; he had set all nations at enmity in the hope of enlarging his temporal power; he had made insincere leagues and treaties in order to escape the punishment of his crimes; his plighted faith was held a mockery in all the European courts; his fits of rage and impotent malice made him the laughing-stock of kings and princes; and the cost of his feeble wars and faithless alliances had left Rome the pauper city of Europe.

And now Julius was dead. The certainty that his fierce spirit was fled forever had been tested by all the suspicious forms of the Roman Church. The Cardinal Camerlengo stood before the door of the Pope’s chamber, struck it with a gilt mallet, and called Julius by name. Receiving no answer, he entered the room, tapped the corpse on the head with a mallet of silver, and then falling upon his knees before the lifeless body, proclaimed the death of the Pope. Next the tolling of the great bell in the Capitol, which was sounded upon these solemn occasions alone, announced to Rome and to the church that the Holy Father was no more. Its heavy note was the signal for a reign of universal license and misrule. Ten days are always allowed to pass between the death of a Pope and the meeting of the conclave of cardinals for the election of his successor, and during that period it was long an established custom that Rome should be abandoned to riot, bloodshed, pillage, and every species of crime. The very chamber of the dead Pope was entered and sacked. The city wore the appearance of a civil war. The papal soldiery, ill paid and half fed, roamed through the streets robbing, murdering, and committing a thousand outrages unrestrained. Palaces were plundered, houses sacked, quiet citizens were robbed, murdered, and their bodies left in the streets or thrown into the Tiber. “Not a day passed,” wrote
Gigli, an observer of one of these dreadful saturnalia, "without brawls, murders, and waylayings." At length the nobles fortified and garrisoned their palaces, barricades were drawn across the principal streets, and only the miserable shopkeepers and tradesmen were left exposed to the outrages of the papal banditti.

The Boyhood of Pope Leo X.—Giovanni de Medici was the descendant of that great mercantile family at Florence which had astonished Europe by its commercial grandeur and elegant taste, and whose founders had learned complaisance and democracy in the tranquil pursuits of trade. Their fortunes had been built upon industry, probity, politeness, and a careful attention to business. They had long practiced the virtues of honor and good faith when their feudal neighbors had been distinguished only by utter insincerity. The Medici had increased their wealth from father to son until they became the richest bankers in Europe, and saw the mightiest kings and a throng of princes, priests, and warriors, suppliants at their counters for loans and benefits, which sometimes they never intended to repay. At length Lorenzo, the father of Leo X., retired from business to give himself to schemes of ambition, and to guide the affairs of Italy. His immense wealth, pleasing manners, prudence, and good sense made him the most eminent of all the Italians; unhappily Lorenzo sank from the dignity of an honest trader to share in the ambitious diplomacy of his age, and lost his virtue in his effort to become great. Giovanni was his favorite son—the only one that had any ability; and Lorenzo had resolved, almost from his birth, that he should wear the triple crown.

At seven years of age Giovanni was made an abbot. His childish head was shaven with the monkish tonsure. He was addressed as Messire, was saluted with reverence as one of the eminent dignitaries of the church, and was supposed to control the spiritual concerns of various rich benefices. The child-abbot soon showed an excellent intellect, and, under the care of Politian, became learned in the rising literature of the day. All that the immense wealth and influence of his father could give him lay at his command. He was educated in the magnificent palace of the Medici which Cosmo had complained was too large for so small a family, shared in those lavish entertainments of which Lorenzo was so fond, was familiar with the wits, the poets, the painters of that gifted age, and learned the graceful skepticism that was fashionable at his father's court. When Giovanni was thirteen Lorenzo resolved to raise him to the highest dignity in the church below that of the Supreme Pontiff. He begged the Pope, with prayers that seem now strangely humiliating, to make his son a cardinal. He enlisted in his favor all whom he could influence at the papal court. "It will raise me from death to life," he cried, when the Pope seemed to hesitate. The boon was at last
obtained, and the boy of fourteen, the child of wealth and luxurious ease, with no effort of his own, became one of the chief priests of Christendom. The Pope, however, with some show of propriety, required that the investiture should not take place in three years, during which time the young Medici was to give his attention to study. Politian still directed his studies. Giovanni was grave, graceful, formal, ambitious; and at seventeen, in the year 1492, so fatal to the glory of his family, he took his place in the sacred college at Rome, and was received in the Holy City with a general respect that seemed not unworthy of its future master.

_Eugene Lawrence, in Harper's Magazine._

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**CORRESPONDENCE.**

**PADUA, McLean Co., Ill.,** 
April 4th, 1869.

**Bro. Karr.**—I wish to report labors performed since February 5th up to this time. I held a meeting of sixteen days at Harmony, east of Clinton, De Witt Co., the result of which was sixteen additions, of which twelve were by immersion. At Kappa I held a meeting of ten days and had four baptisms, when I was called away. There was an unusual interest up when I left. I have just closed a meeting of eleven days at Creek Nation, at which seven made the good confession, three were reclaimed, and one was received from the Newlight or Old Custom order.

