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Christian Standard, Volume 3, Numbers 14 -26 (April 4 - June 27, 1868) pages 105 -208

Isaac Errett

William Theodore Horner

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Christian Standard.

"Set up a Standard"

Publish, and Conceal not."

CLEVELAND, O., SATURDAY, APRIL 4, 1868.

VOL. 3.—No. 14.

New Advertisements.

READY IN APRIL GOSPEL IN THE TREES.

OF OPINIONS OF COMMON THINGS, ILLUSTRATED BY
Religious Experiences and Christian Works.
By ALEXANDER CLARK,
Editor of "OUR SCHOOLDAY VISITOR."

Unique in Design and Detail, occupying a new
pages, 12 mo. Handsomely printed and
substantially bound.

CONTENTS.

PART I.
1. The Rain.
2. The Snow.
3. The Hall.
4. The Dress.
5. Every-day Glory.
6. Once and Forever.
7. Two Worlds Made One.

Price, post paid, by address by
J. W. DAUGHADAY & CO.,
Publishers,
494 Walnut Street, Philadelphia,
Pa.

FOR SALE.

A complete set of
MILLENNIAL HARBINGER, a complete set of
366 inclusive. The volumes are well and
sound, clean and fresh, as from the binding. The
price is \$125.00.

F. PALMER, Gen. Agent,

BERKINS BUILDING, CLEVELAND, OHIO.

CERTIFICATE OF AUTHORITY.

AUDITOR OF STATE'S OFFICE,
Department of Insurance.

COLUMBUS, O., March 5th, 1868.

Satisfactory evidence has been furnished to
me that the CONTINENTAL LIFE INSURANCE CO.,
Hartford, in the State of Connecticut, is pos-
sessed of the amount of actual capital required
under the provisions of the Act entitled, "An Act
to incorporate and regulate the Life Insurance
Company," passed April 15, 1867, and that the same
is provided by the said Act; and

That the chief financial officer of the said State,
and the said Company are incorporated, has
been under his hand and official seal, that he,
the Auditor, holds in trust, and on deposit, for
all the policy-holders of said Company, such
sum of money as aforesaid, specifying the items there-
of, as he is satisfied that such securities are worth
the amount of said sum; and

That the said Company has appointed SAMUEL M.
Eise, of Columbus, in the county of Franklin,
in this State, on whose process of law I have
granted a certificate of authority, and a certified copy of the Charter of said
Company, has been filed in this office by the said Auditor,
together with a certified copy of the vote or resolu-
tion of the Board of Directors of the said Company,
authorizing the said Company to do business in this
State, and the said Company, and the said Auditor,
in similar manner and form required for the Annual
Report of similar companies organized under the
said Act.

Therefore, I, JAMES H. GODMAN, Auditor of State
in pursuance of the provisions of the Act aforesaid,
do hereby certify that the said Company has com-
plied with the requirements of the said Act, and
having appointed A. F. PALMER, Esq., of
Columbus, as its agent in the county of Cuyahoga, I do
hereby certify that said Company and Agent are
authorized to transact the business of Life Insur-
ance in this State, as provided by the law thereof,
and a certified copy of this Certificate of Authority
may be taken from the office of the Auditor of State,
at any time.

Witness my hand and official seal, at Columbus,
Ohio, this 5th day of March, 1868.

JAMES H. GODMAN,
Auditor of State.

By JAS. WILLIAMS, Chief Clerk.

ABSTRACT OF THE STATEMENT.

CONTINENTAL LIFE INSURANCE COMPANY, of
the State of Connecticut, on the 31st day of
1867, made to the Auditor of Ohio.

CAPITAL (IF ANY).

Capital Stock paid up..... \$120,000 00

ASSETS.

Bonds and Mortgages..... \$ 13,000 00

Real Estate and other Securities..... 123,348 00

Loans on Hand..... 125,465 00

Loans on Cash Items..... 14,675 00

After advising him to... as Jesus prayed, John... tell him that Peter... name, faith, and order... who had the like precious faith... love is keeping commandments... Invisible church, spirit of grace is unscriptural phrase... "Because ye are God hath sent forth the Spirit of his grace of God in the heart... Those who the mind of Christ, who walk by the (divine) sale, and mind the same are all converted by the perfect law of the Lord, and are all in union... leaves out confession, and jumbles generally... He never has church-ship, nor can commune with any man who has not believed, repeated, justified, baptized, and added to the Church... If a man shows such it as the elder approves, he is right, he may join a Unitarian or any other organization... It is seen in the Union Prayer Meeting, of which the Editor is a member, that some pray according to the will of God, while others do not... While he and others go by their feelings, Christians walk by faith... No able chance of an answer to the prayer has yet according to Elder Cell... Union Prayer Meeting proves that and women come together, and pray differently; only the Christians in the ing praying as the Saviour and the ties prayed.

Criticism on Luke xvi. 16.

Some years ago I published in the Review article on McGarvey's Commentary, when in my way to criticize the common error of this verse, which rendering been followed in the above comment.

With this exception I have never heard, what I cannot but think is a true rendering; but, on the other hand, continually confronted by an idea which is to me wholly unwarranted. It appears thus in our Bibles: "The law and prophets were until John; since that the kingdom of God is preached, in this use of it, means existed. Considerable importance belongs to this verse, the reason that it has been brought into argument for fixing the end of one dispensation and the beginning of another, who contend that the Jewish dispensation did not end and the kingdom of heaven begin until some time after this, are thus: "The law and the prophet were until John; the fair inference is if they had existed longer the Saviour would not have placed this limit to them, John." As the verse stands, I see no way to invalidate this objection; notwithstanding I have heard many very lengthy attempts. It was while seriously meditating such an attempt that I was surprised to find that the language upon which the objection is versed is not in the Bible, nor is anything like it. Any reader who sees that the word for *was* is not the original, being in italics. It is supplied by the translator; and this being so, we are to settle two questions: Is any needed to convey the sense in English, and if so, has he supplied the right word, and if not, will read: "The law and the prophets until John, since that the kingdom of God is preached, it is not require much attention to know that this language means; indeed, as an English sentence, it is good enough as a id for ordinary use. However, it has subjects and only one predicate; it may be made more forcible by giving separately each subject its predicate. Hence the author has a right to supply what is necessary to do this, but who gave him a right to predicate if "the law and the prophets" an idea which is nowhere hinted at the sentence existed? It is often necessary to supply the substantive verb when no predicate is expressed, but here have one, "is preached," which evidently belongs to both subjects. This we may apply, only grammatically modifying it to the case, which gives us: "The law and the prophets were reached until John, since that time the kingdom of God is preached." This, too, is in harmony with Matt. xi. 13, "the prophets and the law opposed until John."

To the Preachers in Illinois.

Dear Brethren: We need money for the Rock Island mission. When last year, Bro. Sherwood was carrying forward his work earnestly and energetically with every prospect of success, many persons had confessed the Saviour, and others had been found and stirred up who in their scattered and isolated positions had been indifferent and lukewarm. But fine as is the prospect, and important as is the work, we are left without your co-operation. It is a prompt action on your part that will fail. Can it be that the principles of Illinois will suffer, if the spirit is defeated? I do not believe it, either can I believe it till I see the same in one of the greatest States of the West, in the very field of the most evangelical field in the world; how can we refuse to fully support of our Master's cause in the support of her greatest need? We have

men who are willing and ready to do the work. All that is lacking is a support. Shall it be withheld? Time alone will tell. At this crisis I am constrained to make the following request, which I humbly trust will not pass unnoticed; namely: That every preacher in our State who may chance to read this, deliver on the first Lord's day in May next, a discourse on the necessity and importance of *Missionary Effort*; at the conclusion of which he will take up a contribution for the special benefit of the Co-operation of the State, and forward the same to at Eureka. The receipt of these contributions shall be acknowledged both by letter and through our papers.

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

Elder J. H. Wagoner's Communication.

Dear Bro. Errett:—I am sorry to trouble you or your readers with a notice of the above communication. Were it not for its show of candor and tendency to deceive, I would not say one word in reply. But in self defense I am compelled to say: 1st. Elder Moore proposed to postpone the debate until Wednesday, (Oct. 8th), and said he would then stay until Elder Wagoner was satisfied. This was his only proposition to postpone. 2nd. Some of the Adventists understood that the debate of December 24th, was to be on two new propositions. 3d. The correspondence between Messrs. Moore and Van-Horn shows that December 24th was appointed to debate two new propositions. Surely a man who is "sharper than ten steel-traps" would not appoint two important discussions on the same day! 4th. The unanimous statement made by two of the board of moderators, shows how men can be biased to certify strange things. Mr. Cottrell understood this debate just as I did, about the middle of December. I suppose that when the preachers came back, they told him that he was mistaken and then he certified to the facts! I have troubled you and your readers for the last time with this debate. If the Adventists press me to it, I will publish the correspondence, with such facts as are necessary to illustrate it, in tract form for distribution.

J. C. IRVIN, Bowersville, O., March 16, 1868.

The Family.

Written for the Standard. Riverside, or Wining a Soul. BY MARY E. BUTLER.

I had found a companion, though not a friend in any true sense of that word, but I called him one, and keeping his promise well, Sam showed me something of life in San Francisco,—that wicked city—but little that I was the better for seeing. I was not long in finding out that he was an idler and a gambler, and lived by his wits. But in this I never imitated him. My wickedness was my pastime and not my business. I did not intend that as a joke, Harry; I only meant to say that I found a situation and earned my living, but my evenings and leisure hours were nearly all spent with Sam and his companions. Drinking was set at all the worst thing I did. Before very long I was like the old man in the mine, for my cards had taken the place of my Bible, which was laid away in the bottom of my trunk with the marker somewhere about the place where the children of Israel were carried away captive into Babylon, for I had never got beyond that in my attempt to read the Bible through.

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let things take their own course, and finally I eyes averted in making arrangements which brought us three often together. And Sam was too cunning for us both. Well, one night, by the invitation of my evil genius, we found ourselves together in the card room of a hotel. This card room was also gambling house in general. There were others there besides us three, from small villains who were just beginning, up to what seemed to me the worst character of all: a dark, wicked looking Mexican. I had seen him often before, and always in some such place as this, but had always avoided him, for his looks or his reputation would either of them have been enough to make a common man afraid of him. He was said to be a professional gambler and robber, and if he was not a murderer too, he may as well have been as far as his reputation was concerned. Even Sam had never cared to make his acquaintance, though he had often watched us for an hour at a time, with a look which seemed to say—"how hard you do try to make yourselves rascals, and yet you are only a small pair after all." This evening he sat reading a newspaper and from time to time watching us from over the top of it. He was well dressed but had nothing showy about him, except a large ruby pin which he always wore in his cravat. But his wicked black eyes—they made me shudder every time they were bent upon me; so as it was neither sensible nor safe to say anything, I turned my chair with my back to him. As the evening wore on I forgot his wicked black eyes, and his flashing ruby pin and—well, I may as well confess it now—I forgot myself too, and my honor, if after three years of sin I had any honor which cards and drink had not swallowed up or tainted. By midnight Sam had won from John Davenal the last dollar of his hard earned fortune, and after slowly counting them as they dropped into his morocco pouch he turned to leave us half drunk and stunned by the thought of what had done.—I say we, for I had helped to rob my friend, I had lured him into bad company, had even brought him here to-night. The great hopeless misery in his face stung me into a fury. Springing up like a tiger I made a great dash at Sam, demanding the money back again. "What right had he to it?—he had not earned a dollar of it—every yellow coin could tell its story of the patient lonely toil of an honest man—honest, at least, before we corrupted him, and better now, a thousand times better in his misery than either of us. But Sam only laughed that low, quiet laugh of his, which had often seemed so winning and pleasant, but now sounded perfectly horrible to me. I hardly know what I did, for I was almost wild with drink and anger, and I poured out wicked words which made my own blood chill, and I knew I ended by threatening to kill him; but without even a reply he left the house. At that moment I caught the black eyes of the Mexican fixed upon me curiously as if I were a wild beast, raging for his amusement. Those vicious eyes I thought had been bent on us all the evening like the influence of some wicked spirit. But now he slowly rose and left the house in the wake of Sam and I was left alone with poor John and my remorse and useless regret. Sadly enough I took his arm and led him back to our lodgings perfectly bewildered by the events of the night.

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Poor, wicked Sam had been found dead in his bed. Murdered, thought I, for his ill-gotten treasure—what a terrible price to pay for it! Yet he who had it now must have paid a far more terrible one. Who was it? I could not tell—there was no clue, some one said, but an empty money pouch on the table and a ruby pin found on the floor. I started at that, a ruby pin—I felt sure I knew the owner, and the face of the dark Mexican came up before my mind. Should I tell? Just then I caught something which sounded like—"quarrelled last night," and my heart gave a great bound of terror and then sank with horror and dread, as I recollected that last night in my anger I had threatened to kill him. Should I be accused of this terrible crime, they must mean me.

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key, it must begin in the education and enlightenment of the women. Women have a vast influence in Turkey in spite of their degradation. While they remain as at present, real reform is impossible; and, so far as I know, no Turk has ever yet advocated the general enlightenment of the women. They talk sometimes about education for men, but not for women. The idea of female education as necessary to reform and prosperity seems never yet to have dawned upon any Turkish reformer.

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the at all early. In confirmation of these opinions we find it stated in the Hamilton (Ontario) Times, that within a few weeks past, "Dr. J. N. Osborne, of Chippewa, has noticed a marked and constant change in the motion of the rapids at the point indicated; and it is also reported that indications are discovered of the pouring of a subterranean stream into the gulf below the falls, which the absence of the mist, it is thought, would reveal beyond a doubt." The same paper remarks, that a gentleman from the Falls, with whom it has conversed, fully believes that the days of the great Horse Shoe are numbered. It was the opinion of Prof. Hall, in his report, that the effect of continued recession must be to gradually diminish the height of the falls, both by the rising of the bed of the river at their base, and by the slope of the massive limestone to a lower level. The thin-bedded limestone above being swept off, the succeeding shales and marls of the Onondaga group must immediately follow, and the falls, he thought, may become almost stationary, when their base is at the base of the massive sandstone, and their upper line is, as now, over its upper edge. This Prof. Hall thought likely to be the case, after a further recession of about two miles, and the height of the fall must then be reduced to about eighty feet. In 1818 and in 1823 great fragments of rock fell at the Falls with a concussion that shook the whole country around as by an earthquake. If our citizens are presently awakened some morning by a shock which starts them from their beds, they may know, if they have read the Express, that Horse-Shoe Fall has become a memory of the past.

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Hide His Faults.

One of the Kings of Sweden had a private confidential secretary, whom he raised to the post under somewhat extraordinary circumstances. The father of this young man having been found guilty of some crime connected with an official position he had held with previous integrity, was condemned to die. This so affected the son, then about eighteen years of age, that he begged the judges to be allowed to suffer in the place of the criminal. The sincerity apparent in the young man, touched the feelings of the magistrates, who communicated all the particulars to the king. His majesty was pleased with the account. The filial affection excited his admiration. The father of such a son could not be allowed to die; and so noble a son ought not to remain unwarded. Consequently, the king immediately dispatched back the courier with orders to grant a free pardon to the father, and to confer a title of honor on his incompetent son.

How complimentary to the young man was this mark of royal favor! To be dignified, too, by a title? Would not these laurels gain him the esteem of the laud? Would not a title, so honorable to both, be gratifying to himself, and useful to others? But there was another aspect of these honors—an aspect which only the most delicate nature would have regarded; and it was this which constrained him, while accepting with gratitude his father's pardon, to decline the honors for himself in these words: "Of what avail," exclaimed he, "could the most exalted title be to me, humbled as my family already is in the dust? Alas! would it not serve but as a monument to perpetuate in the minds of my countrymen the direful remembrance of an unhappy father's shame?"

The monarch, on hearing this speech, actually shed tears; and sending for him to court, he gave him the appointment of private secretary; thinking that one who could be so faithful to a guilty father, would never prove faithless to a kind sovereign. May the beautiful heart of this young noble Swede reproduce itself through this account in many of the sons of America; so that if our fathers had failings, we may always hide them, though we ourselves should be losers by their concealment.

Selections.

Hopedlessness. Alas! I have walked through life, Too heedless where I trod; Nay, helping to trample my fellow-worm And fill the barial sod. Forgetting that even the sparrow falls Not unmarked of God.

The wounds I might have healed— The human sorrow and smart! And yet it never was in my soul To play so ill a part; But *evil is wrought by want of thought As well as want of heart.*

Niagara Falls.

The Falls of Niagara, according to the Buffalo Express, are likely to undergo a great change, if they do not wholly disappear at no distant day. Attention has been called to the subject anew by some remarkable signs observed in the rapids above the Horse-Shoe Fall, which are thought to forebode an early downfall of the rocks forming that cataract.

If the limestone ledge over which the river now falls is, as is supposed, in course of being undermined by a subterranean stream breaking through as far back as nearly half a mile, of course the consequence, inevitable and liable to ensue at any moment, must be an immense breaking away of the face of the cataract, changing its whole form and appearance—perhaps converting the perpendicular fall into a shooting rapid down a steep declivity. Some observers at the Falls anticipate this grand catastro-

phic at all early. In confirmation of these opinions we find it stated in the Hamilton (Ontario) Times, that within a few weeks past, "Dr. J. N. Osborne, of Chippewa, has noticed a marked and constant change in the motion of the rapids at the point indicated; and it is also reported that indications are discovered of the pouring of a subterranean stream into the gulf below the falls, which the absence of the mist, it is thought, would reveal beyond a doubt." The same paper remarks, that a gentleman from the Falls, with whom it has conversed, fully believes that the days of the great Horse Shoe are numbered. It was the opinion of Prof. Hall, in his report, that the effect of continued recession must be to gradually diminish the height of the falls, both by the rising of the bed of the river at their base, and by the slope of the massive limestone to a lower level. The thin-bedded limestone above being swept off, the succeeding shales and marls of the Onondaga group must immediately follow, and the falls, he thought, may become almost stationary, when their base is at the base of the massive sandstone, and their upper line is, as now, over its upper edge. This Prof. Hall thought likely to be the case, after a further recession of about two miles, and the height of the fall must then be reduced to about eighty feet. In 1818 and in 1823 great fragments of rock fell at the Falls with a concussion that shook the whole country around as by an earthquake. If our citizens are presently awakened some morning by a shock which starts them from their beds, they may know, if they have read the Express, that Horse-Shoe Fall has become a memory of the past.

A Heathen Temple in the United States.

It is startling to read of idol temples erected and consecrated, and idolatry formally established in the United States. Of one of these temples just erected at Portland, Oregon, this account is given: The Chinese Joshe house on Alder street has just been completed, and the business of furnishing it is in active progress. The vestibule is furnished with two large oil globes, inside of which burn lights, which show to great advantage the cabalistic and heathenish figures painted on the outside. One of the transparencies exhibits the shadows of a procession of Chinamen, some on foot and some on horseback, representing Celestial warriors or Celestial saints. Whatever they are they go around and round, propelled in some manner by a current of heated air, much to the delectation of the living John.

Professor Huxley's Hidden Chess-Player.

Professor Huxley has told the workmen of South London, in a very fine passage of his most masculine English, what seems to him the highest meaning of education. It is such a mastery of the laws of the game which is always being played between the individual man or woman and an unseen player who plays the phenomena of the universe on fixed and more or less accessible rules, as will enable the human players to carry on the longest game with the most brilliant success. But we must not spoil by summarizing a passage which deserves to live in English literature both for its vigor of style and the admirable, almost grand expression it gives to a peculiar creed which is gaining rapidly upon us, in spite of the desolation of its summit, in spite of the stern, almost solemn, neglect with which it passes by our highest life.