Yours fraternally,

H. G. VANDERVORT.

**SYCAMORE, Ill., May 15, 1869.**

**Dear Brother Karr:** For the benefit of those who are laboring for the restoration of "the ancient order of things in the Church of Christ," and are pleading and laboring for the union of Christians on "the Bible alone as an all sufficient creed," I will state that through the kindness and careful efforts of Sister M. Bailey, of Batavia, I have been enabled to furnish some reliable and cheering statistics concerning the operations of the Disciples of Christ during the year ending with this date.

The total number of accessions as reported by the patrons of the _A. O. Review_ is 30,254, and I consider it a very small estimate, to reckon that all the other papers have reported at least as many more; and if this conjecture is safe, our accessions for the last year have reached 60,508, and this must be considered a small estimate.

The accessions reported in the _Review_ are respectively represented in the following statement:

- Kentucky, 8473
- Nebraska, 285
- Arkansas, 235
- New York, 318
- British America, 203
- Virginia, 197
- Michigan, 98
- Oregon, 55
- Texas, 51
- Other States, 115
- Australia, 448
- North Carolina, 363
- Total, 30,254

From all I can gather from seven or eight current publications to which I have access, and from many well posted brethren with whom I have conversed, I am satisfied that the number of our churches are not less than 6,000, and the whole membership is not less than 600,000, and all these have been gathered into a Christian union on the Bible alone within the last forty years. In view of this what becomes of the oft repeated objection by our opponents that "a religious people cannot hold together and prosper without a human creed."

Your Brother in Christ,

C. W. SHERWOOD.

**ANTIOCH, March 13th, 1869.**

Co-operation meeting met pursuant to adjournment, Bro. A. H. Trobridge in chair.
Meeting opened by prayer. Delegates called and the following presented reports from the different congregations:

Bro. Lewis Martin, Minook.—The church is in good working order. Has preaching every Lord's day by Bro. Cragie Sharp, Sr., unless some one comes in. Have a good Sunday school, numbering ninety members. Is willing to do her part to keep an Evangelist in the field.

New Rutland, by Bros. P. Green and Abraham Mullin.—Have preaching every Lord's day, by Bro. A. H. Trobridge, who is doing a good work. Has had nine additions since the last quarter meeting, and is willing to help hold up the hands of an Evangelist to spread the gospel of glad tidings to a lost and ruined world. Have fifty members.

Antioch, by Bros. T. Highway and Joel Skelton.—Have procured the labors of Bro. J. C. Stark half of the time and Bro. A. H. Trobridge the other half, and are willing to do our part to extend the primitive gospel.

Gridley, by Bro. Cooms, who reports the good old ship of Zion moving onward.

There has been one hundred and eighty-seven additions to the church between Gillman and Washington, on the T. P. & W. R. R.

Washburn, by Bro. Cruthers.—Have a good Sunday school and one hundred members.

Business—Motion made and carried, that we employ an Evangelist to labor for us the next quarter. On motion, the following three brethren were appointed to employ such Evangelist. A. H. Trobridge, Cragie Sharp, Sr., and Jonas Ball. Moved and carried that the Secretary get every congregation to make out a statistical report by the next meeting, and that they send a delegate for every twenty-five members. Carried, that the Evangelist labors at Salem, Lowdy, and Wenona. Carried that a contribution be taken to procure tracts to be distributed by the Evangelist. Carried that we have these minutes published in three religious papers. Carried to adjourn, to meet the Friday evening before the second Lord's day in June next, at New Rutland. A. H. Trobridge, Pres., C. Sharp, Sr., Sec.

**Editor's Table.**

Thanks.—We are very thankful to the many brethren and sisters who are kindly assisting us in the circulation of the Herald. We do not often have the leisure to write a private letter to such, acknowledging their favors, which are always duly appreciated. We ask all who esteem the work as a real benefit to the cause of Christ to extend its circulation. We ask this not for our own sake, but for the good of the cause for which we plead. Every dollar sent us goes to the printer, while we labor with our hands for our daily bread. We neither expect money nor self-aggrandizement in this work, but do expect to do good.

The Plymouth Pulpit, a weekly publication of sermons preached by Henry Ward Beecher, is published by J. B. Ford & Co., 39 Park Row, New York. Price eight cents per number; $3 per annum. The publication is a pamphlet on good paper, well printed, and in convenient shape for present reading and subsequent binding. It contains, besides the sermon, the prayers, both reported and published with Mr. Beecher's sanction. The hymns and Scripture lessons are also indicated. It is wholly unnecessary for us to name the merits and demerits of Mr. Beecher's sermons—they have both. Those who wish to read them should procure the Plymouth Pulpit.
Bro. C. W. Sherwood preaches a portion of his time at Batavia. He is highly esteemed there. We have few stronger men.