"Suppose it were perfectly certain that the life and fortune of every one of us would one day or other depend upon his winning or losing a game of chess. Don't you think that we should all consider it to be a primary duty to learn at least the names and the moves of the pieces; to have a notion of a gambit and a keen eye for all the means of giving and getting out of check? Do you not think that we should look with a disapprobation amounting to scorn upon the father who allowed his son, or the State which allowed its members, to grow up without knowing a pawn from a knight? Now, it is a very plain and elementary truth that the life, the fortune, and the happiness of every one of us, and, more or less, of those who are connected with us, do depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess? It is a game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chess board is the world, the pieces the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. All we know is that his play is always fair, just and patient. But, also, that he never overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid with that sort of overdoing generosity with which the strong shows delight in strength. And one who plays ill is checkmated without haste, but without remorse. My metaphor will remind some of you of the famous picture in which Retzsch has depicted Satan playing at chess with a man for his soul. Substitute for the mocking fiend in the picture a calm, strong angel, who is playing for love, as we say, and would rather lose than win, and I should accept it as an image of human life. Well, now, what I mean by an education is learning the rules of this mighty game. In other words, education is the instruction of the intellect in the laws of nature, and the fashioning of the affections and of the will into harmony with those laws."

Man wrangle in assertion and argument; and quiet truth disappears amid the noise and confusion.

The best way to do good to ourselves is to do good to others; the right way to gather is to scatter.

The Christian Standard.

ISAAC R. BRETHERTON, Editor.

W. T. HORN, Business Manager.

Cleveland, O., Saturday, April 4, 1868.

Published for 1868.

Subscription prices for 1868.

Table with subscription rates for various publications including The Christian Standard, The Standard and American, and The Standard and Ladies' Monitor.

What we Need. No. XII.

Order is heaven's first law. Let all things be done decently and in order. Disorder is the bane of many an earnest nature...

High and Low.

We do not refer to the social states called high and low, but to the High Church and Low Church factions in the American Episcopal Church.

Deacons, and with them the leading men and women of the church, must establish and maintain a regular system of finance, by which all the members of the church shall be brought, sooner or later, into regular giving.

Yet we must say that the plan suggested by Paul to the Corinthians, while it seems to have been intended to provide for a special exigency, is, to our mind, the most simple, practicable, and successful plan for regular church contributions.

But, whatever may be the financial measures adopted, we earnestly urge on all our churches the necessity of working, in some way, to bring all their members into the practice of regular contributions; and on the preachers the imperative necessity for thorough, patient and persistent instruction on this subject.

A number of cases have occurred within the last few months, which illustrate the nature of the controversy and the spirit in which it is carried on. We shall briefly state the facts concerning the most important and interesting of these.

Last summer S. H. Tyng, Jr., an Episcopal clergyman of New York city, went over into New Jersey, and while there preached without prayer-book and gown, to a Methodist congregation in a Methodist meeting-house.

the Rector thereof, and in the face of his warning, to deist; (5) affiliating with a church other than his own.

After a lengthy trial Mr. Tyng was convicted of the charges brought against him. The findings of the court, left it optional with Bishop Potter, of the diocese of New York, to reprimand the culprit.

We have stated these facts because they are of interest as items of current history, and because they point a moral, or rather several morals. Let us see:

I. As we have said, the questions involved in this case and in other like cases are purely legal. Each party claims that the law is on its side.

II. This trial must hasten a decision of the question of the ascendancy. In a certain contingency it may hasten a decision of the question whether the Episcopal Church shall maintain its unity.

III. The convicting and reprimanding of Mr. Tyng reveal a wide difference between the genius of Episcopacy and the genius of the Gospel.

IV. This trial has served to bring our common Christianity into contempt. The sarcasms, diatribes, etc., that have come from the secular press are legion in number, and little short of terrible in character.

V. The disposition of High Church to exclude itself and the church of which it is one faction more thoroughly from the Protestant world, and to draw nearer to Rome (in spirit if not in form) is more pronounced than ever before.

VI. The meeting in Lebanon, Ohio, published in the Items from Correspondents, state the number of accession at the Anti-Slavery and the work still going on.

Keokuk University. We are pleased to learn from Lexington, Ky., that the University is attended, this session, by about six hundred and fifty students, many of them from other States, from Massachusetts to California.

We are glad to say that more than two hundred poor young men are receiving tuition free at the University, and have their rooms without charge.

Bro. J. B. Bowman, the Regent, is now engaged in raising funds for the erection of suitable buildings on the beautiful lands belonging to the University.

A Good Example. One of our subscribers in Baltimore, Md., in renewing his subscription, says: "I enclose a ten dollar note to continue my subscription to the Christian Standard for one year."

We take great pleasure in fulfilling this request. It enables us to reach four different families who are anxious to read, but unable to pay for their reading; and that, too, in cases where we are confident that much good will result.

We prefer that brethren should select the persons who are to receive their bounty; but, if they leave it to us, we will do our best to make judicious appropriations.

The Meeting in Lebanon, Ohio. Later advices from Lebanon, than those published in the Items from Correspondents, state the number of accession at the Anti-Slavery and the work still going on.

Preacher Wanted. We mentioned last week that a preacher was wanted at Kirkville, Ind. It should have been Rockville.

Information Wanted. We have received a letter without date, name of Post office, or signature, inclosing one dollar for the tract on First Principles.

We find it necessary to remind our correspondents occasionally that they must be careful in giving name, post-office, county, and State.

We have reported from our correspondents since the first of January, about five thousand conversions. These reports have come mainly from ten States.

Astronomical Items. Our young readers have been much interested in the well-written and instructive papers of Mrs. Coon on Astronomy.

THE NEW YORK TRIBUNE.—Our readers are referred to the announcement in our advertising columns.

Letter from New Zealand. We publish, on another page an interesting letter from bro. H. S. EARL. Our brethren everywhere will be interested to know what is being accomplished by this earnest evangelist and his associates, brethren COSS and SUMNER, in another hemisphere.

Any one who hears Mr. Earl must be convinced that to be able to speak well is an ornamental and useful accomplishment. The importance of good elocution is sufficiently obvious.

The golden candlestick was a Bible; perhaps of the New Testament. Will you, or some of your brethren, explain the similarity between the candlestick as described in the Bible and the one in the picture?

Taking the inner sanctuary—of all—as the type of heaven itself, declares, Heb. ix. 24, we have in designating the first apartment bread and wine and light, as the church of the redeemed—the faith have approached the sacred Lamb of God and received "regeneration" in their baptism.

atory—all these do contribute a traction, which sufficiently explains the exercises over the large audience every Sunday evening crowds to Earl in St. George's Hall. Indeed, there is no pleasure to hear him. There is no up of the whites of the eyes; there is no nasal accompaniment; there is no drowsy apathy or aristocratic Allis life and energy and muscular Allis purpose with Mr Earl. He is a piously hates shams, and he knows many men who wear the cloth of the are merely shams. A good preacher would soon prove the death of Rummery, because the emptiest bra after a time, prefer his simple but oratory, to imbecility clad in the millinery in which the Bishop of Salisbury evidence their supreme degeneracy. What we want in the is more of the soul, and less of the more intellect wedded to spirit, and quality wedded to mercenary not pampered luxuries.

MUSICAL DOINGS.—Since Mr. Hatters gave up publishing sheet music devoted his whole capital and attention to the manufacture and sale of pianos. He has just issued a catalogue of his new instruments, giving a new price, which show a marked improvement over other rates, and his pianos have from other rates the First Premium been awarded the First Premium at the International Exposition. We happen to know the instruments earned him a good reputation before Expositions, and the "honored" therewith were ever thought dead, we have one of Mr. Waters' now in our residence (where it has been years), of which any manufacturing world might well be proud. We have been delighted with it as a well and powerful instrument, and the doubt of its durability, more than of the best amateur players in the well as several celebrated pianists performed on the said piano, and announced it a superior and first-class instrument. Stronger endorsement we could give. Mr. Waters is well known to the readers of our paper as the publisher of the "Sabbath School" which over one million copies have sold.—Home Journal.

Querists' Drawer.

Is a Disciple of Christ justifiable any circumstances, in uniting with a tarian denomination?

The writer evidently means, united in actual membership, according to duties and obligations of membership. That we are at liberty with others in labor and in every many good works, will not, we presume, be disputed. That, in the absence of Christian associations, we may avail ourselves of the benefits of the best influences our situation affords, will be equally undisputed. The apostle to the temple at the hour of prayer into the synagogues on the Sabbath, even participated in the temple worship by any means they could open up the proclamation of the gospel, see no impropriety, but wisdom policy, in availing ourselves of every available avenue for the entrance of the people. But membership in sectarian affairs. That can only be obtained price of silence on our anti-sectarian principles and silent acquiescence in the traditions and commandments which corrupted Christianity and alienated the people of God. In such silence is shame—nay, it is treachery. "Come out of her, my voice addressed to all the world who dwell amid the confusions of How, then, can we go in, when come out?"

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Information Wanted.—We received a letter without date, Post office, or signature, inclosing...

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one who hears Mr. Earl must be convinced that to be able to speak well is an essential and useful accomplishment. The science of good elocution is sufficiently old. Mr. Earl follows nature, and to nature is the fundamental rule of oratory.

The golden candlestick was a type of the Bible; perhaps of the New Testament. Will you, or some of your readers explain the similarity between the Bible and the candlestick as described in Exodus xxv. 30-40?

Taking the inner sanctuary—the holiest of all—as the type of heaven itself, as Paul declares, Heb. ix. 24, we have no difficulty in designating the first apartment, with its bread and incense table, as the type of the church of the redeemed—those who by faith have approached the throne of the Lamb of God and received the baptism of regeneration in their baptism, and have thus entered, as priests, into the holy place, having been washed from their sins in the blood of Jesus.

factory—all these do contribute a power to the exercise over the large audience, which every Sunday evening crowds to hear Mr. Earl in St. George's Hall. Indeed it is a pleasure to hear him, there is no truce in the whites of the eyes, there is no truce in the whites of the eyes, there is no truce in the whites of the eyes...

Have the Elders of the Church the right to hire a preacher, independent of the voice of the private members? We very much dislike to hear this talk about the rights of Elders. The genius of the religion of Jesus is entirely opposed to arbitrary authority and exclusive rights. The apostles, with all their high authority to bind and loose, shut and open, seldom, in the epistles, assert any authority, but treat, reason, persuade, and are gentle among the brethren, even as a nurse cherisheth her children.

Querists' Drawer.

Is a Disciple of Christ justifiable, under any circumstances, in uniting with a sectarian denomination? L.

The writer evidently means, uniting with sects in actual membership, accepting the duties and obligations of membership in the sect. That we are at liberty to unite with others in labor and in sympathy in many good works, will not, we presume, be disputed. That, in the absence of simply Christian associations, we may avail ourselves of the benefits of the best religious influences our situation affords, we take to be equally undisputed. The apostles went to the temple at the hour of prayer, and into the synagogues on the Sabbath, and even participated in the temple worship, if by any means they could open the way for the proclamation of the gospel; and we see no impropriety, but wisdom and just policy, in availing ourselves of every possible avenue for the entrance of truth to the people. But membership in sects is another affair. That can only be obtained at the price of silence on our anti-sectarian principles and silent acquiescence in the human traditions and commandments which have corrupted Christianity and alienated and divided the people of God.

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of the younger scientific men of England there is no one who is more prominent than Prof. Huxley. He is as famous for the ability with which he presents knowledge as for the thoroughness of his scientific researches. Those who have read his lecture to workmen on "The Origin of Species," have admired the compactness and clearness of his statements, the felicity of his illustrations, and the glow of eloquence that throws over the whole a charm to which scientific treatises are commonly strangers.

The larger share of the work before us is from Prof. H's pen, and is worthy of his high reputation. In point of style, the volume is remarkable for its condensation and clearness. The amount of knowledge compressed into it is wonderful. In point of teaching, the most marked portion of the volume is the application of the recently discovered doctrine of force to physiological phenomena. Wm. J. Youmans, M. D., is a new name to us. He has been a pupil of Prof. Huxley, and to him the latter confided the superintendence of the American edition of his work, with the privilege of making such additions of matter and such modifications of form as to adapt it to the circumstances and requirements of our education. He has accordingly contributed a chapter on the relation of physiology to the other sciences, and seven on Hygiene. These chapters are worthy the pupil and friend of so distinguished a teacher.

Book Table.

The Elements of Physiology and Hygiene: A Text Book for Educational Institutions. By THOS. H. HUXLEY, LL. D., F. R. S., and Wm. J. YOUMANS, M. D., with numerous illustrations. New York, D. Appleton & Co. 1868.

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Our Young Folks for April is an admirable number alike in its contents and illustrations. Such papers as the First Crusade, Lessons in Magic, the Little Jew, and the Lady who put salt in the Coffee, are any one of them worth more than the price of the magazine.

Demorest's Young America.—This excellent little Magazine continues a great favorite of the juveniles. Its stories, colored pictures, and apt way of conveying most useful instruction, render it exceedingly attractive, as well as a real help in the work of education. Price \$1.50 per year, with a premium. Publishing Office, 473 Broadway, New York City.

The Nursery for April. This is our model magazine for the little folks. Demorest, Arthur, Merry, Our Young Folks, School Day Visitor, and Riverside, are suited to various ages about in the order we have placed them—but the Nursery should come before them all for the beginners. \$1.50 a year. J. L. Shorey, Boston, Mass.

Our Schoolday Visitor for April is out. Whether for the family or the school this is an excellent monthly, at \$1.25 a year. J. W. Daughaday & Co., Philadelphia, Pa. It would greatly aid teachers if they introduced it among their scholars.

The Broadway for April, in addition to its serials, has a very interesting paper on the Press of New York; another on the early history of Nova Scotia, and several lighter articles.

The Children's Hour for April. No journal for the young folks comes to our office which impresses us with such a sense of exquisite typographical beauty as The Hour. Its contents, moreover, may always be relied on as pure and judiciously entertaining. \$1.25 a year. T. S. Arthur & Son, Philadelphia, Pa.

Colton's Journal of Geography and Colateral Science, No. 2, \$1 a year. G. W. & C. B. Colton & Co., 172 William street, New York. We spoke of the valuable character of this new journal in noticing the first number. The second has papers on the Dominion of Canada, Geological History of North America, Abyssinia, etc. The students of geography and history should not be without it.

The Tennessee Hand-Book and Immigrant's Guide, giving a description of Tennessee, its agricultural and mineralogical character; its water-power, timber, soil and climate; its various railroad lines; its adaptation for stock-raising, grape culture, &c. By HERMAN BOKUM, Commissioner of Immigration for the State of Tennessee. Philadelphia: J. B. Lippincott & Co., 1868. At the present time the attention of many is turned to Tennessee, where cheap lands, genial climate, and fruitful soil combine to invite the explorer to a desirable home. This hand-book has the endorsement of the Governor and Secretary of State, and will be found valuable to those seeking homes or desiring profitable investments.

God's Moral Government. By J. I. Lowell. T. Holman, corner of Center and White streets, N.Y. This little tract of sixteen pages, discusses the question of responsibility and of spiritual influence in the transparent style that bro. Lowell knew so well how to command. It is a most admirable tract for circulation. It should be bought and circulated by the thousand.

Packard's Monthly. Devoted to the interests and adapted to the tastes of the young men of the country. New York: S. S. Packard, publisher, 937 Broadway. \$1 per year. We have received some new journals from New York which we would not notice in these columns, refusing them the notoriety of even a condemnatory paragraph. But we take pleasure in calling attention to this new enterprise. The first number of Packard is sensible, instructive, and abounds in valuable suggestions, calculated to direct the tastes and ambitions of young men into proper channels. We cordially commend it to the favorable attention of young men.

Items from Correspondents.

At the request of the brethren at Springfield in this county, I will be glad to hold a very happy meeting, recently held there, on the beloved brother Randall Knapp of Newville, Indiana. The meeting continued about two weeks, and was attended with much interest from the brethren of the county. Brother Cook is doing a fine work in the field of his labor. Our meeting here in Wagoner closed on the 27th of last month. I commenced a protracted meeting, confined up to last evening, during which time I preached thirty-two discourses and baptized seventy-five joyful converts. Eleven previously baptized members from the Brethren united with us, making ninety. On Thursday evening the brethren and friends gave me a surprise visit and left me a present of one hundred and fourteen dollars. During the progress of the meeting there were some very happy incidents. Two brethren who had in years past been formed in every appropriate way, had been engaged for the past six weeks, and took each other by the hand, most cordially buying the part forever. A happier day than that I do not expect to see this side of Heaven.

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Natural History. Freezing the Brain. The great discovery of the brain of a living animal could be frozen, and after...

The White Whale. The Beluga, or White Whale, is an inhabitant of the higher latitudes, though it does not confine itself exclusively to those latitudes...

Subjugating an Elephant. Recently, a Cincinnati paper says, a circus elephant, thirty years old, 10,000 pounds weight, named Tipoo Saib, while in winter quarters at Connersville, Indiana...

The Bottom of the Ocean. Mr. Green, the famous diver, tells singular stories of his adventures when making search in the deep waters of the ocean. He gives some sketches of what he saw on the river banks near Havana...

obstinacy. He pulled so hard at times that his hind legs were straight out behind him, and three feet off the ground. At the end of three hours the great gavel, by assuming...

How Performing Birds are Taught. A "conjurer" who is performing in Hartford, explains to the Covant the manner in which his birds and mice were taught their tricks.

Language of Insects. A most singular discovery, the credit of which appertains, we believe, to Mr. Jesse, is that of the antennal language of insects. Bees and other insects are provided as everybody knows, with feelers or antennae.

Ocean Wonders. From the assertions of discoveries of islands lying on the route from California to China, the public mind of California has been seriously attracted to the subject of a more thorough knowledge of the innumerable clusters of islands which perpetually dot that portion of the ocean...

On the Lower California Coast, which is a picture of those figured on the dresses of the old Crusader Pilgrims, or Palmers; hence its name. The hinges of these Trencasans are strong as iron white moat, and the edges of openings of the feeding parts dovetail together most cunningly. There seems to be two species of them, one found in the East Pacific, and the other in Molucca Archipelago...

Scientific. For the Standard. Astronomical Items. VII. Mas. Cleo E. C. Coon.

Some of these comets are supposed to be several thousand years in making a single revolution or period. Many theories concerning the comets have been presented, most of which are corroborated by some fact, more or less evident. But some of these theories are entirely conflicting, for example—many astronomers suppose that they are composed of a solid substance, or Terra Firma, and are inhabited the same as the Earth, while others believe them to be nothing more than a light vapor.

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CLEVELAND, O., SATURDAY, APRIL 11, 1868.

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Original Essays.

Inspiration, VIII.

If we examine the contents of the Bible, we find that they are of a three-fold character, viz: historical, doctrinal, and prophetic. It is, indeed, true, that these elements are not always kept strictly asunder, they being, on the contrary, often blended with each other, as in the Gospels, where the evangelists often stop their narratives, to give their own comments on, or interpretations of narrated facts or discourses; yet, the division indicated is correct, there can be no reasonable doubt. Now, it is reasonable to suppose that for the penning of these different kinds of contents, different degrees of assistance are necessary, in order to exclude error. It is by no means hard to suppose, that an eye and ear witness of the public acts and discourses of our Saviour, might have recorded them correctly, without understanding their full import, or even without believing at all in the Divine mission of Jesus. On the other hand, it will not do to suppose that any one could have interposed in his record correct interpretations of the teachings of the Saviour, or should have attempted to explain the whole plan of redemption, without understanding it fully; and this understanding was impossible without divine illumination—and to utter a prophecy, to foretell infallibly what is as yet future, not from an insight into the connection between cause and effect, but independently of this connection; embracing even the self-determinations of free moral agents—to do this, is manifestly only the part of divine Omnipotence. For this last kind alone, it would seem that Inspiration—Theopneustia, properly so called—is absolutely necessary.

Now, how is it in point of facts, that what claims to divine assistance and guidance in the composition of their works, do the holy writers put forth? Does any one of them anywhere claim that what he writes is true, because he was guided by the infallible Spirit of truth in the composition of his work? If so, it is not known to us where this claim is put forth. On the contrary, they appeal to the fact that they were eye and ear witnesses to what they wrote, and that their record is therefore true. This is done by St. John, especially, in all his writings so often, that it is not necessary to quote instances. St. Paul does the same thing repeatedly, as well as St. Peter. Those of the evangelists who were not apostles, viz: Luke and Mark, went to work in collecting and sifting the materials for their records, in the same manner as every other conscientious historian does, as St. Luke expressly tells us: "Forasmuch as many have taken in hand to set forth in order a narration concerning the things fully believed among us, as they delivered them to us, who from the beginning were eye witnesses and ministers of the word, it seemed good to me, also, having accurately traced all from the very first, to write to thee, in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou hast been instructed." But the ancient church was not satisfied with this alone, but allowed canonically to the writings of these two latter evangelists, because they were the companions and fellow-travelers of Saint Paul and St. Peter respectively, which two apostles are believed to have examined the two Gospels in question; and to have set their seal of approbation thereon, before they were published.

On the same principle were all the books of the New Testament judged. The canonicity of those writings, about whose authorship there was no doubt, was never called in question, while a place in the canon was denied to the epistle to the Hebrews, second epistle of Peter, the Apocrypha, to the epistles of James and Jude, and second and third epistles of John, not because those writings were supposed to contain heretical doctrines, but because their authenticity was doubtful. And this feature is undoubtedly the strongest proof of the authenticity of the Gospel records, and was readily acknowledged to be so in the distant controversy, and is acknowledged to be so in the pantheistic and atheistic controversy. Strauss and all his coadjutors readily admit that the gospel is true, if it can be shown that St. John is the author of the fourth gospel, and writes as an eye and ear witness. "But," says Mr. Strauss, "here we must vindicate ourselves. We have not written these pages for the disciples of Morphy, of Voltaire, or Rousseau, nor has our object been to prove that the Scriptures are worthy of faith (belief). Others here done this;

is not our task. We address men who read the Scriptures, and who admit their truth. It is to them that we assert, that the Scriptures, being true, declare themselves inspired, and that being inspired, they declare themselves entirely so, whence we conclude that they must be so."

Now against such a procedure we must protest with all our might; not to press the fact that it begs the question without any reserve, making the Scriptures claim what we are just showing they do not claim, we protest against the two criteria of truth set up here, a proceeding that is fraught with mischief, as every page of the history of the church abundantly proves. It was the practice of the ancient philosophers to have theiroteric and esoteric doctrines, but it is entirely at variance with the spirit of Christianity. What the apostles learned in secret from their Master, they were to proclaim from the housetops.

We wish, however, not to be understood as holding that the evangelists, in writing their Gospels, were entirely left to themselves. We said above, that to understand and expound the scheme of redemption, requires more than merely to record facts and discourses; and we also said, that the evangelists interspersed their narratives with their comments. We will add here, that they had to understand the whole plan of salvation, and the great facts of Christianity—as the person of the God-man, the nature of the atonement, of the kingdom of God, and the time and mode of ushering it in; and kindred truths—in order to be adequate to their task. This end their Master had in view in the whole course of their training; they were his companions in public and in private; for more than three years they enjoyed his instruction, and they saw what is more than anything else, for that length of time, the only perfect human life, the life of the Son of God, manifesting itself in a purely human form; but all these advantages did not secure by themselves the end proposed. We read, accordingly, that after his resurrection Jesus breathed on his disciples, saying, "Receive the Holy Spirit;" and again, "He opened their understanding, that they might understand the Scriptures." By these means they received an insight into the spirit of the Old Testament, and into the nature of the plan of redemption, and were qualified for the work they had been called to do. By the outpouring of the Holy Ghost on the day of Pentecost, this was done to a still higher degree.

The training of the apostle Paul differed widely from that of the other apostles, but the human means of qualifying himself for his apostolic mission were certainly not neglected by him, as acquainting himself with the life of Jesus, and meditation. Much, however, was supplied in his case, entirely by the Holy Ghost, with which he was filled at his baptism, and by the high revelations and repeated appearances of the Lord, that were granted to him. In this way both Paul and the other apostles were prepared for their apostolic mission; and this includes as much the setting forth in writing of the life of Jesus, and the plan of salvation, as the preaching of the same things; and no writer of the New Testament claims anywhere a specifically different authority for his writings from that for his preaching by word of mouth. As a matter of course, in their writings the apostles could treat their subjects more fully and exhaustively than in their preaching; and it must be considered as the arrangement of God's good providence, that the New Testament writings treat thus fully of all subjects connected with our redemption, in consequence of which they are the sole and all-sufficient rule of faith for all times to come, and for all men; but a literal inspiration is as much from these writings excluded, as from the oral preaching of the apostles. How it is with the prophetic writings, we shall see in our next.

The Twenty-fourth Chapter of Matthew. II. And Jesus went out, and departed from the temple; and his disciples came to him to shew him the buildings of the temple. And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be brought down. And as he sat on the mount of Olives, his disciples came to him privately, saying, Tell us, what shall these things be? and what shall be the sign of thy coming, and of the end of the world?—Matt. xxiv. 1-3.

or indirectly, to the siege of Jerusalem,—all after that, to the sign of his coming and the end of the world. It is true that he alludes to the manner of his second coming in the 27th verse, but only as an illustration to put them on their guard against those who should look for his advent at the crisis of that calamity. The second coming was not to be in a secret chamber, but like the lightning, which reaches across the whole expanse of heaven.

There can be no reasonable doubt but that "the abomination that maketh desolate," referred to the Roman standards.—These were worshipped by the Roman soldier. And every idol was called an abomination among the Jews. The Romans had, only recently then, twice attempted to introduce their idols into the temple at Jerusalem, and had only desisted when they saw it could not be accomplished but by the extermination of the whole nation. Hence the admonition: "Whoso readeth let him understand," was very appropriate to the Christian converts in Jerusalem, but not near so applicable to us. For the bringing up of those enigmas, was to them, an admonition to flee to the mountains. It is worthy of remark, that there was not a believer in Jesus that perished in that siege. But that which is described after the 20th verse, was to come upon the peoples like the flood of Noah; when they were eating and drinking, marrying and giving in marriage, and knew not till the flood came, and took them all away." No admonition here to flee to the mountains! And none of this hilarity, mirth, and feasting reigned in Jerusalem, when the Romans made the last fierce siege, which laid that city in ruins! No; instead of all this joy, there were pestilence, famine, thousands of putrefying bodies, despair, and demonic revenge, holding sway over this devoted city.

But after describing these calamities, He goes on verse 29th, to say: "Immediately after the tribulation of these days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven." To begin at the first of this quotation, it is worthy of notice, that "after" does not mean at the time of, but really something that took place after—immediately after—all the troubles arising from that fearful calamity had passed and gone. It is also worthy of remark, that although he had given them a certain sign by which they could foretell the destruction of Jerusalem, he absolutely refuses to be thus definite about his second advent, alleging that no one in heaven or earth knew, but God only. But he does condescend to give some general signs which shall precede his coming: These are the darkening of the sun and moon, and the falling of the stars from heaven. This is, most probably, figurative language, and we should have been most fearfully at a loss to give it an interpretation, had it not been for what Paul says in II Thess. i. 1-10.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as if some would deceive you by their words. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. The mystery of iniquity doth already work; only he who now holdeth it, will not be taken out of the way. And then shall that wicked be revealed, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming, even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

Here we have the literal signs which were to precede his appearing, and without which that coming was impossible. They all culminated in the great apostasy. The Sun of Righteousness was obscured. The moon, the symbol of the Church, that borrows light from Christ to shed upon a world of darkness, refuses to give her light. And the stars, the chosen symbols of those who turn many to righteousness—who are they? Preachers, of course. They fall from their glorious calling to a degradation too base to name.

This much being premised, we are prepared to proceed to verse 32d. "Now learn a parable of the fig tree, when its branch is yet tender, and putteth forth leaves, ye say that summer is nigh." Now what is the sign of summer? The budding fig tree. Very well. Verse 33. "So likewise ye, when ye shall see all these things, know that it is nigh, even at the doors." Now, here let us stop and inquire the meaning of the phrase, all these things? The only answer that candor can give, must be this: that the *it* of this sentence means the second coming of Christ, and that all these things are the signs, which were to forewarn it. If we say: All these things in verse 33 includes the coming of Christ, we will have the absurdity of making the advent one of the signs of itself. "When you see him coming, you then know he is just about to come." Now here is an axiom. All these things in the 33d verse is just equal to all these things in the 32d verse. They both have reference to the signs which were to precede his advent, but not to include it.—This phrase refers to the apostasy, which actually came into existence before all the

Apostles died. But the most bewildering word of this verse has yet to be noticed. It is the last word in the sentence, fulfilled.—No doubt but this bungling translation has deterred many a man from the true solution of this chapter, for if the Apostasy were fulfilled in the days of the Apostles, the end should have been at least a thousand years since. But when we know that the original word is *generata*, shall be, then all difficulty disappears, for although the Apostasy was not fulfilled in that generation, yet we have positive evidence of its existence, and that is all the word *generata* implies.

The difficulty is not in the word *generata* at all. But entirely in the proper understanding of the phrase *all these things*, as it occurs in the 32d and 34th verses. That they are equal to each other is self-evident; consequently, that they are both the signs of his coming, but not the coming itself. Make an equation of this phrase as it occurs in the 32d and 34th verses, and all real difficulty disappears.

But as a further corroboration of this solution, let us examine the subsequent part of the chapter. In the 43d verse, the Saviour compares his coming to that of a thief. Paul, in II Thess. v. 2. "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." And Jesus uses language to the same effect in his Revelation to John in the Isle of Patmos. But again, at verse 40, he says: "Two shall be in the field, one shall be taken, and the other left." This taking and leaving is perfectly consistent with what Paul says in I Thess. iv. 17. "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." But I cannot find that the Romans took one and left another. For the prophet had said, that "as a man wipeth a dish, and tureth it upside down, so shall the land be utterly emptied of all its inhabitants." Nor can it be claimed that this taking and leaving had reference to the Christians flight to the mountains; for the two [men] in one field, and the two women at the mill, clearly imply juxtaposition, which did not exist at the sack of Jerusalem. For then the Christians were at a great distance, when that calamity came upon the city. So to make Christ come at the sack of Jerusalem, is not only inconsistent with the general tenor of Scriptures, but it contradicts the facts of history—for historians agree that there were no Christians in Jerusalem at the time of its siege, to either take or leave. And it is certain also, that the Romans left none!

Having, as I think, given hints enough to enable any one, who is willing to be taught, to comprehend the whole question, I submit the subject, while it is, by no means exhausted. B. U. WATKINS.

Thoughts for the Times. IV.

THE LAW OF TEN COMMANDMENTS. I now approach the most important subject in the entire catalogue. If Adventists are right in their theory here, all other religious parties are radically wrong. If they are wrong here, they have a theory without a foundation,—a house upon the sand. Prayfully inquiring for truth, let us approach God's word. Here we find truth, and nothing but truth.

It is important to the Bible student to know the exact office of every element in the Divine government. A proper understanding of this, will facilitate a knowledge of the great plan of human redemption. If, as Adventists claim, the ten commandments are the supreme law of God, every Bible student should know the fact. If they were temporary and local, it is equally important that it be known, that he may rightly divide the word of truth. It is a fatal error to regard these commands as supreme law to the entire universe—the magna charta of the government of God—the foundation of all dispensations, whether Patriarchal, Jewish or Christian. This makes Judaism and Christianity identical; thus destroying the ages or eras, so plainly presented in the history of the people of God.

It should not escape the attention of the reader that laws and principles are not the same. Laws are often temporary and changeable; while principles are immutable and eternal. The principles that govern the world of matter and of mind, are at least as old as the creation. They have been the same in all ages and dispensations.—Laws are principles clothed in appropriate words, or expressed in a practical form.—These change under a wise ruler, just as often as the circumstances of the governed demands it.

That the law of ten commands is not first principles, is apparent from the words of Jesus to the lawyer, in answer to the inquiry, "Master, which is the great commandment in the law?" "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.—This is the first and the great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets." (Matt. xxii. 36-40.) The Saviour here recognizes great principles that underlie all the laws and the prophets. These principles are in brief, love to God, as supreme, and love to all mankind. These have ever been, and must ever continue to be, principles of the divine government. As long as God is entitled to the

supreme love of his creatures, and man's a social being, it will be essential that these principles obtain. The first binds man religiously to God, the second binds him morally to his fellow.

The ten commandments were the organic form through which these principles operated for a period of fifteen hundred years.—Every system of divine law has sustained the same relation to these principles.—The law given Adam, in Eden, or to Noah after the deluge, or the covenants with Abraham, have equal claims to be recognized as this moral law of God.

These ten laws were designed, primarily, as the constitution of the Jewish nation.—In old times constitutions were called covenants. They form a written contract between the governor and the governed.—It is evident that these were constitutional law.

a. From the fact that when about to deliver them God said that on the acceptance of these commandments, Israel would become a nation. Ex. xix. 5, 6.

b. God proposed these laws for adoption; and, when ratified, wrote them on tables of stone. Ex. xix. 7-8, xx. 1, xxiv. 12.

c. These tables were popularly known as tables of the covenant or constitution.—Ex. xxxii. 28; Heb. ix. 4.

d. These tables were placed in a receptacle called the ark of the covenant.

e. The kingdom of Christ as foretold by Jeremiah and explained by Paul, was contrasted with this constitution.

f. The breach of no other law destroyed their nationality; but so soon as they departed from this, God ceased to protect them, and they were given up to their enemies.

The Jewish age closed with the death of Jesus. Here ended the period in which God's moral and immutable principles, were embodied in the covenant of Sinai. These principles still underlie the Divine government, but the pedagogy is superseded by Jesus; Mount Sinai by Mount Zion. The latter gives place to the spirit; the ministration of death, to the ministration of righteousness. The law written on stones is done away, while that written on the heart remains. II Cor. iii. 5-18.

OBJECTIONS ANSWERED.

1st. The law of Horeb is that which is done away. This is the law of Moses, while the ten commandments are God's laws and are immutable.

Answer. A sufficient answer is found in the fact that the above is only assumed—not proved. Until a sufficient effort is made for proof it is not worthy of notice. But as this is a favorite retreat with Adventists, I will briefly answer.

a. Moses says the covenant of ten commandments was made with us in Horeb.—Deut. v. 1-22. It was God's law because he made it, and Moses' law because it was made through him.

b. The terms Old Testament and Moses are used as synonymous by Paul. "The same veil untaken away in the reading of the old testament." (II Cor. iii. 14.) Again, "When Moses is read, the veil is upon their hearts." (II Cor. iii. 15.) Here "Moses" and the "Old Testament" are evidently the same thing.

c. This is the only law that was ever written on stone. If the ministration of death, written and engraven on stones, was abolished, it follows that this was the law.

d. Paul says, (Heb. x. 28), He that despised Moses' law died without mercy under two or three witnesses; while the fact is, there was no death-penalty under Jewish rule, but for violating one of the ten commandments, unless there is an exception in the sin of witchcraft. This shows the identity of the ten commandments with the law of Moses.

Obj. 2. "The law says, 'Thou shalt not kill, thou shalt not steal.' Now if this law is done away, I may kill and steal as much as I please."

Ans. A little too fast. "The British law, once in force in this country, in effect said the same: 'Thou shalt not kill, thou shalt not steal.' Now, because the British statute is done away, may you kill and steal as much as you please? Certainly not; for the present law says the same. But he that argues because the statute of the United States and the statute of England, contain some of the same items, therefore they are the same code, reasons like a novice." (J. I. Lowell's tract, An old Testament not of force.)

Obj. 3. Without this law we could not have the knowledge of sin; for "by the law is the knowledge of sin." Rom. iii. 20.

Ans. Is this true of the ten commandments, or is it the office of the moral principles of the law of God? These remain in full force and can reprove sin in the Gospel, as well as in the Mosaic constitution. But it is the office of the Spirit to reprove the world of sin. John xvi. 8. This he does through the truth. The pentecostians were convinced by the Spirit, through the truth as preached by Peter.

Obj. 4. It shows that God is whimsical. He became dissatisfied with his work and changed it. God is not man that he should change.

Ans. Not so fast. The law was only added because of transgression, until the seed should come.—Gal. iii. 19. The gospel is the completion of the great purpose of God. In it are found all the moral principles of his government. J. C. IRTIX.

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Foreign Religious News.

Prepared for the Christian Standard.

Italy.

Rome.—The Pope has been making six new Cardinals to be added to the Sacred College. Why? The reason is an old one, and that has been potent in Rome for centuries;—it is to gratify various political powers, and indeed to satisfy their demands. The movements of the Papacy are largely the work of policy.

The Consecrated Rose.—Another one of the silly mockeries and absurdities of the pretended Vicar of Christ is in the gift of the consecrated rose, which is bestowed for some especial act of merit, religiously, done to the Papacy. It is only those whom this Vicar of Christ chooses especially to honor, that receive this coveted gift of the golden rose.

The Papal Legate presented this rose to the Spanish Queen; and in presenting it said that the Holy Father "prayed that this flower, bathed with the dew of heavenly blessings, might breathe on all Spain the sweetest perfume of Christian charity; he called on the Queen to open her heart to a holy joy on seeing before her the precious jewel which once adorned the throne of Isabel the Catholic, and which the sacred hand of Pius IX., even in his days of tribulation and bitter sorrow, was now pleased to send to her, that it should once more shed its luster on the glorious diadem of Castile."

Canonization of Columbus.—The Fall Mall Gazette says: "A letter from Rome announces that the Congregation of Rites is busily engaged in weighing the claims of Christopher Columbus to the honors of canonization."

Austria.—The Austrian government is showing evident signs of a positive determination to go on in the march of progress and freedom. The Protestant premier, Baron Busch, has the confidence of the Emperor and of the people, and is not terrified by the wrath and threats of the Popish, reactionary, intolerant party, especially the bishops, who are doing their utmost to thwart his efforts.

Cuba.—Quite a remarkable fact has transpired in this part of the Spanish dominions, for which we are sure the Pope did not give his golden rose to the Spanish Queen, and for which he will not give any gift,—rose, sword or cap, to General Lersundi of Cuba. The papers from various quarters being in the news, of this affair between Lersundi and the Bishop of Havana. That such a case as this should happen in the dominions of Spain shows that even Spain is not any longer under the dominion of Philip the Second, and that the Inquisition is no longer the tyrant of Spain, as once it was.

Havana, March 27, 1863.—When Mr. Lersundi was announced to play in the Cathedral of Havana the Bishop of Havana interfered and denounced the performance and the authorities, but was not much heeded. The bishop in consequence ordered the curates in all districts through which General Lersundi was to pass, on his tour through the country not to ring the church bells in his honor. Lersundi returned and telegraphed to Madrid, whence he received for reply to make himself respected. The directors of the Administration are unanimous on the subject. The bishop has been put under arrest in his own palace, but will probably be sent to Porto Rico to await orders from Madrid. The Cadiz mail steamer has been detained one day by General Lersundi to take aboard two of the refractory curates.