Bro. J. N. Smith, formerly from Iowa and lately from Ohio, is now conducting a meeting in Lanark, Ill., with the brightest prospects of glorious success. "Ten or eleven have already made the good confession, and many more are confidently expected before the meeting closes."

Church Discipline.—Brother Sherwood has sent another article upon this subject. We could not put it all into this number, and preferred to insert it all in the next rather than divide it. Let his articles as well as others, which may appear on this subject, be carefully read.

North Western Illinois Annual Meeting.—The next annual meeting of the North Western Illinois Christian Co-operation will be held at Coleta, (formerly Genesee Grove), Whiteside Co., commencing at 7½ p.m., on Friday evening, June 18th, 1869. A general attendance is requested. Bro. James G. Mitchell is expected to be at the meeting.

Tell it to the Church.—In the law for the settlement of personal trespasses, given by the Savior, as recorded in the eighteenth of Matthew, we have the injunction, "tell it to the church." What is to be told to the church? The fact that he has trespassed, the facts in detail which constitute the offense, his refusal to hear and repent on previous interviews, or all of these! Will some of our scribes give an answer to this question, and their reasons? The day for ipse dixit teaching is, we hope, about gone by. Sir Oracle is expected to give a reason for his utterances. He who presumes to speak with authority is expected to give his authority. We are satisfied as to what is to be told to the church, and have been called upon to give our views and reasons, but prefer to hear from others. Who will furnish an article upon this question for our next number?

Beloved Brother Karr; Our beloved brother Sias G. Poter, elder of the Church of Christ, at Mackinaw, Tazewell county, Ill., departed this life on the night of the 17th of February, 1869, in the 68th year of his life. When he came to Mackinaw he was a member of the Baptist Church, but when he became acquainted with the faith, order and worship of the congregation of the Disciples here, he united with us and was chosen as Elder, and, being truly pious and devotional, he was highly esteemed by the brethren. He will be much missed and long remembered by the church. May the Lord support his lonely and bereaved widow.

James A. Lindsey.

The Christian Pioneer, D. T. Wright, editor and proprietor, Chillicothe, Mo., is now published weekly, in newspaper form. We have for several years received the Pioneer among our most valuable exchanges. Brother Wright is a man of true and earnest devotion to the cause of truth, and should have a liberal support. Besides the greatly improved appearance the paper is improved in other respects. It is published at $2 per annum.

Brother Downs is at present at Paris, Edgar county, where his correspondents are requested to address him. In answer to many inquiries about his health, present engagements, future arrangements, etc., we would say that his health, which has not for some months been good, is so delicate at present as to render it prudent for him to suspend active or exhausting labors, both in preaching and writing. He is spending a little time in the country, hoping to recuperate to an extent that will enable him to resume his active labors. Those who wish his labors must wait, or look elsewhere for laborers, and are requested not to press him into work which he is at present unable to perform, and which he will gladly enter upon as soon as circumstances permit. This retiracy is very annoying to one so active and who loves
only have to submit to the downright carelessness of printers and the more culpable negligence of editors, but to a thousand little inadvertencies, which neither printers nor editors can avoid. It was not pleasant to Brother Frazier to see his name in the HERALD two months since with an ess substituted for the final arr, making it quite another name—not his at all, nor anybody's else. Nor was it less provoking when Brother Miles, in the same number, commended to us in our arduous labors the blending of gentleness in manner with firmness of execution, to have his "Suaviter in modo, fortiter in re," commence with the very unsightly, not to say unlatin "Gauviter". It was amusingly ridiculous to us when, in reading proof, some time since, we discovered that the printer had made us quote Rev. xx: 12: "The leaks were opened; and another leak was opened." It would have been provokingly ridiculous if we had not seen it in time to correct it. And yet we could have blamed no one but self; for if we should in ordinary haste, and with our ordinary care, write book, and leak, and leek, and lack, and back, upon a sheet of paper, no printer could tell one from another; indeed, they would look as much alike as Brother Miles' "S" looks like an "T".

Writers are not the only ones who may of right complain. Printers are expected to bring order out of confusion many times when it is simply impossible. The printer and editor should be held responsible for the appearance upon the printed page of what you have submitted upon the written page, if your thoughts are intelligibly expressed in a clear and legible hand; but, as is frequently the case, it is wholly impossible to read the manuscript, the printer can not be expected to guess with unerring certainty what the writer would have said, if he had said anything. A few of our contributors present their manuscript in excellent condition—others are careless. Give us good manuscript, taking special pains with Greek or Latin quotations, proper names, dates, figures, and all unusual words, and be patient with our errors, and we will do the best we can to avoid errors.
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Believing this subject to be connected with the future success of the Gospel, I am constrained to labor and pray the more earnestly for its success.

Yours, faithfully,

P. H. DAYHOFF,
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