A dispatch of March 20th says: "The bishop refuses to return from the interior to Havana. Lersundi has sent Colonel Cavallos, President of the military commission, to bring him to the city. The prelate is then to be brought to Batabano, from whence a man-of-war is to take him to Porto Rico." Lersundi has determined that the bishop shall leave Cuba.—This is certainly making short work with a Romish bishop. What the Pope will say to this is yet to be seen. Policy, so powerful at the Vatican, may prevent the Pope from saying hard things about it. Anciently, examinations and interdicts would have followed such an act of the secular powers against the spiritual.

England.

The Question of the Church in Ireland.—That the state of things in Ireland relative to the Anglican church there, is nothing but a deep shame to the English government, is beyond all doubt. We have heretofore stated in these News how little the incumbents of the livings of the Anglican church in Ireland do, and have to do, and what large amounts are paid for this shadow of a church. The Fenian excitement has, it appears, to the English government more significance than it seems to allow or desire the world to know. In the House of Commons on the 28d of March Mr. Gladstone introduced the resolutions on Church reform in Ireland, of which he gave notice last week. These resolutions are three in number and are in substance as follows:

First.—That in the opinion of this House the Irish Church should cease to exist as an establishment; due regard being had, however, for personal interests and the rights of property.

Second.—That no new personal rights should be created, and that the Commissioners on the Irish Church should limit its operations to matters of immediate necessity, pending the final action of Parliament upon the whole question.

Third.—That a petition should be presented to the Queen praying that the Church patronage of Ireland be placed at the disposal of Parliament.

When they had been read Mr. Disraeli said the government would be ready to meet the consideration of the resolutions in the House by the end of the present month, and it was agreed that the debate on the subject should commence on the 30th of May.

France.

An English Nobleman Preaching.—A young English nobleman, Lord Radstock, not much over thirty years of age, a member of the church of the Plymouth brethren, has been exciting a good deal of attention in England and elsewhere by his preaching among the common people especially, and in Great Britain with a good deal of success. As he is of the Plymouth brethren he is not ordained, as they do not recognize ordination, but allow all to preach. In Paris Lord Radstock preaches in the English Wesleyan, and in the American chapel. Then he also preaches to select noble circles in the elegant salons of Lady Cowper in Paris, where some 70 or 80 go to hear him.

Austria.

The Austrian government is showing evident signs of a positive determination to go on in the march of progress and freedom. The Protestant premier, Baron Busch, has the confidence of the Emperor and of the people, and is not terrified by the wrath and threats of the Popish, reactionary, intolerant party, especially the bishops, who are doing their utmost to thwart his efforts. The latest significant act that strikes at the power hitherto enjoyed by the Popish party, is the enactment of a law making marriage a civil act,—directly contrary to the Concordat between Rome and the Emperor. This, on the one hand, has roused terribly the ire of the Papists,—but Vienna has shown its approbation by a grand illumination in honor of this victory over the power of Rome in Austria. The Pope has now no longer any hope in Austria, and its Emperor is no longer the Roman Catholic Caesar, the Kaiser to whom the Catholics of Europe so long looked with pride and hope. Sadova is working out a good work on Austria. How wonderful and mysterious the ways of Providence!

Correspondence.

Webster's Dictionary.—Campbellite. In the Standard of March 21st, in an article named as above, with some editorial remarks touching the definition and criticisms on the word "Campbellite" in Webster's "Unabridged." This is followed by an article from "John Gale" in which he says, myself and others "do not fully comprehend the duty of a lexicographer." You say, "There is such a word in existence as Campbellite." That is true. Have the publishers of Webster's Dictionary any means of information what the word means, except through one who has shown himself incompetent to give a correct definition? "John Gale" refers to the Encyclopaedia of Religious Knowledge for information on this

word, as furnished by Brother Campbell many years ago. John Gale's suggestion of a definition for the work in future editions may be well enough. I may not understand the duty of a lexicographer. Let not the duty of lexicographers to speak the truth as nearly as may be? Mr. Hayward, who is cited as the authority for the exceptional definition, does he voluntarily furnish it? Or was he requested to do so? That it is incorrect is admitted by you and John Gale. That it should be corrected is also admitted, which I desire may be done. That Mr. Hayward was incompetent to give a correct definition of the word in question, his effort very clearly shows. I disclaim any intention to be censorious toward any of the parties in this entire matter. I further disclaim a willingness to silently allow candid men to be deceived by the authority of so great a work as Webster's Dictionary into the idea, that hundreds of thousands of those who follow the Lord Jesus Christ are the followers only, of even so great and good a man as Mr. Campbell was. If after men are informed that we disclaim the name Campbellism, they still persist in doing so, we can rejoice that we are counted worthy to suffer reproach for the name of Christ.

J. M. HENRY.

Bro. Everett.—I stopped at Unionport, on the C. P. C. R. R., 20 miles from Steubenville, and preached a few sermons to good audiences, notwithstanding the inclemency of the weather. The Church has a good chapel here, and, with faithful and prudent teaching, will grow and increase. When I say, faithful and prudent teaching, I mean a faithful exhibition of all truth, without compromising one iota, yet the observance of prudence and harmlessness. "The servant of the Lord must not strive, but be gentle to all men." Captious, fault-finding preaching is not the preacher's mission. "Preach the word." The adversary often defeats the power of the preacher to convert and win men to Christ, by getting him engrossed with the exposition of errors. Error can be more successfully eradicated by the introduction of light. "What makes manifest is light," and light dispels darkness. Men are not to be ridiculed out of their inherited notions. Dr. Franklin used to admire the words of Pope: "Men must be taught as though you taught them not." And things proposed as things forgot. To speak, though sure, with seeming diffidence; For want of modesty is want of sense.

"A hint to the wise," &c. The congregation here need a good pastor to give it efficiency and success. During my stay here I spent two days or so at Hopedale, and preached twice, and enjoyed a very pleasant visit with relatives and old acquaintances. Here is located "Hopedale Normal School," founded by Bro. Cyrus McNeely and wife; more familiarly known as "Uncle Cyrus and Aunt Jane." It is situated in as lovely, picturesque and salubrious a spot as can be found in Eastern Ohio. The community is a quiet, moral, and religious one; and the school being retired from the city and its temptations, follies and sins, is very desirable as a place for education. The teachers are said to be able, thorough and reputable. Why is it not more patronized by the Disciples? It is not sectarian; for persons of all persuasions patronize it, and while the Bible is a text book, no peculiar bias is given to its teachings. The Spring session will commence April first.

Bidding adieu to friends here, I hid away to Braddocksfeld, Pa., stopping one day at Steubenville, and renewing my acquaintance with Bro. Southmayd, preacher for the church there. The cause is much more prosperous than in former years; for the chief reason that the church has an active pastor, who preaches and teaches the truth. Convert honest people by a faithful exhibition of the primitive Gospel, and sectarianism will fall out of them. As Walter Scott once told a lady who was a Calvinist till she heard him preach Christ as the central idea of Christianity. "Why," said she, "even the proof texts have gone out of my mind. How can you account for it?" "Did you ever see them splitting rails?" said brother Scott. "Yes," "Well, when they drive in the big wedge, all the little ones fall out." Exactly. Drive in the big facts and truths of religion, and sectarian notions will drop out. I go to Braddocksfeld, Pa., where, if any of the churches in Pennsylvania or East desire my labors, they can address me.

March 24, 1868. J. R. FRANK.

To Emigrants.

Brethren wishing to emigrate West, will make it greatly to their advantage to visit this section of country before purchasing elsewhere. The town of Cameron is situated in North-western Missouri, on the Hannibal and St. Joseph Rail-road, about 35 miles east of St. Joseph, and is in the midst of a large scope of the best land in the State of Missouri. The land is dry and rolling, and the soil very fertile. The climate is comparatively even, and but few healthier localities can be found within the bounds of the United States. Cameron is very soon to be the seat of the greatest Railroad enterprise in the State of Missouri. A side from the H. & St. Joseph R. R. there is a branch road in operation running from here to Kansas city, and another road in process of construction, to run from Leavenworth to Ft. Des Moines, in Iowa, passing through Cameron. This road will be completed from Leavenworth to Cameron some time during the coming fall or winter, and will finally extend to the Gulf of Mexico on the south, and to Lake Superior on the north. There was also a Charter granted to the H. and St. Joseph R. R. this season by the Legislature of the State for another road running from Brunswick on the N. M. R. R. to this point, which is soon to be constructed, thus making another direct route to St. Louis. With these railroad facilities, it is easy for an observing man to see that the time is not far distant, when

the town of Cameron will rank among the best inland cities of the west. The town now contains about 1,000 inhabitants. It has doubled its population within the last twelve months, and will in more than double during the next twelve months. This is one of a very few extra chances in the west for profitable investments, where one can at the same time find a pleasant location and be blessed with good social and religious privileges. It is also a good location for business men. We have several physicians in the town, but a good physician, possessing a good character, could succeed over all of them.

Persons wishing further information in regard to the place, will find it cheerfully given by addressing either myself or J. G. Ence, pastor of the Christian Church at Cameron. The object of this notice is to give our Brethren a chance to avail themselves of the opportunities which are offered at this place, and at the same time, strengthen our cause here, which is already in a flourishing condition.

C. E. PACKARD. CAMERON, CLINTON Co., Mo. March 19th, 1868.

Letters to my Nephew. III.

Dear Nephew:—In my last, I spoke of the lost and ruined condition of man. In my present letter, I wish to call attention to some of the preparations made for his recovery. I wish you to bear in mind that to be lost does not consist in a feeling of horror; nor does salvation consist in a feeling of enjoyment. To be lost is a state of being, a condition, as expressed by the Prophet, Isaiah 2: "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Feeling grows out of a realizing sense of such a lost condition. So of salvation; it is a deliverance from the power of darkness, and a translation into the kingdom of God's dear Son, in whom we have redemption through His blood, the forgiveness of sins. To win back the alienated heart of man, and bring him into a union with God again, is no ordinary undertaking, yet a work that must be done, or all is forever lost. To do this, two things are essential, first, to devise some way whereby God can be just to His throne and yet justify ungodly man; and secondly, institute some means calculated to gain the confidence and reconcile the heart of man, and turn him from enmity to a state of friendship with God. Yet, to talk of making a reconciliation for iniquity is foolishness to an unbelieving world, who often ask, "Cannot God forgive without the sacrifice of blood? Is He a being that calls for the pound of flesh nearest the heart? Away with such an idea, it savours more of a fiend than of God." Such language only shows the ignorance of unbelief, and man's hatred to the Cross of Christ. There are mysteries in nature, and in religion, that are incomprehensible, yet the things that are left a mystery are essential to our enjoyment. Such mysteries we are not called upon to understand, but to believe them and act accordingly. It is said in the Prophet, "The Lord hath laid on him the iniquity of us all," again, "Thou shalt make His soul an offering for sin," &c. This we are called upon to believe, whether we comprehend it or not. Yet we are not left entirely in the dark as to the reason why.

Man without law would be like a watch without a regulator,—nothing to hold him in check, nor to show his loyalty to his Maker. Law, to be feared and respected, must have a penalty that will show the heinousness of transgression, by the punishment it inflicts. For example, if a king pass a law that the murderer shall be whipped with nine lashes, and the thief shall be hanged by the neck until he is dead, we readily perceive the light in which the king views these crimes.

When God made man and placed him under law, He showed Adam the light in which he should view a violation of His law, by affixing to it the "death penalty." God is of too pure eyes to look upon sin with any degree of allowance, for His law is like Himself, holy, just and good. Man, therefore, has no excuse for sin. A penalty annexed to a law and not inflicted, leaves the law a dead letter. For, if the penalty is not inflicted, the law will not be feared, and men will do as they please, "every man that which is right in his own eyes." Man has been accused of sin, tried, and found guilty, and banished from Eden, to wander an exile and die an outcast from God, with no possible chance of redeeming his character and reinstating himself in the sight of God. What can be done? Let the law go with its penalty? Then who will fear to transgress hereafter? Let the Lord rescind the law? That will be virtually saying, "I see I was not wise in giving law to man, I have learned something by experience, and I will try again." Who then could ever worship God as infinite in wisdom, power and goodness? Justice says, let the law be enforced. Then, fallen man is irrevocably lost. If the Lord, as sovereign, says, "The soul that sins shall die." He is bound by the honor of His throne to make His word good. He must not deny Himself. With these facts before us, who can tell how God can be just in justifying ungodly man? God loves man. So did Dorius love Daniel, but what could he do? The king's hour was at stake, his throne was in jeopardy, if he denied himself. If he enforced the law, Daniel's fate was sealed, to all human appearance, and he must become food for beasts of prey. He found no way to save Daniel. But God, blessed be His name, has found a ransom for man, on whom is laid the "iniquities of us all."

A king once passed a law that whoever should be guilty of adultery, should, on conviction, have both eyes put out. The first transgressor brought to light, was his own son. What could he do? There was the law and there was the transgressor.

The king loved his son. Then came up the question, shall I disregard the law and spare my son, or shall I hold the law sacred, and bid the light of day forever from my son's vision? This was a serious question for a father to decide. As a king, his duty would be, save the law and hold it inviolate. As a father, he says, spare my son. As a father, he says, I offer to the throne one of my eyes for one of his. As king, he accepts the ransom, and each had an eye taken; the law was magnified, and the son's vision spared. The application is easy. God is both a sovereign and a father. He loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Dear Nephew, this is a vital point, feel that I have but just called it up before you. Whether I shall say more on it hereafter, must depend on circumstances. Do not, you can but see the necessity of ransom for man, if the throne of God, honored and man redeemed. Excuse the length of my letter, and believe me, as ever yours, UNCLE ALBION.

Was Elijah immortalized when he Appeared on the Holy Mount?

In a recent number of the STANDARD, I see a very courteous reference to my Essay No. 5, on the Kingdom of Heaven. Bro. D. R. Dungan, quotes two sentences from that article, on which he makes judicious and suitable comments. "Moses was one who had died; but had not yet been raised from the dead. And Elijah (Elias in Greek), had been translated bodily to Heaven; hence, of course, must have appeared in human body, immortalized in the resurrection state." I would join with Bro. Dungan in objecting to this last sentence, as it here stands. There is something here manifestly false, in fact, as well as inclusive logic—to put a man in the resurrection state, of whom the resurrection can never be predicated. I am obliged to Bro. Dungan for the urbanity with which he has condensed to point out the absurdity of this misunderstanding. The sentence is not what I had intended it to be. But I cannot tell, whether the printers did me injustice, or whether it was a slip of my pen. The STANDARD has usually been so accurate with my pieces, that I think it more probable that the blame attaches to my pen, rather than to the fault of the type. The omission of the little word, is the cause of all this misunderstanding. It should have read as follows: "And Elijah (Elias, in Greek), had been translated bodily to Heaven; hence, of course, must have appeared in a human body, immortalized, as in the resurrection state."

All Bro. Dungan's quotations are very good. I believe them all. And I presume, too, in the precise same sense that he does. I apprehend there no difference between us, as to Christ's being the first fruits of them that sleep. Of course both theology and logic would protest against putting a man in the resurrection state who had never been raised from the dead.

But I cannot but think there must be a very strong analogy between the immortalized body of Elijah and the raised bodies of saints. To the fact that Elijah's body was taken to Heaven, we have the testimony of the doubly inspired Elias and the unsuccessful exploration of the young prophets in the mountains, is pretty good collateral evidence that he did not drop his body in his ascent. But if Elijah's body went to Heaven, it must have become a spiritual body; and if spiritual, of course, immortal. And being in possession of such a body, he was entirely competent to represent the raised saints, for precisely snob bodies are they to have.

I cannot see, at the present writing, how Christ's being the first begotten from the dead, mitigates against the immortality of Elijah—for he was not begotten from the dead at all. Nor can I see, in the fact that Elijah was raised from the dead, any reason why he might not represent those who shall be clothed with immortality in this resurrection, at the last day—when he to-day must bear such a striking resemblance to what theirs shall be. If Christ's transfigured body could represent His glorified body, (and such was my proposition), I can see no reason why a translated body may not represent a body raised.

I am not sure that I understand the concluding paragraph of Bro. Dungan's piece so I will not animadvert upon it. But I also, may seek more light. He seems to suggest the idea that Elijah may have died, or something of the kind, for aught we know. I cannot but think there must be some allusion of the pen in this sentence, for it does not seem to come up to the author's usual vigor. So it would not be right to take any such views to his charge. But it occurs to me that there is just as much evidence of his translation, as there is of his having ever existed. And, to explain any theory by denying half the facts in the case, is the fruitful source of most egregious errors. And to require facts of history to bend to hypothesis, is anything, still worse.

But I verily suppose, there is no difference between us. That Christ is the first fruits of them that sleep, we both rejoice to believe. And as to the manner of Elijah's entering into immortality, before the resurrection of Christ; it is a question of his own meeting, and in the solution of which his own theory has as much, or more interest, than mine.

Always pleased to have my propositions logically tested, I tender Bro. Dungan my heartfelt thanks, and Christian regards. B. U. WATKINS.

Prayer doth not consist in the elegance of the phrase; but in the strength of the affection. Where there is a willing heart there will be a continual crying to heaven for help.

The Family.

Written for the Christian Standard.

The End.

They tell me that the world will keep its busy round, when I am gone its tolling millstone laugh and weep, And evening still succeed to dawn. That, all unwept for and uncaared, One quiet life will pass away,— Forgotten, when it scarce has eared The idle gossip of a day.

I shrink not from the common lot, Dear, I would rather have it so,— Be by the multitude forgot,— Remembered by the hearts I know.

Oh, what were life—its toil and fret If thou, beloved, wert not here! And what, to me, the world's regret If thou dost weep above my bier! Shut out, shut out the hurrying throng, Who come, with careless, pitying, To gaze thy sacred grief upon— And leave me thro'—and there all alone.

Upon my brow thy fond tears fall, Thy tender hand caress my hair— These gently close the shadowing veil— And save me from the curious stare. Let kind oblivion wrap me round, And hide the spot where I am laid— Enough, if in thy heart be found The shelter love and grief have made.

MARGARET FRANCES.

Written for the Standard.

River-side; or Winning a Soul BY MARY R. WATKINS. CHAP. XIV.

John Davenal took me home, very ill. My life for the next two weeks was only a dim, wild dream, brain fever; but my friend nursed dully through it, forgetting all the while the fever passed away, and to come back to the world again thought was my father's death; so John to look for that old New York. At last he found it, and I read of him those sad, sad words. Poor, how kindly he spoke to me. Then, of his loss, and asked him to forgive all the injury I had done him. He must have forgiven me long ago, for I speak louder than words; but I just to hear him say so for the comfort bring. To my surprise he bright and exclaimed: "Oh! that is all right and I have sent for Lizzie, too—This came a day or two after." I put in my hand read like this as I can remember:

"John Davenal—Enclosed you your five hundred dollars, which I without much trouble from the fell pretended to win it from you. I you all closely that night over my well, there is sometimes honor gamblers, but I advise you not to do in future."

I dropped the note in astonishment news was too good to be true. Have been the Mexican, I said, John, I did not doubt that he enough for any thing, but what he indeed him to murder poor Sam's a kindness to a stranger?"

"You are mistaken," said John. "Sam was not murdered. There's time some such a report, but suspected more to you than to the Mexican poor Sam's life was taken by a great than either, for the coroner's verdict 'Died by the visitation of God.'"

How strangely those words I ears! "The visitation of God." He had visited us both—but one in mercy. He had gone on one end, and I, who had all my God, had been punished with a loss and still kept under the shadow of and when I had thought myself for God and man, God had found me, found a friend.

John Davenal sat by looking at he read my thoughts, and pressed my hand saying:—"This has by lesson for us. Let us profit by it: dence will not be tempted. Let God, and by His help try to be better. I could not trust my voice to rewrung his hand, and my heart fervent amen, while I thought of that moment it struck me how John Davenal was like you. His eyes were the same. I had never the before. Yet I know that from the was the secret of my strange attack. I loved him from the first, sake, and he too had been my friend, seemed almost as if you had followed the shape of John Davenal.

That night he took out his list with Lizzie's name written on it, and then brought me mine. I marker where I had left it so long. I think likely it may be there still time when I am better I shall history of the Jews; for I forget how out of Babylon; but that night comfort, and read the story of the Son; and from that hour I doubted the love of God, and he not to grieve it.

As soon as I was able I left Sarco, that beautiful, wicked city, anxious to have me remain until Lizzie but I thought of father's grave, and year, and I could not bear to be a wanderer on the earth with Mountains between us. I had money to take me across the Isthmus. I follow, insisted on my taking money knew he had barely enough to buy farm, and I thought of Lizzie and dren, and steadily refused.

I shall never forget my last sigh as I stood on the deck of the steamer out for the Golden Gate. It was face and a good heart. I felt as this world I should find but few true as John Davenal.

The Christian Standard.

ISAAC ERRETT, Editor. W. T. HOSMER, Correspondent, Painesville, Ohio. Cleveland, O., Saturday, April 11, 1868.

Religion in Parliament.

The rapid succession of interesting and startling events in their own country during the last seven years has measurably drawn the attention of the American people from what has been transpiring in the Old World. Even now they are so intently watching the evolution of their own history, that they have little mental energy to give to what is occurring beyond the sea.

Of late the attention of the few who have attention to give is directed to the working of the modern spirit in England. Last year we had the great anomaly of a Tory ministry carrying a Reform Bill giving the suffrage to several hundred thousand householders. This year witnesses the agitation of questions touching the relations of Church and State. This agitation has gone far enough to make profitable a discussion of these questions in our columns.

The fact is that most Americans are deplorably ignorant of the English State and ecclesiastical machinery, and this though we have so much in common with the English people. The workings of that machinery are almost wholly hid from us by the technical terms of the British law. The proceedings of Parliament are telegraphed to us in this technical language. This renders the dispatches, in many cases, unintelligible; and our journalists, taking it for granted that their readers are in possession of the ideas conveyed by these terms, or else because they are themselves incompetent to write otherwise than in generalities, write in a style that is both unsatisfying and aggravating. Even intelligent men remain ignorant of the most elementary subjects. We shall, therefore, in our historical sketch of what is now transpiring in England, touch upon some very elementary matters.

In the thousand years preceding the Reformation the Papal Church had got into its possession a very considerable share of the wealth of Europe. In England it is estimated that before they were despoiled by Henry VIII. the Church and the ecclesiastics together owned one-fifth of the property, both real and personal of the entire realm; which property they used for their own support and for purposes of charity and religion. This fact accounts for the building of the old Abbeys whose ruins so much astonish the beholder, and of the Cathedral Churches so famed for their architectural grandeur. When Henry despoiled the Abbeys a part of the proceeds went into the royal treasury; the remainder was handed over to his favorites. Still large revenues remained in the hands of the Church, which revenues were handled by the Protestants after the conversion by Henry of the English Church from a Catholic into a Protestant establishment. The total income of the establishment is some \$5,500,000 per year, and is derived from these sources, viz.: tithes, church-rates, lands (in the hands of the Church) from rents, Easter offerings, and surplice fees. We are here concerned only with the two first of these.

I. The tithes. The origin of tithes is well understood by all readers of the Hebrew Scriptures. They belong to the Law, not to the Gospel. Still the early Christians adopted voluntarily the custom of consecrating to religious purposes the tenth of their income; and after the Church gained the temporal power its payment was made binding throughout Catholic Europe by legal enactments. Tithes were divided into three kinds: (1) "prædial," or such as rose immediately from the ground, like grain, fruit, grasses, etc.; (2) "mixed," natural products but nurtured and preserved in part by man, such as wool, milk, butter, cheese, etc.; (3) "personal," as of manual occupation, trades, fisheries, and the like. The first two kinds were payable in gross, but of the third only the tenth part of the clear profit was due. We state these points to show how searching was the Church's inquisition for money.

II. The Church-rates. These are taxes imposed upon the inhabitants of a parish in England for church repairs, and sometimes called a church lay, and in Ireland are known to its abolition (in 1828) it was called a Church cess. (The rates are levied by the church wardens together with the parson, and assembled upon notice publicly given upon the tenant in respect of the land or house he may occupy. As this levy is made

upon the people indifferently, it has been the prolific source of dissension and dissipation. After nearly thirty years litigation, it was decided in 1852 by the House of Lords, the highest court known to the English law, that the Church wardens and vestry cannot make a lay in opposition to the majority of the parish. So that, according to this decision, the majority can impose rates upon the minority, however reluctant they may be to pay them.

From what we have said it will seem that the tithes and the rates are quite different revenues, and for quite different objects; one for the direct support of the clergy—and is of compulsory imposition; the other for the rehabilitation of churches—and is under the direction of the parishioners themselves. There is also a great disparity in the income to the Establishment from these two sources, the tithes exceed \$2,000,000 yearly; while the rates in 1832 yielded \$446,495, in 1854 \$318,200, and in 1866 only \$228,984.

The tithes were formerly paid in kind, as under the Hebrew law; but in the reign of William IV. (who preceded Victoria) they were converted into a money rent, varying annually according to the average price of corn for the preceding seven years. In Ireland they were compounded at three-fourths their former estimated value. In France and throughout the continental States of Europe the tithes were abolished after the great revolution.

It will be seen from the facts and figures above given that the rates play a less important part in English church affairs than if commonly supposed. The decision of the Lords in 1853 puts it in the power of the dissenters, when they are in the majority, to prevent their being levied. It is stated on what seems good authority that scarcely more than half the parishes pay any rates at all. To put an end to the ill-feeling engendered by their imposition, in 1858 the House of Commons passed a bill abolishing them unconditionally, but the Lords voted it down.

It will be further seen that the bill abolishing the rates passed by the Commons on the 11th of March is a much less important measure than supposed by those who think the Church-rates are synonymous with the Church revenues. It is important as a harbinger of what we may expect hereafter—it is important, now, as giving some slight relief to heavily burthened taxpayers; but when it is affirmed that it leaves the English church dependent on voluntary contributions for its maintenance, nothing can be further from the truth.

To the above it is necessary to add a word of contingent qualification. We have not seen the text of the Commons' bill. There is a possibility that it is more sweeping than we supposed; but if so, it is something more than a "Church-Rates Regulation Bill." The definition of terms that we have given are those known to the common law.

There is another measure before the Commons that is vastly more important than the one already decided. We mean the one embodied in the resolutions offered by Mr. Gladstone proposing to abolish the Irish Church. The Irish Church is, in every point of view, a greater enormity than the English. In England probably the majority of religionists are Churchmen, but in Ireland only a small percentage. Mr. Robert Lowe, in a speech delivered the evening of the 2d in the Commons, quoted statistics to show that out of every hundred of the population of Ireland seventy-eight were Catholics, nine Presbyterians, and twelve Churchmen. Mr. John Bright a few evenings before said the Irish establishment had an income of nearly \$12,000,000. This amount, it must be remembered, is drawn ultimately from the whole population without regard to their religious beliefs or Church connections. What possible reason can be assigned for compelling the seventy-eight Catholics and the nine Presbyterians, in addition to supporting their own faiths, to pay eighty-seven per cent of the cost of supporting the twelve Churchmen's? But we leave the facts without comment, as no comment can add to their effect.

On the 11th of March, Mr. Maguire, an Irish member of the Commons, introduced some resolutions looking to the abolition of this enormity. They were debated with great animation on several evenings, the champions of the various parties taking part in the debate. It was soon discovered that the demoralized hosts of Liberalism, put to rout last year by the Tories, could be rallied on this measure. They came together at once under the lead of Gladstone, with an air of victory in their bearing. These resolutions were finally withdrawn by others drawn by Gladstone himself were offered in their stead; and on this second series there are mighty (we write for the day) the most exciting debates. The Liberal leader avows a purpose not to press the question to a final decision until the meeting of the new Parliament; but the present disposition

of it will be looked for with keen anxiety by those interested in the progress of the modern spirit.

Where will all this end? Here we feel a hesitation in speaking with decision. It does not appear that the abolition of the rates was opposed by the Tories in the Commons. As we have seen, the Lords voted down a similar measure in 1858; how much wiser have they grown in ten years? If the bills do not (as we feel confident) interfere with the Church revenues further than to do away with the rates, we think they will pass it; but if it should prove to be so sweeping as some suppose, hardly at present. But the Irish question is involved in a network of political complications, and its fate for the present will be decided by considerations that can scarce be predicted. Were any other Tory than Disraeli at the head of the ministry, we should say the measure would carry and the Liberals come at once into power. But Disraeli is at the head of the ministry. He is a Jew by blood and a Christian by profession. He is the embodiment of talent, political finesse, and without a conviction. O'Connell many years ago in debate told him he was the lineal descendant of the impenitent thief! However this may be, he means office; and will leave no artifice untried to retain his place. He will not carry on the fight, on his own part, according to the recognized rules of British political warfare. Should he be defeated he may refuse to resign; and there is even a possibility that he may turn round and further the measure, as he did reform last year.

On the whole we think the measure will ere long carry in the Commons, and that the wily Premier will have to go into opposition. The Tories can hardly rule the England of to-day; the rising wave of democracy will soon strand them. But the Lords? We cannot, as yet, believe a bill abolishing the Irish Church can carry in this aristocratic body, especially with the Tories in the Commons opposing it. Sooner or later, however, reluctant as the Peers may be, it must come to that. Sooner or later the Lords will be voting to abolish the rates—then to abolish the Irish Church, and, last of all, to do away with the whole English Church Establishment, thus leaving English Churchmen, like other Christians, to look out for themselves. When all this is consummated the legislators of the united kingdoms of Great Britain and Ireland will receive the benediction of a much-wronged and long-suffering people. In our opinion they will not many years go thus blessed!

Since the foregoing was written a remarkable development has been made in Parliament. Gladstone's Resolutions will be found in our column of Foreign Religious News. The following dispatch gives the result of the discussion:

LONDON, April 4.—S. A. M. At 2:15 this morning the debate ended, and a division took place on Lord Stanley's amendment to postpone the consideration of Mr. Gladstone's resolves until next Parliament—600 members voted, and the Government was defeated by 60 majority.

The announcement was greeted by wild cheers of the Liberals. On going into committee, which motion was carried, Mr. Gladstone's resolves were carried by a majority of 66.

Should the liberals maintain their majority after vacation, it is probable the ministry will resign, and the Liberals again come into power.

There is a deep interest attaching to these movements, especially when it is remembered that one of the principal causes of the French Revolution, with its nameless horrors, was this sort of ecclesiastical and aristocratic oppression, and the unwillingness of the existing government to remove the burden. A church endowed with about five millions of revenue from tithes alone, and with nearly half the land in the kingdom, gave to the miserable pittance of twenty pounds a year to the parochial clergy, while all the rest was spent on the lusts and vices of a selfish and corrupt hierarchy. Of the landed property of the country, but one-third was in the hands of the lay commonalty, the church and the nobles modestly holding on to the rest. "The taxes were so unequally distributed that the largest of them all—the Taille—yielding between seven and eight millions, fell wholly on the peasantry, neither church nor nobles paying a farthing towards it; and it was calculated that if an acre of land afforded three guineas of gross product, nearly two went to the revenue, eighteen shillings to the landlord, and a crown only remained to the cultivator."

Yet the blinded devotees of aristocracy and church hierarchy would listen to no voice of justice; and at last the floods of popular fury broke loose and swept them all away. But, in England's case, as there is less cause of complaint, better guiding minds, and a more stable population, let us hope for such a peaceful triumph of justice as may fill all good hearts with joy.

Campbellite—Webster's Dictionary.

A few numbers back we published a communication from John Gale, accompanied with some editorial remarks, touching the definition of the term Campbellite in Webster's Dictionary. We sent a marked copy of the paper to Messrs. G. & C. Merriam, the publishers of the dictionary, and also a letter explaining the injustice done us by the definition referred to.

We have received, in reply, a very courteous note from the publishers, fully confirming our previous opinion, that they had not intended any injustice, and would be found ready to make needful corrections. Our opinion is, that while the definition is faulty, the addition which they propose will guard against all misrepresentation. It would be still better if the last sentence of the previous definition were obliterated, and the proposed addition put in its place.

SPRINGFIELD, MASS., March 31, 1868.

MR. ISAAC ERRETT,

Dear Sir.—We have your favor of the 27th inst. Mr. Gale's remarks are quite just, to the effect that the office of the lexicographer is not to give his own opinion of views entertained by any class of men upon any subject, but properly to define terms and appellations, as understood among men. We, of course, can have no other object than to do justice to those entertaining given views, and accept their own explanation of terms or doctrines held by them. The term Campbellite we never understood as employed in reproach, or any thing of that sort. It is in popular use, and we were not before aware that it was objected to by those thus designated. This, we are sure, was the view of our editors, one of the prominent of whom has recently deceased. We will call to the subject the attention of the gentlemen now in charge of the literary department of our work. It is difficult to make any great alteration in the plates; but a line or two might be inserted, and the following added: "They themselves repudiate the term as a nickname, acknowledging no human leadership."

Will this be acceptable? Respectfully yours, G. & C. MERRIAM.

Baptism for Remission.

How confidently certain persons fly to the second of Acts to prove that baptism is for the remission of sins! How happy they feel if in preparing for debate they succeed in wording the proposition thus:—Baptism is for the remission of sins! Then on eagle wings they fly to the second of Acts, and declare they have established it by the Holy Oracles! Thousands of persons are deluded by them, and go down in the water that they may come up out of their sins! Reader, does the second of Acts declare that baptism is for the remission of sins? Perhaps you are ready to say, yes. Well, I deny it, emphatically.

Suppose I purchase a horse for you for a hundred and fifty dollars, then hand you fifty dollars and require a receipt in full, would you not be astonished, and tell me I agreed to pay a hundred and fifty instead of fifty dollars? I contend that though I agreed to pay a hundred and fifty dollars for the horse, the last words of the contract were "fifty dollars for the horse," therefore I have paid for him and he is mine. Now read the second of Acts: "Repent and be baptized for the remission of sins." Had Peter answered the Jews thus: "Be baptized for the remission of sins," we might have believed—as it is we do not.—DUBARTIS, in Nashville Chr. Adv.

Right, most sapient Dubartus! For though we pay no price for salvation, yet as expressing the conditions of securing property in the horse, your illustration will do well enough. Let, then, the "fifty dollars" represent baptism, and the "hundred dollars" represent faith and repentance.—The fifty dollars, Dubartus says, would not procure a receipt in full—that is, baptism, unless preceded by repentance and faith, is not for remission of sins. Very good. Then you see, O Dubartus, that infant baptism is worthless—being but the last fifty dollars, while the first hundred remains unpaid!

Again: would the payment of the hundred procure a receipt in full, if the fifty remained unpaid? Certainly not! Then we ask, will faith and repentance bring remission of sins, while baptism—the last fifty—is neglected? No, says Dubartus—the full condition must be met—the whole hundred and fifty must be paid. Then baptism, as well as repentance and faith, must be complied with for the remission of sins! We dislike these commercial illustrations, but some people must be answered according to their folly.

Reformation in Hungary.

From the following item of news, it seems that an effort to return to primitive Christianity is prevailing among the Hungarians. We pray that it may ripen into a perfect restoration of Christianity as it was in the beginning. A new religious sect called the Nazarenes, which has arisen in Hungary, is attracting considerable attention. Its members are at present confined to the lower classes. They are ultra-Protestants, and their rapid increase is looked upon with alarm by the Catholic priests. They reject a separate priesthood, and demand to pay for the support of the Catholic clergy. They

accept the two Protestant sacraments, but reject infant-baptism. Like the Friends they object to judicial oath, and refuse to fight in the army. They attach the highest importance to the Word of God, and persevere diligently in their homes. Their church government is Congregational, but they are rather exclusive toward other Christians. They are said to be mainly confined to the country; but to have made conversions at Pesth, Vienna, and other cities. The solemnity of their worship and the manifest purity of their daily life are the great sources of their attraction to outsiders, for whose accession to them they make but little effort. There is evidently a wonderful work of God going on among them.

Sound Doctrine.

At a recent meeting in favor of lay delegation, at Newark, N. J., Dr. ABRAHAM VEVENS, (Methodist), made a speech grandly radical, which it is refreshing to read. Among the consequences involved in a return to primitive Christianity, is the overthrow of clerical assumption, and the practical recognition of the "priesthood of the people." It is refreshing, in these days of High Church arrogance and ritualistic ceremony, to hear such pregnant sentences as flow from an adherent of Methodist episcopacy: "But though there is no priesthood, technical or 'clerical' priesthood in the Christian Church, there is, indeed, a glorious priesthood in Christianity—a priesthood of the people, of all saints, and this created by a higher, a diviner Pontificate."

They thus assert my general position—the essential equality of all saints in the kingdom of God; the priesthood of the people; the priesthood of the sexton yonder at the door, if he is a devout man, as well as of the teacher or "minister" here in the altar; the priesthood of the chorister yonder and all around him, if they are real disciples; the priesthood of the mechanic at the farmer—of all. Whoever enters into the Church a living Christian should be recognized, from the pews and from the pulpit, as arrayed in pontifical robes, ministering in the church, in his home, in his workshop, every-where, in the common divine service of an evangelical life. That is the Bible doctrine of priesthood.

We preachers of the Gospel are only executive officers of the common priesthood. As all can not preach together without confusion, the Church selects those most competent, and virtually says, "Go ye up, and do the talking in the pulpit, and we will do our talking in the vestry, the class meeting, the Sunday school, the home." That is the doctrine of the priesthood of the people.

Querists' Drawer.

Is it proper for a church member to have his name enrolled and take an active part in a literary association for the purpose of drawing out and strengthening his mental faculties by engaging in Declamation, Composition, Oration and Discussion—the members of the Association being composed of professors and non-professors, and the constitution and by-laws prohibiting every thing of an immoral nature?

This is a question that it would never be deemed necessary to ask, if the mind were not perplexed with the idea of finding a thus saith the Lord for every action of life. We have a right to demand a thus saith the Lord for every thing that is insisted on as essential to salvation, to Christian character, and Christian fellowship. But if we must have a positive statute or precept to define every action, "the world itself would not contain the books" that would be necessary. A hundred times a day we are called to act where a general principle or a very broad precept must guide us, within whose range we assert our Christian liberty and develop our Christian manhood. Paul evidently gave both the world and the Church credit for common sense, conscience, and moral ability, when he said, "Whatever things are true—honest—just—pure—lovely—of good report—if there is any virtue or praise think of these things." We should as soon think of inquiring whether it is right to travel by steamboat or railroad coach, or whether we must pack through the world on a camel or an ass, as to ask whether it is proper to avail one's self of unobjectionable literary associations for mental culture. Is it virtuous? commendable? of good report? That settles the question. Is it attended with "evil communications" which "corrupt good manners"? Does it lead away from Christ? Does it interfere with duty to the Church or derogate from the purity or dignity of Christian character? That settles the question. Associations that usurp the place of the church for moral and spiritual uses, are very different from associations filling a sphere of usefulness which the Church does not occupy.

A Christian wife obtains a divorce from her husband, on the ground of fornication and incest, and marries another man. The divorced husband after having abandoned his goods and married a sister in the Church, is good-standing. What shall be done? We see no room for doubt as to what should be done. The wife who obtained

the divorce, & her husband of her husband, was true, and lawfully separated from him by death had taken place; and the man who married again, with all the crime on his soul, a detestable wretch; and any professing woman, knowing the facts, who jag him, can be regarded in no way than as a partaker of his sin. Such characters that Christians are come out, and not be unequally yoked. II Cor. vi. 14-18. They should be required to abandon their association, or be excluded from church. The alarming prevalence of such characters, thinly disguised by pretensions, and the increasing demoralization, public sentiment touching the matter call for an uncompromising adherence to the strict teaching of Scripture on so vital to the peace and welfare of the Church.

What does Paul mean, I Cor. "only in the Lord"? He means just what he says. A Christian widow may marry again, must choose a Christian for a husband, not a heathen.

I have been investigating the Revelations of late, and am anxious whether the book was written before or after the destruction of Jerusalem by the Romans.

The subjoined note from Smith's Dictionary furnishes a satisfactory answer.

"The date of the Revelation is the great majority of critics as A. D. 68. The weighty testimony of Irenæus is sufficient to prevent any other date. It was seen no very long time after the death of Nero, but almost in our own generation, a tradition which he does not question, the apostle, being yet alive, was to the island Patmos for his testimony to the divine word. Allusions in Alexandria and Origen point in the same direction. There is no mention in any of the first three centuries, of time or place."

"The spirit returns to God." Is it of man derived directly and immediately from God, or indirectly and immediately through Adam?

Our human parents are called "our flesh," but never "fathers of our God alone is called 'The Father of us.'" "That which is born of the flesh." See Eccles. xii. 7, Zech. xii. 9.

In our Bible Class, we are divided into three classes. "Whither I go, thou shalt follow me now, but thou shalt follow me afterwards." Where was Peter's Lord?

Verse 33 says: "As I said to you, whither I go, ye can not come; so I will go, and ye shall follow me." He said to the Jews, "Ye shall follow me, and then I go to my Father." He was going from this world to his Father—whither Peter could not now, but should follow after a time. It may also be an allusion to the path through which he was to pass away, in which also Peter would follow at last, but was not prepared now.

Book Table. The Atlantic. The readers of the "Atlantic" will be interested to learn that a number of papers contributed to that magazine or two back by Mrs. H. B. Stowe, are chiefly on subjects pertaining to domestic economy. She has been entirely too little concerned with her good common sense, taste, and facile pen, is thorough qualified to treat. There is no reason why these papers should not be read by a hundred thousand chimney-corner hope they may be.

Obby, Andrews & Co. Office No. Lane, Boston. Published by

Mr. H. B. Stowe, or the Trials of a Small Town, by Henry Holt 1868.

Here are two more of Mr. Hoy's fifty got up Sunday-School books, published by the Religious Tract Society, London. They are, as the name implies, for the use of the Sunday-School. The first contains a series of written tales, and the second is a "great many" trials, that were written by a young man, who comes from the city of New York.

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BOURBON FEMALE INSTITUTE. PARIS, BOURBON CO., KY. The Second Term of Session 1867-8 of the above Institution will begin on Monday, February 24, 1868.

HIRAN COLLEGE. 1868. Spring Term commences Tuesday, March 11th, and closes Thursday, June 13th.

PHOTOGRAPHERS. I am making card photographs of near two hundred Christian preachers, to which a great many more will be added, from time to time.

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Gospel Advocate, Vol. X. No. 1 will be issued the 1st of January, 1868. Each number will contain 24 large, double-columned octavo pages.

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SPECIAL NOTICES

WARRIOR... Next Anniversary... The annual meeting of the Society will be held...

April 11, 1883... The business sessions will be of unusual importance...

BOOK AND JOB PRINTING... To the members of the Standard... The printer's name is J. A. Smith...

J. A. SMITH, Secy... By request I will deliver a Discourse on the Character...

Quarterly meeting of the District... The meeting will be held on Wednesday...

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a fact that at this moment, and for years past, the Irish Catholic sick of Philadelphia have been in the majority, taken care of by the Protestant benevolence. This is a great honor to the Catholicity. There is no necessity. The Irish Catholics of Philadelphia are abundantly able to establish and support a flourishing state hospital accommodations for their own poor.

Miscellaneous. N. Y. Observer has kept an account of conversions in orthodox churches. It reports 830 revivals, 18,500 conversions, 10,800 added to the churches. This does not include the conversions reported through our columns, which were carefully excluded. We have had from our own correspondents many added to our numbers, as the number of additions reported above.

Spiritualism. Celebration of the twentieth anniversary of Spirit Rappings, in Cleveland 31st. D. A. Eddy, after glorifying Voltaire, Paine, and other enemies of God, wound up his speech in the following style: "In no less veneration we at this time celebrate the House of the Fox family as the place of our modern Saviour. Correcting, in many respects, to the one whose advent having failed through gross error of its real intention to accomplish the grand object of its mission, but on occasion has in fact 'brought light and life to light,' while the village of Hallowell, near Rochester, in the State of New York, may, with equal propriety, be called the Bethlehem of America, where angels of the Lord came down and glory shone around."

Correspondence. A Call for a Meeting. DANVILLE, IND., April 2, 1868. Errata:—I am requested to make correction through your columns; that last meeting for the 5th District, held at Greenville, it was determined to hold next quarterly meeting at Greenfield, Hancock Co., Ind., commencing on Tuesday the 4th Lord's day in May, at 2 P. M. District is composed of Hendricks, Marion, Hancock and Hamilton counties, and it is earnestly requested that congregation in these counties with interest in these co-operations meet at the spread of the Gospel throughout the district. We all know that there are places in each of these counties where the Gospel ought to be permanently established and where it could be by a short and directed effort. Now our object in meetings is, to learn from each other such places, and to consult about how they may be reached. We do not aim to pass resolutions, but to see our Master's work. We have never a time when there was a greater opportunity for doing good in the work of God.

will again state a few facts in reference to this co-operation: 1st. We are not in connection to the State or General Mission Society, we are independent, and we will be expended of our own contributions which are well established. 2d. Not a cent shall be expended out of the district. 3d. All will be expended for the Gospel and establish churches where there are none, or where the cause has grown too weak to support itself. 4th. We do not intend to see any work at any place, until we have secured enough on hand to pay him seasonably for his labors. 5th. We do not want any money at any place until we are able to pay the cause of Christ at that point. We pay no man for preaching until he has done the work of an Evangelist. 7th. Let each church to contribute, if they like to give but one dollar; also each of the church, preacher, preachers wives and children; the widow her rich of their abundance; let each prosper them, for our common interest of all works. Ten cents from a Disciple of Christ in the District, for quarter, will establish four churches year! Can't we all do that? Yes, such more. 8th. We ask each congregation to send at least two members, and if more, to aid in our councils, and to select places of labor. If any contributions cannot send, let them write to Elder Thomas Lockhart, Clayton, and speak of points in their respective churches, where the Gospel ought to be spread and congregations established. Letters will be of great value in settling work.

ask each congregation to which we do not written, in the above named volume consider itself addressed, and to contribute about the first of May, or even as late as the 15th, and the amount, large or small, to J. W. C. BULL, Plainfield, Hendricks Co., Ind. We will send you a receipt for the same immediately.

And then it is lying far across the ocean. The pattern of rain and the quailings of leaves. Though covered with cobwebs, and painted with dust, we treasure it still as a sacred trust; And when it comes in the course it has run, we cherish it still for the good it has done; And though years may pass, we shall ever recall The cradle that stood in my father's old hall.

The Church House. A little mouse once lived in a church in New York city. His home was right under the organ. Mouse was an aristocratic little creature;

bound by the strong ties of Christian love to preach earnestly, and earnestly contend for the faith once delivered to the saints. We wish to say that we have had but two meetings of this kind, and they gave great satisfaction. There were no resolutions passed, but much singing, prayer, exhortation and good feeling.

Uncle Tommy Lockhart, the father of the faithful, in these parts, was directed to select a place where there is no church and go to work, as we found some money in the treasury. He has selected Brodway, in Hendricks Co., and the first week in May he held the meeting, which will continue for both a week or two. "Uncle Tommy" is the name of the Missionary. He has had about three hundred added in the past four months in his missionary tours! Who would not contribute a mite for the aid of such a laborer! He is now over seventy-five years old, yet his mind and voice are clear, and his efforts powerful for the truth. We will make him our Evangelist, as far as possible, and know that he can do great good among the people of our district.

We will not add words. We want to see a great concourse at Greenfield next meeting, and have a good time, full of joy and good spirits, that all may know that the disciples of Christ are in earnest. Let all the congregations send letters which cannot send some of their members.

Remember the contribution the first Lord's day in May, and send as above directed. Don't say you are too poor, but send a little contribution, and come and get acquainted, and we will do all in our power to help you. Your Bro. in Christ, W. R. JEWELL, By request of the Brethren.

Tribute of Respect. Bro. Errett.—Will you please insert the following preamble and resolutions in the Standard, as a mark of the respect which this Church has for Bro. Gary, who has been laboring for us, in word and doctrine, for over two years: WILKESBAR, Bro. D. H. Gary, who has been our preacher in charge for two years and three months, is about to take leave of us, we, the members of the Church of Christ, at Berlinburg, Ind., have unanimously passed the following resolution:

Resolved, That as he has been faithful in dispensing to us the great facts and truths of the Gospel, and has conducted himself as becomes a Christian gentleman, we deem it our imperative duty to thus publicly endorse his course and acts among us, and that our best wishes and prayers shall accompany him wherever he may go.

We further resolve, That the above be published in the Christian Standard, and Review. Done by order of the Church, this fifth Lord's day in March, 1868. JAS. THOMPSON, Eld. J. B. NICKY, Clerk.

Discussion on the Bible. ATLANTA, Logan Co., Ill., April 2, 1868. We have struggled through an ordeal of "Rationalism" for the past year or two here, and have found foothold, we trust, in a coming discussion. Please announce that the following proposition will be discussed at Atlanta, Ill., opening May 12th and continuing six nights, by Dr. Burroughs, known throughout the state as a popular lecturer on Phrenology, Physiology, &c., on part of Rationalism, and O. A. Burgess, of Indianapolis, Ind., on part of Christians: Resolved, That the Book called the Bible is of human origin, and fallible in its teaching; and that Jesus Christ was a man, born of a man and woman, as other children are. This will be an able discussion of the question of the evidences of Christianity; and, on the part of Church of Christ, worshipping at Atlanta, our brethren are cordially invited to attend. Our latch-strings shall be out to all. Preaching brethren, come, hear, judge, and return to your fields of labor blessed and strengthened in the "Faith." J. W. MONSER.

The Family. The Old Family Cradle. Few years it stood in my father's hall, A time honored, low-down thing to us all; A faithful old servant—ah! who will'er know How boundless a love its great heart could bestow? It reared a way trouble, it dried every tear, Amassed every sorrow, and oiled every fear. No plagues wared aloft like a helmeted crest; No ornaments hung from its homely recess; No white satin curtains enfolded its bed, Yet soft was the pillow where nestled each head. Its little forms it had pillowed with care, Its golden heads had slept peacefully there. Death came at last, and though short was his stay, The while was empty for steady a day. New halls, judgments had good from this nest To be rocked by the angels in heaven's nest. No mother in silence kissed weakly the rod, And willingly gave back their treasures to God. Youth passed away, and the old-fashioned more Shaped its ohimes on the carpeted floor; With rosters well worn and the paint turning gray, The cradle showed symptoms of wear and decay. Away to the attic this creature was borne, Unloved, but not of its usefulness shorn; And there it is lying far across the ocean. 'Tid the pattern of rain and the quailings of leaves. Though covered with cobwebs, and painted with dust, We treasure it still as a sacred trust; And when it comes in the course it has run, We cherish it still for the good it has done; And though years may pass, we shall ever recall The cradle that stood in my father's old hall.

The Church House. A little mouse once lived in a church in New York city. His home was right under the organ. Mouse was an aristocratic little creature;

he had no conversation with the vulgar mice who inhabit our barns and garages; but the Prince of Wales, with a certain sweep of the hand, had looked through stained glass windows at his life, and the honors which came there to worship every Sunday were made by the most fashionable milliners in New York.

You have often heard the expression, "As poor as a church mouse;" but this one was as plump as a Christmas turkey, and I will tell you why. Just outside the iron railing in front of the church, an old woman kept a fruit and candy stall. Fairer faces than she sat under her umbrellas—for in fair weather it sheltered her from the sun, and in foul it sheltered her from rain. Moses supposed this stall was placed there on purpose for him, so he helped himself freely to anything he fancied.

Sometimes the old woman saw him, and aimed a blow at him with her umbrella, which made him very indignant, and he wondered the police did not arrest her for assault and battery, as well as for being a thief.

Being so fat and well-fed, I don't see why he should have had such a habit of gnawing things which were not at all nourishing. He would gnaw the organ, the velvet prayer-books, the pulpit, and even the great Bible itself.

The sexton tried every means to catch him; he set traps, he brought in a cat, and at last he went so far as to set a price on his head. He offered a shilling to any boy that would bring him that mouse, dead or alive.

It was all in vain. Mouse grew bolder and bolder. One day he got into the sleeve of the minister's surplice, which was a very wicked and outrageous thing indeed. Then he skipped away and hid himself in the folds of a lady's dress. She shook her dress, almost shrieking with fright. A gentleman pulled out his handkerchief, and out popped Mouse with it. "He then disappeared, no one knew where, but if a bit of gauze or ribbon fluttered in the summer breeze, the owner imagined the mouse was at the bottom of it."

Dr. DeGroot had, as usual, settled himself to sleep as soon as the sermon commenced—a habit which annoyed the minister a great deal. His head, which was rather bald, was bent forward on his breast, so that the subeams, coming through the stained window, cast reflecting rays of red and blue upon it.

Mouse, who had been all this time roaming about the church, eyed this beautiful shining object, and felt a desire to know what it was.

To scramble to the gentleman's shoulder, and thence to the top of his head was the work of a moment. There he sat upright, facing the pulpit, then whisked suddenly about and faced the audience.

A smile passed from one face to another, and some little boys and girls giggled outright. "Then Mrs. DeGroot, very much ashamed, poked her husband with her parasol. He awoke with a start, bringing his head up suddenly, and the mouse scampered away."

The sexton started in pursuit of him as soon as the benediction was pronounced, but the minister begged him to spare his life, saying it had done what he had never been able to do with his best sermons, it had kept the congregation awake through the entire service.

Deacon DeGroot was never known to sleep in church again, even on the hottest summer day; or, if he fell into a doze, he would wake with a start and clap his hands to his head.

Mouse lived on to a gray old age.

The Little Dykeman. FROM THE FRENCH OF MADAME EUGENIE FOUL. A long time ago, a very long time ago, a man and woman lived in the city of Harlem, in Holland. The man was a dykeman, that is to say, a man who takes care of the dykes. Do you know what the dykes are? No!

I am going to tell you. Holland is a country surrounded by canals, rivers, and rivulets. If the water were not held back by the dykes, Holland would be more frequently under the water than over it, and that would be neither healthy nor agreeable to the inhabitants. Now this flood is kept in its place by immense wooden doors, which are set a great distance from each other, and shut off the entrance to the reservoir which holds the water. When the land needs moisture, the dykeman raises the gate a little, or much—if it is necessary to have much water—just as you would move the handle of a pump! But he always closes the gates before he goes to bed, for fear the water should run in the night, and overflow the banks, or flood the country, and destroy the inhabitants. That is well known; even the children are aware of that.

But I must tell you about the dykeman. He had a little boy eight years old. One day this little boy asked permission to carry a cake to a poor old man, who lived near the flood-gates.

"Go, but do not stay long," said his father. This the boy promised, and went away. The blind man was pleased with the cake, for he was poor and did not have such a treat every day. The boy was glad that he had made the blind man happy, and as soon as he had seen him get the cake, he said "Good-by," and obeyed his father by returning home immediately.

All along the borders of the canal—filled with water, because it was October when they are flooded by the autumn rains—the boy sang and stopped to gather flowers—little blue flowers—which his mother dearly loved. And gaily, thoughtlessly, like any child of his age, he stooped and rose again, sang and threw his sweet, fresh voice out on the air, and at the same time cast to the winds the same pretty little blue flowers

that he cared for no longer. The path became still more lonely and the country seemed deserted; for you could no longer hear the footsteps of the cottager going to his home, or the voice of the wagoner shouting to his mules. The little boy very soon saw that the blue tint of the little flowers could not be easily distinguished from the green leaves of the larger bushes. He looked up at the sky; night was approaching. Not like a dark, winter night, but a clear, serene, and beautiful one, in which objects could be seen distinctly, not quite so plainly as in daylight, but still very clearly. The boy thought of his father, and of his advice; and he began to climb out of the hollow into which he had descended, and to ascend the hill. Suddenly the faint sound of water, trickling over the stones, arrested his attention. He was near one of the great flood-gates of the dyke. He looked about, he searched for the place where the sound came from, and soon discovered a crack in the wood; and through the crack the water was running.

I have told you before, that there was not a child in Holland, who did not understand the mischief this would make. The stream of water, which was no bigger at first than your finger, would soon enlarge the hole—would become a cascade, a great sheet of water, a torrent, then a terrible inundation, which would cause the ruin of the inhabitants, and perhaps their death. The little Hollander did not hesitate a moment; he threw away the flowers that he held, and climbing from stone to stone, until he reached the crack, boldly pushed his finger into the hole, and saw, with delight, that the water ceased to run—it could not get out.

It was all very well at first; the boy was rejoiced at his stratagem—the night grew darker, and with night and darkness came the cold. The boy looked about—he called—no one came; nobody heard him. He determined to wait until the day dawned. But alas! the cold became more and more intense and the finger that was placed in the hole was quite numb, from the finger the numbness spread to the hand, then to the arm, and reached the shoulder; but the boy did not stir from the spot. His fingers became more intense, and more and more intolerable. The little dykeman cried; he thought of his mother's anxiety, and about his father, and his little bed at home, where he could sleep so soundly; but he did not stir. For if the water had burst through the restraint, which his little finger opposed to its fury, he would have been drowned; and not only him, but his father, his mother and even the whole village. So he wept; but did not stir.

Daylight found him in this perilous position, without his courage having failed for an instant. At that time the curate—who was returning from passing the night by a dying man—came that way on his return to the parsonage. As he heard groans in the pit, he looked down, and saw a child seated upon a stone, with a pale face, eyes filled with tears, and almost writhing in pain.

"What are you doing there?" inquired the curate. "I am keeping the water from running out," replied the little boy, innocently, who had displayed in a night the courage and fortitude of a hero.

Can you believe that history has not preserved the name of the little dykeman who saved his country?—Merry's Museum.

A beautiful trait of character and a lovely custom of the Spanish peasantry appear in their love for parents. They yield to them obedience, respect, veneration and love after they are aged, and the children are men and women grown. The married children delight to have their parents to direct and govern them as in childhood, and these children are quarrelsome among themselves to get and keep possession of their aged parents. This trait of character is said to mark a slow country, where the past, the ancient, is held in honor; while progress has no such reverence for old age. Would to God that we had a little more Spain in young America, if it is Spanish to honor one's father and mother. IRENEUS.

The Difference. The young lady who rises early, rolls up her sleeves, and walks into the kitchen to get breakfast, or assist in doing so, and afterwards, with cheerfulness and sunny smiles, puts the house in order without the assistance of mother, is worth a thousand parlor beauties, who, from want of exercise, almost die of laziness. The former will make a good wife, and render home a paradise; the latter is a useless piece of furniture, and will, to the annoyance of the household, go whining to her grave.

HENRY WARD BEECHER AS A BOY.—Mrs. Harriet Beecher Stowe, in her new book, "The Man of our Days," tells some incidents in the boyhood of her brother, Henry. When he was eleven years old he was placed in his sister's school, at Hartford. All the other pupils were girls. Here is a school scene.

The school-room was divided into two divisions, in grammar, under leaders on either side, and the grammatical reviews were contests for superiority, in which it was vitally important that every member should be part of it. Henry was generally the latest choice, and fell on his side as an untidy and careless, being held more amusing than profitable on such occasions.

The fair leader of one of these divisions took the boys aside to a private apartment to put into him with female tact and imagination these definitions and distinctions on which the honor of the class depended.

"Now, Henry, A is the definite article, you see, and must be used only with the singular number. You can say a man; but you can't say a men, can you?"

"Yes, I can say amen, too," was the ready rejoinder. "Father says it always at the end of his prayers."

"Come, Henry, now don't be joking; decline A."

"Nominative he, possessive his, objective him."

"You see his is possessive. Now, you can say, his book; but you can't say him book."

"Yes, I do say hymn-book, too," said the impracticable scholar, with a quizzical twinkle. Each one of these sallies made his young teacher laugh, which was the victory he wanted.

"But now, Henry, seriously, just attend to the active and passive verb. Now, I strike, is active, you see, because, if you strike you do something. But, I am struck, is passive, because if you are struck you don't do anything, do you?"

"Yes, I do; I strike back again!"

After about six months Henry was returned to his parents' hands, with the reputation of being an inveterate joker and an indolent scholar. It was the opinion of his class that there was much talent lying about loosely in him if he could only be brought to apply himself.

DECOLLETTE MORALITY.—There are fashions that are questions of taste, there are others that are matters of morals. It is inexplicable that pure-minded women consent to the personal exposure of décollette dressing—following the atrocious fashions set by the demi-monde of licentious Paris. Surely they cannot realize how lustful eyes gloat on these revelations, how unchaste desires feed on their suggestions, how the very recollection of themselves is linked to thoughts too vile to be spoken, or they would loathe these sin-enticing fashions with all their soul. Let a sister take counsel of a pure brother, and—with even the little he can tell her of the nauseous truth—she will be in no doubt of the womanly and Christian course. Hear Olive Logan, the actress, when she says:

There is small occasion of treading on the painful if not dangerous ground of specifications, to prove either that there only exists one forfeiture of modesty more assured than that incurred by throwing the sacredness of the person open to the public gaze—or that there does not exist even one road more inevitable toward that impurity following immodesty. There is a lust of the eye mentioned by a commonly neglected authority quite as guilty as that which follows, and more destructive, because hundreds may be contaminated at once. In the marriage contract what husband will fail to claim that the woman whom he takes to his arms and heart contracts to keep the glories of her womanhood sacred to his only eye? And what father or brother will fail to visit with the severest reprobation the first advance towards undue revelation of form of either daughter or sister, simply because he, in common with the husband, recognizes such exposure, if continuing, as incompatible with purity of soul and threateningly dangerous to purity of body.—Advance.

THE SECRET OF HEALTH.—First, keep warm. Second, eat regularly and slowly. Third, maintain regular bodily habits. Fourth, take early and very light suppers; or better still, none at all. Fifth, keep a clean skin. Sixth, get plenty of sleep at night. Seventh, keep cheerful and respectable company. Eighth, keep out of debt. Ninth, don't set your mind on things you don't need. Tenth, mind your own business. Eleventh, don't set up to be a sharp of any kind. Twelfth, subdue curiosity. Thirteenth, avoid drugs."

FAMILY ECONOMY.—There is nothing goes so far towards placing young people beyond the reach of poverty as economy in the management of their domestic affairs. It is as much impossible to get a ship across the Atlantic with half a dozen buits started, or as many bolt holes in her hull, as to conduct the concerns of a family without economy. It matters not whether a man furnish little or much for his family; if there be a continual leakage in the kitchen, or in the parlor, it runs away, he knows not how, and that demon, waste, cries "more" like the horse-leech's daughter, until he that provides has no more to give. It is the husband's duty to talk into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it.

Sunday Schools. Sunday-Schools. VII. Upon the Superintendent, when he is elected, is placed the responsibility of the complete organization of the school.

His first work is to grade it. Mental and spiritual advancement is the standpoint from which he works. Physical accomplishments will not govern now, though, as far as possible the feelings of those who are men physically, but are as children spiritually, will be respected. A well-graded school will include about four distinct classes of scholars.

The first grade should primarily be composed of those members of the church, old and young, who are tolerably well acquainted with the Bible, especially the New Testament. This is the "Bible Class." Its teacher should be the most judicious member of the church. It is not necessary that he should be the ablest member of the church, but he must be the man of the best judgment. A most difficult thing in teaching the Scriptures is to shun successfully "vexed questions" or "questions to no profit." This requires great determination and the best judgment. Controversy is proper, and very profitable in its sphere, but unlimited and pointless controversy, as all such must be that concerns "untaught questions," is not only unbearable but utterly evil. The object of this class is to get all the knowledge possible of the history of the Bible and the teaching of the Bible.

Every command of Christ is to be taught and obedience enjoined. Every promise should be sought to cheer and to bless. Every threatening should gleam as the lightnings of the judgment day. A judicious and well-informed man will guard from troubles and direct in the way of the most profitable study.

The second grade should consist mainly of the older scholars, who are not members of the church. The grand object of the teachers of this class is to bring these young people to a knowledge of and obedience to the Gospel of Christ. From six to ten scholars are enough for any one teacher. The most intelligent and pious men and women in the church should teach these classes.

The New Testament is the text book. After a general introduction in which the design of the book is shown, four questions are asked and to their answers the class is directed.

1. All men are sinners; they all need salvation from sin; Jesus Christ is the only Saviour from sin; to be saved all must believe something.

Each one asks—"What must I believe to be saved?" The answer to this question is given in the writings of Matthew, Mark, Luke and John. These testimonies should be thoroughly investigated. The last commission of the Saviour should be carefully analyzed. In this portion of the New Testament will be found the basis on which our faith in Christ as a Saviour from sin is founded. "These are written that you might believe that Jesus is the Christ—the Son of God, and that believing you might have life through his name." The faith which saves is in a person, and not in any theory or philosophy whatever.

2. What must I do to be saved? What commands are there for me to obey, and where shall I find them? At this stage of progress the "Acts of the Apostles" must be studied. An induction of every recorded case of "turning" to Christ as a Saviour from sin must be made.

It will be found, in the study of this book, that it contains an account of the conversion to Christ of every class of sinners. Each case is a representative case, and the answer in each case to the question asked is a representative answer. Every sinner belongs to one or the other of these classes. And when he wishes to know what he must do to be saved, let him be directed to the inspired answer given to the representative of his class, and that will be the inspired answer to him.

If he is an unbeliever, the answer given to the jailor at Philippi will be his answer. If he is a believer, the answer given to those on Pentecost is his answer. If he is a penitent believer, the answer to Saul of Tarsus will be his answer. If he is a man in a high public position, the answer to the Eunuch will be his answer. If he is a good man, a moral man, a devout man, a God-fearing man, and yet never has been brought into the body of Christ, the answer to Cornelius is his answer. If he become a member of the body of Christ and has sinned, the answer to Simon Magus is his answer.

3. What kind of a life must I live? Where shall I find the rules to govern me in my new life? An examination will show that the Apostolic epistles were written as an answer to this very question. "Teaching them," was the Lord's command to the apostles. The 21 epistles should be carefully studied, and they will be found all-sufficient to direct in the way of life and godliness. They will make the man of God perfect and thoroughly furnish him to all good works.

4. The requirements of this life are so numerous and its cross so heavy—will it pay to enter upon it? The whole New Testament, but especially the "Revelation," is the rich, divine reply. "The computations of earth's arithmetic are unequal to the task of telling the value of the fadeless crown, the incorruptible inheritance, the heavenly mansion, the beautiful city, and eternal life; yet these are some of the rich, promised rewards for a life of well-doing."

The third grade should be able to read in the New Testament. Six members in each class are sufficient. There is only one thing which should make the classes larger—and that is a lack of proper teachers. This class should commit to memory as large a portion of the testimony of Matthew, Mark, Luke and John as possible. Each class in this grade should have the same lesson to commit and recite. The length of the lesson, of course, must depend on time and other circumstances, though from six to twelve verses will usually be found sufficient for any one lesson.

On each Lord's day, in addition to the usual recitation, the lesson for the next recitation should be read by the class and commented on by the teacher in such a way as to suggest its main points to the scholars. This will be found very profitable to the class. Maps of the countries referred to in this history should be freely used, and indeed, every available means to render the lesson as full of benefit as possible to all concerned should be pressed into service. There is one more grade. Of this I will speak in my next. F. M. GREEN.

HUMAN NATURE.—Our forefathers were our counterparts exactly. Time has changed the exterior, but has left human nature just where it found it. The inside of the man, at least, has undergone no change. His passions, appetites and aims, are just what they ever were. They wear, perhaps, a handsomer disguise than they did in the days of yore; for philosophy and literature will have their effect upon the exterior; but in every other respect, a modern is only an ancient in different dress.—Comper.

Require not a golden age that is behind; There is one before, and it beckons you. Its rewards are not for the idle, but for the brave hearts disciplined to toil.

The Christian Standard.

ISAAC, HERBERT, 1830. W. T. Boston, Mass. to the distinguished Editor of the Christian Standard, Cleveland, O., Saturday, April 18, 1868.

The importance of the circulation of short, pithy articles, in tract form, which can be picked up and read in a street car, in a railway coach, or in a public place, is a subject which has begun to be estimated.

The fact that the Roman Catholics have adopted it, shows that they perceive its value as a means of coming directly in contact with the popular mind. They have recently published a small tract, entitled 'Is it Honest?' which has been circulated by the thousand on the street cars, steamboats and ferries at New York city. This has called out already two or more replies from Protestants. Thus, in a very quiet way, the public mind is awakened, and thousands are led to inquire further of these matters. We give a specimen of these tracts, that our readers may see how the controversies that formerly filled immense tomes are now condensed into paragraphs.

"Is it honest to say that the Catholic Church prohibits the use of the Bible—when anybody who chooses can buy, as many as he likes, at any Catholic bookstore, and can see on the first page of any one of them the approbation of the bishops of the Catholic Church, with the Pope at their head, encouraging Catholics to read the Bible, in these words: 'The faithful should be excited to the reading of the Holy Scriptures, and that not only for the Catholics of the United States, but also for those of the whole world besides?'"

ANSWER: No Romanist in any country has a right to read the Scriptures without special permission from his priest. The fourth rule of the Index of prohibited books, issued by Pius IV., by order of the Council of Trent, is as follows: "Since it is manifest by experience, that if the Holy Bible be promiscuously permitted in the vulgar tongue, by reason of the rashness of men, more loss than profit will thence arise—in this matter let the judgment of the bishop or Inquisition be steeled to—that with the advice of the parish priest, or confessor, they may grant the reading of the Bible in the vulgar tongue, and translated by Catholic authors, to such as they shall understand receive no hurt by such reading, but increase of faith and piety, which faculty let them have in writing. But he that without such faculty shall presume to read or to have the Bible, he may not receive absolution of his sins, except he first deliver up his Bible to the ordinary."

This relates not to the Protestant versions, which are never allowed, but to the Vulgate version authorized by the Council of Trent as alone authoritative. Agreeably to this, we find on the first page of the Doxay B. C. Bible, republished with the approbation of Archbishop Hughes, the following "admonition": "(Let it be remembered that the right of permission implies the right of prohibition.)" We learn from the Scripture itself, that in the Epistles of St. Paul there are some things hard to be understood, which the learned and unlearned alike, let them do also the other Scriptures, to their own guidance. (2 Peter iii. 17.) To prevent, and remedy this abuse, and to guard against error, it was judged necessary to restrain the reading of the Scriptures in the vulgar languages, without the advice and permission of the pastors and spiritual guides, whom God hath appointed to govern his Church."

Non is this due admission to the Catholic Church to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning? The ignorant fall into errors for want of knowledge, and the learned through pride and self-sufficiency! The consequence, according to Archbishop Hughes, of New York, is that no one in any country, belonging to the Roman Catholic Church, has the right to read even a Roman Catholic version of the Scriptures, without the permission of the priest; and that without such permission the use of the Bible is prohibited to the members and adherents of the Roman Catholic Church. The Jesuitism of the question thus answered becomes apparent. The Roman Catholic tract, appealing to every man's sense of honesty, is simply entitled to the laugh of contempt.

"Is it honest to say that the Catholics believe that war, by his own consent, can forgive sin—when the priest is regarded by the Catholic Church only as the agent of our Lord Jesus Christ, acting by the power delegated to him, according to these words: 'Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained?'"

Protestants affirm that Roman priests claim the power of forgiving sin, by falsely interpreting the words of Christ, and claiming that they are the agents of Christ. To the Romanist the agent is in the room of the principal. "By whose power the King forgives?" "A. By the power of God, which Christ left to the pastors of the Church, according to the Scriptures." Therefore, Roman priests claim the authority to teach their flock to believe that they have the power of God bestowed upon them, and thus exercise a spiritual tyrannical power over the souls and bodies of their instructed subjects.

lic Church grants any indulgence or remission of sin, except by the sacrament of penance, according to her universally received doctrine, was never dreamed of by Catholics to imply, in any case, whatever, any permission to commit the least sin; and when an indulgence has no application, whatever to sin until after sin has been repented of and pardoned.

ANSWER: The doctrine of Indulgence is thus set forth in Butler's Catechism.

Q. What is the use of an Indulgence? A. In release from canonical penance, enjoined by the Church on penitents for certain sins.

Q. Has an indulgence any other effects? A. It also remits the temporal punishments with which God often visits our sins, and which must be suffered in this life, or in the next, unless cancelled by indulgences, by acts of penance, or other good works."

The tone of the priests is lowered, respecting this scandalous doctrine in Protestant countries where Romanists are in the minority. By their assumed power of the keys, they can send a culprit to heaven or hell. They can inflict any punishment they please, and then remit it for money. So that practically an indulgence is an encouragement to commit any sin by those who wish to do it, since they can cancel the penalty by money paid to the Church. Here is an illustration: "At Tivoli, a man was pointed out to us who had stabbed his brother, who died in agonies within an hour. The murderer went to Rome, purchased his pardon from the Church, and received a written protection from a cardinal, in consequence of which he was walking about unconcernedly, a second Cain, whose life was sacred." (Graham's Three Months' Residence in the Mountains East of Rome, p. 34.) The prince of Germany, assembled at Nuremberg in 1522 and 1523, in their enumeration of grievances, complain of the priests for selling indulgences and pardons, not only of sins already committed, but of sins that shall be committed. They complain that licenses were openly sold to commit every abominable and scandalous wickedness with impunity. Whatever may be the asserted doctrine of indulgences by the priests, history tells the truth. And is not the Church infallible? What she has done, may she not do?"

And this leads us to say that we are capable of doing much more to influence the public mind in a similar way. For a few dollars, enough tracts, such as published by bro. T. Holman, or bro. Franklin's Sincerity and Union Movement, can be obtained and circulated through an entire neighborhood. A few hundred dollars would enable industrious Christians to circulate them in the cars and steamboats, and along the wharves, and wherever access may be had to people who have leisure moments.

We have before us a letter from Maryland, from a gentleman, entirely unknown to us, from which we make an extract: "I read a little book, 'First Principles,' that fell into my hands by accident. What a capital thing you did when you published that work! Although I have never made a profession of Christianity, I propose distributing, at my own expense, about one hundred copies of the tract in this county. I am now satisfied that three-fourths of the professing sectarians don't understand even the first principles of Christianity."

This is but one of many letters received, assuring us of the interest awakened by the tract on First Principles. We are reaching hundreds in this way, and ought to reach thousands, to whom the living preacher can not go. We ought to have numerous tracts, most of them brief, a few more ample, and colporteurs employed in our cities and along our highways to circulate them and talk with the people.

Our Name. On our first page will be found a pungent essay on Our Name, from the pen of SENIOR, in which he takes the editor to task for a departure from Scriptural ground. We take pleasure in allowing SENIOR to say what he pleases—for we know that he is not captious nor moody. He has written too many generously appreciative commendations of the Standard to allow any of its readers for a moment to suppose that his present criticisms are not in the most friendly spirit and with the best intentions. We do not intend, at present to have a controversy over the matter; for while we think much that he says on the word disciples stands in need of correction, yet he and we agree, (1) that the Church should never be called Disciple Church, nor Christian Church, but Church of Christ or Church of God; and (2) that Christian is the name by which it is most desirable to designate the followers of the Christ. But we seriously think he is unduly alarmed at the prospect of a rising sect, unless he has something better to base it on than is suggested in his article.

He sees a new sect, looming up, because we spoke of the house of worship erected by the Disciples in New Castle; and did not use the phrase Church of Christ or Christian Church. We might as well say that the gospels and Acts of Apostles would give birth to a new sect, because they were frequently used by the Disciples; and we were once speak of the Church of Christ, and but twice use the term Christian. Is it not

truly when Luke tells us that "on the first day of the week the disciples came together to break bread?" We shall be glad to see never more seriously err in departing from Scripture style.

But we copied from a secular paper an article which has in it some sentences open to criticism. Granted, our good brother is a man of too much sense, to allow himself to be rigidly exacting where editors who have but little acquaintance with us, and who seek to do us full justice, are unwittingly betrayed into a few faulty expressions. The article, in the main, was so candid and impartial, that we had no heart to criticize it, and had no fear that our readers generally would not make due allowance on this score. When SENIOR argues against unauthorized phrases, such as Disciple Church, we heartily accord with him; but when he finds fault with us for speaking of the Disciples, we simply say that, until better advised, we must hold ourselves guiltless of wrong. There are reasons, which our present space will not allow us to mention, why Disciple rather than Christian has grown into popular use in certain regions—but among them is not to be found the desire to build up a sect. We may have occasion to refer to this again.

One other matter needs correction. The New Castle editor spoke of the origin of the movement in that particular locality, which SENIOR mistakes for the beginning of a denomination.

Elder John Smith.

We mentioned, in a former issue, the departure of this eminent man of God. As a complete biography will undoubtedly be published, we will not attempt anything like a complete narrative of his remarkable life. He was, for sixty-five years, a preacher—such a preacher as we are not allowed to hear every day. Logical, witty, sympathetic, and in terrible earnest, his commanding voice poured forth such volumes of argument, appeal, invective or melting pathos, as the case might demand, as compelled even his foes to listen in admiration of his wonderful power. His early experience with hyper-calvinism, and his release from its terrible embarrassments, we have several times heard him narrate by the hour, with more than the charms of fiction, and with a pathos that subdued all the hearers to tears. His deep religiousness, his unflinching and heroic devotion to truth, his immense labors, his blameless life, and the nice balance of powers which always preserved him from extremes, enabled him to impress himself on the generation which he served as among the most worthy and eminent advocates of reformation. "Take him all in all, we never shall look upon his like again." He died in his eighty-fourth year, at the residence of his son-in-law, A. R. Ringo, Mexico, Mo. His latest days were cheerful and hopeful, death bringing no terrors, earth no longer possessing charms to make it desirable to live. In a "good old age," honored and beloved, with friends and kindred about him and the joyful evidences of a useful life every where abounding, he serenely reposed his spirit on the promises of everlasting love, and peacefully fell asleep in Jesus.

The Meeting in Lebanon, Ohio. Our Items from Correspondents contain a statement of a series of meetings of rare power, at Lebanon, Ohio. We append an extract from the Lebanon Patriot, showing how the movement is looked on by the public. We will only add that at later advices the list of converts has been swelled to two hundred and thirty-three, and the meetings still continue. We hope that efficient means will be adopted, to instruct and encourage this mass of young converts, so that what is gained may be kept.

The state of feeling produced in the minds of many hundreds of citizens in our community, in reference to the teaching of the word of God, has been most wonderful. Scores of persons who had not been inside a Church, probably for many years, and who did not read the Bible because they despised it, and despised it because they did not read it, were found in daily attendance, and there is no doubt but they had the Gospel, in its original simplicity and purity, preached to them at each and every meeting.

Collecting six or eight members, and adding enough to make the number fourteen, Mr. Shaw, on the 18th day of February, organized a Church here, which he denominated The Church of Christ at Lebanon. When Mr. Shaw took his departure for his home in Harrison, his congregation of Disciples numbered two hundred and twenty-seven. These people have no creeds, articles of faith, or discipline, but take the Bible alone, in its original simplicity, for their rule of Faith and Practice. They seem to be, and no doubt are, a happy band of Christians, worshipping together in perfect harmony, and appear to have that love and friendly feeling for each other, and their fellow-men in general, which should characterize true and faithful Christians.

We understand that it is the intention of the members of this Church to secure, if possible, the services of Mr. Shaw as their regular preacher, and have him take up his abode here among them. We infer from what Mr. S. said, to his congregation one evening at the Hall, that nothing would give him more pleasure than to comply with this earnest request of his members, and that it was probable he would make Lebanon his future home, but would be able to give them a more definite answer in a short time. If he should do so, he will certainly be a bright and shining light to this community, both as an estimable citizen and as an able expounder of the Holy Scriptures. We, in common with hundreds of others, in and out of the Church, look forward with bright hopes to this anticipated accession to our community.

Our citizens are determined to hear this extraordinary man, if it is possible for them to get within hearing distance. Why is it, that Mr. Shaw is thus favored with the presence of such large assemblies of our citizens, day after day, and night after night? Simply because he preaches the pure, simple, and unvarnished truth, just as we find it laid down in the Holy Bible—not meddling with any subject but what is found between the lids of that blessed Book. That is why he has accomplished what he has.

The Children's Friend. We direct attention to the advertisement of this journal, in our Special Notices. Bro. Haley is publishing a S. S. paper, small as yet, but neat, and filled with judicious matter. It is constantly improving.

Removal. Messrs. Turner & Co., the advertisement of whose Neuralgia pill has appeared in our columns several months, have removed their atelier from 120 to 157 Tremont st., Boston, Mass.

Riverside. This story for the young folks, which was concluded in our last number, has been received with general and hearty approval. Mrs. Butler is capable of excelling in this department, if she chooses to give it her attention. We still expect to be favored with contributions from her skillful and vigorous pen.

A Popular Book. Few books, at the present time, are attracting more attention, or receiving higher commendations from learned men, or are meeting with larger sales, than the "Dictionary of the Bible," edited by Wm. Smith, LL.D., Classical Examiner of the University of London. There are, at least, three or four reprints of this work, entire or abridged, sold in this country, beside the imports of the different English editions. There is but one expression—that of high praise, respecting the great value of this work compared with other Bible dictionaries. The necessity for such a work has long been felt by all Bible readers, as well as by critical Bible students. The question naturally arises, which of these editions is the best, and which will be most satisfactory to the purchaser? We suppose every one will require that a work of this kind should be sufficiently comprehensive and thorough to embrace a full and satisfactory exposition of the many topics introduced. A small abridgment would be incomplete in its exposition, and always dissatisfy the reader. It would be necessary, also, that the book should be sold at a price as reasonable as to be available for ordinary Bible readers, and, at the same time, furnish the largest possible amount of reading matter for the price. There is one reprint of Dr. Smith's unabridged edition, published by a New York house, in numbers, and costing, complete, about \$35. Its expensiveness will probably limit it to the libraries of a few professional critics. Another reprint, by a Hartford firm, is from a small abridgment, first issued in England in duodecimo form, of about six hundred pages. This reprint is in larger type than the original, occupies nearly eight hundred octavo pages, and is sold for \$3.50 being seventy-five cents more than the genuine London edition, imported by the National Publishing Co., of Cincinnati. It seems to us that a work of this kind, that is to be used for a lifetime, and for constant reference, should be a comprehensive one, and that this small abridgment, usually known as the juvenile edition, is altogether too condensed for popular use. The other reprint, also issued by the National Publishing Co., Cincinnati, appears to combine comprehensiveness and cheapness, the requisites that we consider essential for such a work. This edition has over one thousand closely-printed octavo pages, over two hundred engravings and maps, and more than twice the reading matter of the small abridgment. At the same time, it has all the matter of the voluminous work, except numerous disquisitions and criticisms on original Hebrew and Greek terms, which are of no practical value to the general English student. It is sold, too, at a very reasonable price, and is thus made available to all who desire to possess it. We commend this comprehensive edition to our

readers, and advise them to exercise precaution, lest they should be misled and purchase the juvenile edition.

If a low-priced dictionary is desired for the use of the smaller children of the school or family, we would certainly recommend the imported London edition.

Central Pacific Railroad. The Grand Continental Pacific Railroad is fast hastening toward completion, and in 1870 we are promised a through line from New York to San Francisco—time, six days. From present indications a double track will soon be necessary, and thenceforward the business of the Road will fully tax its capacity.

The Central Pacific Railroad Company, in order to make all possible progress, are offering their First Mortgage Bonds at par and back interest. These Bonds are the first lien upon this valuable property, and are backed by an equal amount of Government money invested in the enterprise, and are becoming more prominent among standard investments. The advertisement in another column explains the foundation and merits of these securities.

Querists' Drawer. [It will be seen, from the number and variety of questions touching church officers, discipline, etc., that experience is pressing on our churches a consideration of questions of great practical moment. Attention to these has delayed answers to many questions of a different character. We hope to attend to all, if they will be patient. As another thing please note: Some of our correspondents, when our answers do not suit them, insist on raising a controversy, and filling our columns with their notions. This cannot be. When they ask our judgment, we give it for what it is worth. If they do not like it, they need not accept it. But to open a controversy on all matters where we and our querists differ, would be to fill our columns with vain jangling. Occasionally an article of this sort comes in worth publishing, because of the intrinsic value of the subject. In such cases, we are glad to publish; but our readers must see that if this were generally allowed, the Querist's Drawer would smother them and us with its contents. Our drawer is full of questions waiting their turn, and we can hardly find room for brief answers, to say nothing of added controversies.]

If an Elder persists in holding his office, in spite of a large majority of a congregation, and when it is evident that he is greatly hindering the progress of the cause and ruining the Church, what ought to be done? P. A.

The power that creates can destroy. Overseers are constituted by the voice of the Church; and when the hands that were stretched forth to make them, are again stretched forth to unmake them, there is nothing to do but yield to the sovereign power. An Elder, who refuses to submit, is "lording it over God's heritage." He is bound to be subject to the wishes of his brethren. If the majority could inflict the punishment of excommunication on an offender, (II. Cor. ii. 5), certainly "the large majority" may unmake an overseer. If he persists in refusal, to the injury of the Church, he should be dealt with for insubordination to the clearly expressed will of the Church.

1. Will you please give through the "Standard" your understanding of the instructions given in Matt. xviii. 17? Is the offended brother to tell to the Church Assembly, publicly, the offense committed against him? 2. When a member of a Church has been adjudged guilty of a sin by the Eldership, and no doubt exists as to the guilt, and the instructions of the apostles in relation to such guilty person is to "withdraw" from them, or to have "no fellowship" with them, is it a Scriptural course for the whole congregation to vote yea or nay as to whether the law of the Lord shall be carried into effect in such a case?— A. Discretion.

As well ask whether the whole Church shall, individually and collectively, expel with the offender, because it says "if he will not hear the Church," etc. The offender hears the Church when the expostulations of the Church are conveyed to him through her representative or representatives, and he listens to their counsel. So the Church hears the accuser, whether he himself speak, or a proper representative appears for him. The truth is, that these directions were given, the Church was as yet prospective—and there could of course be no instructions given, except in a very general sense, as to the method of proceeding. Common sense would say, however, that if another person represents the accuser in making a statement of his complaint, said accuser should be there to sanction the statement as his own. If he has the capacity to make a clear statement himself, it is, perhaps, better that he should do so; but there are comparatively few who have capacity for such a task.

1. I wish to submit a few queries in relation to the election of Elders. 1st. When are they fully installed? 2d. Are they to be proved? 3d. If No. 2 be answered in the affirmative, when shall they be proved? 4th. Should they be proved for a period—if so, how long? 5th. Are they on trial during the claim by some, and, if so, when is the claim and the "laying on of hands" to be? I Tim. iv. 14. 6th. In reference to the ordination of Elders, should they be ordained "by" I Tim. iv. 22. 7th. In a case of Church discipline, responsible "outside" testimony received? 8th. If we take the example of the Acts vi. 1-6, and of the evangelist xiii. 1-3, in connection with I Tim. & v. 22, and kindred passages, it seems that the servants of the Church "fully installed" by the laying on of hands, fasting and prayer, after they have been selected by the voice of the peo-

No: it is, ordinarily, unequal for a Church to vote whether the law of the Lord shall be carried into effect. But is this a fair statement? Generally are voted on? Several questions may arise, in case of discipline, which may call for a vote of the Church.

1. It may be a matter of doubt whether the accused person is really guilty, the evidence submitted. The doubt is not about the law of the Lord, but about the law of the evidence—not about the law of the evidence, but about whether the accused is proved to have done what he is guilty of the particular charge against him.

2. There may be a doubt, even if the charge is proved, whether immediate action is the treatment which, in this case, the law of the Lord will require. And cases may arise where a Church have to vote whether or not the law of the Lord shall be carried into effect. For the Corinthians an express law to come from among them a certain wicked man from among them a certain wicked man. He was "adjudged guilty"—not by the Church, but by an apostle; and was plain: yet the punishment was by the majority—for such is the law of the Lord. If a portion of the Church are bent on evading the law of God, it is right, by vote, to declare the law of God shall be held inviolate. But these are extreme cases. There is no need of direct voting. In the light of the law of God, teaching, as well as of a large extent to be the best method of proceeding with offenders:

1. Let the overseers investigate carefully, (and, generally, away from the Church), and report to the Church at once, their own conclusion, and the time on which it is founded. 2. Let the overseers say, "If a member of the Church is not satisfied with the evidence, or knows of other evidence, has not come to our knowledge; or one objects to the decision of the Church, and has good reasons for recommending other courses, let him make it known. If no objections are made, it cannot be said, 'There being no objections, will be regarded as the unanimous decision of the Church that A. B. is guilty, and that he be no longer hold as a member of the Church of Christ.'" Thus all of a vote is had without the formality of voting.

If objections are made, let the Elders will meet these objections, to hear their objections. The matter is simply postponed for fulling, and the discussion is kept open until assembly. If after giving proper hearing to objections, the Elders are persuaded of their decision, let them so report. Let them reaffirm their former decision, it to a direct vote, that "the majority decide the question."

Now, if any one asks us for the authority for these recommendations: have simply to say that we are governed by the precepts which of elders with authority to rule, and other, by those statements which the decisions of "the multitude," a majority, and by the general precept direct us to study the things which for peace, and to do all things in a way. As to finding express authority every step of proceeding, in detail, of discipline, they who seek it shall content with brainless elders and cold, stern spirit of legalism; but are required to be men of sense and and if the law of love is that which to the house of God, these broad precepts and precedents and the spirit of guide us. Such is our judgment—let for what it is worth.

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Querists' Drawer.

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No. 1. It is ordinarily, unquestionably, for a Church to vote whether, or not, the law of the Lord shall be carried into effect. But is this a fair statement of the case? Generally are voted on? We think that several questions may arise, in cases of discipline, which may call for a vote of the Church.

1. It may be a matter of doubt whether the accused person is really convicted by the evidence submitted. The doubt is about the evidence—not about the law of the Lord.

2. There may be doubt whether, even if the accused is proved to have done wrong, he is guilty of the particular charge, and against him.

3. There may be a doubt, even if the charge is proved, whether immediate exclusion is the treatment which, in this particular case, the law of the Lord will approve.

And cases may arise where a Church may have to vote whether or not the law of the Lord shall be carried into effect. Paul gave the Corinthians an express law to put away from among them a certain wicked person. He was "adjudged guilty"—not by an Eldership, but by an apostle; and the law was plain; yet the punishment was inflicted by the majority—for such is the idea of *tor phoron*, II. Cor. ii. 6. If a portion of the Church are bent on evading the law of God, it is right, by vote, to declare that the law of God shall be held inviolate.

But these are extreme cases. Ordinarily, there is no need of direct voting. The following we regard, in the light of Scripture teaching, as well as of a large experience, to be the best method of proceeding in dealing with offenders:

1. Let the overseers investigate the case carefully, (and, generally, away from public view), and report to the Church at a proper time, their own conclusion, and the evidence on which it is founded.

2. Let the overseers say, "If any member of the Church is not satisfied with the evidence, or knows of other evidence which has not come to our knowledge; or if any one objects to the decision of the overseers and has good reasons for recommending another course, let him make it known."

If objections are made, let the Elders say, "The Elders will meet these brethren at —, to hear their objections." Thus the matter is simply postponed for fuller hearing, and the discussion is kept out of the assembly.

If after giving proper hearing to the objections, the Elders are persuaded to change their decision, let them so report. If not, let them reaffirm their former decision, and put it to a direct vote, that "the majority" may decide the question.

Now, if any one asks us for the Scripture authority for these recommendations, we have simply to say that we are governed on one hand by the precepts which clothe the elders with authority to rule, and, on the other, by those statements which recognize the decisions of "the multitude," and "the majority," and by the general precepts, which direct us to study the things which make for peace, and to do all things in an orderly way. As to finding express authority for every step of proceeding, in detail, in cases of discipline, they who seek it should be content with brainless elders and with the cold, stern spirit of legalism; but if elders are required to be men of sense and ability, and if the law of love is that which belongs to the house of God, these broad principles and precedents and the spirit of love will guide us. Such is our judgment—we give it for what it is worth.

I wish to submit a few queries in regard to the election of Elders.

1st. When are they fully installed? 2d. Are they to be proved? I Tim. xiii. 10. 3d. If No. 2 be answered in the affirmative, when shall they be proved; how long after their election, by whom and in what manner? 4th. Should they be proved for a definite period—if so, how long? 5th. Are they on trial during life, as is claimed by some, and, if so, when do they cease to be on trial, and "the laying on of hands" take place? I Tim. iv. 14. 6th. In reference to the ordination of Elders, should they be ordained "suddenly"? I Tim. v. 22. 7th. In a case of Church discipline, should responsible "outside" testimony be received? M.

If we take the example of the seven, Acts vi. 1-6, and of the evangelists, Acts xiii. 1-3, in connection with I. Tim. iv. 14 and v. 22, and kindred passages, it would seem that the servants of the Church were "fully installed" by the laying on of hands, with fasting and prayer, after they had been selected by the voice of the people, or

appointed by the voice of inspiration, as fitted forth by Acts xiv. 23, or rather, by the laying on of hands, by the voice of the Church, in view of the fact, presented in the same instance, that we are directed to believe, that, there were set apart here also, by the laying on of hands, as well as Deacons were to be proved.

They published in their assemblies for worship, the names of the persons designed for ecclesiastical functions, that if any had sought to accuse them of any fault, they might show it. He quotes *Compendium*, as detailing the mode of proceeding in the time of Alexander Severus, and argues that it was inherited from the apostolic Church. But as the Scriptures tell us nothing as to the *how* of proving, we are left to prove them in the most satisfactory way we can find. To prove whether a man is fit to discharge the duties of a certain office, he must be put to work at performing said duties; or, he must have been engaged in the performance of other duties calling for the same qualifications.

We presume the *proving* goes before the election, and that the spirit of the instruction is, "appoint only such persons as have been proved to be worthy." There are abundant opportunities to try whether a man can teach, rule, be hospitable, care for the poor, etc., before his election.

4. Until the Church is satisfied that they are worthy to be entrusted permanently with the responsibilities of the office.

5. Needs no answer.

6. "Lay hands suddenly on no man."

"Outside testimony" is not undervalued in the Scriptures. The elders are required to have "a good report of them that are without." If they who are without are competent to testify as to the worthiness or unworthiness of a man who is a candidate for a bishop, it is difficult to say why they may not tell what they know in regard to any other member of the Church. The fact that they are not of us may in some cases detract from the weight of their evidence; and, in others, add to it.

1st. Were the seven who were chosen in connection with Stephen, of which we have an account in Acts vi. ever called Deacons?

2d. If not, how do we know they were such?

3d. Where do we learn what the duties of Deacons are?

4th. What are we to understand by their being proved before they serve as Deacons?

5. Is it necessary and proper for a church to have Deacons? If so, how are they chosen, and what are their duties?

6. Is it proper for a Church to have Treasurers and Secretaries? Inquire.

1. The seven are not called deacons; but the term *diakonia* is applied to the daily ministrations, verse 1, as well as to the ministry of the word, verse 4. The apostles then, were to be deacons of the word, and the seven, deacons of tables. Thus a division of labor was accomplished, growing indeed, out of the exigencies of the case, but just such as are apt to arise, sooner or later, in the history of every Church. It is thought by some that the *servants* of Acts v. 6, and the *ministers* of Acts v. 10, were ministers or deacons who, like the minister of the synagogue, attended to the temporalities of the Church; that *young men*, like *elder*, came from describing persons of a certain stage of years, to describe the work to which they were given; and that the seven (Acts vi.) were appointed rather as general superintendents over the deacons. This is somewhat plausible, but lacks sufficient evidence.

2. The second question is answered in answering the first.

3. From the word itself, which signifies servant; from the use of the term *diakonia* to describe the work of the seven; from the fact that "bishops and deacons" both being mentioned, and the bishop's office including ruling, teaching and preaching, the deacons' work must be a different one; from the qualifications mentioned, in which aptness to teach and rule are not required; and from the voice of Church history, which assigns them the work generally understood as belonging to them.

4. Has been answered in our columns recently.

5. It may be necessary and may not. If the apostles for a while served tables, there is no good reason why elders or others may not do so; where the duties are light, or where persons just suited to the work are not to be had.

6. Chosen as servants of the Church should be chosen by the voice of the people. Their duties are to serve the Church in its temporal wants and interests, its financial, economical and business arrangements, and benevolent outlays are properly under their charge. Treasurers and Secretaries, if they are to be of any use, should be chosen by the voice of the people, or

BOOK TABLE. Report to the Department of State by Hiram S. Rogers, Delegate from the United States to the International Monetary Conference, Paris, 1867. Napoleon, at St. Helena, declared that what Europe most needed was "a common law, a common measure, and a common money." There can be little hazarded in broadening this declaration as to make it include the whole civilized world. We do not know that the prospects of a common law are brightening, but there is good reason to hope, that a unification of measures and of coinages may ere long be effected.

To the securing of these ends two things are essential: first, the devising of standards of measurement and value, at once simple and philosophical; and, second, the adoption of the standards by the nations. The first of these essentials is already secured. The researches of the French scientists of the last century led to the development of the metric system of weights and measures, and to the adoption of the same by the French government; while the statesmen of our own revolution devised the decimalization of money, and so early as 1786 embodied it in our national legislation, thus antedating the decimalization of the coin of France by six years. Could these two great reforms be universally adopted, the commerce of the civilized world would then speak a common language.

Such a state of things as this once actually existed. The Roman law, in the days of the Emperors, imposed a common coinage upon the 130,000,000 people that composed the population of the Empire. Under that rule the products of Britain and of Egypt alike were rated in coins that bore the "image and superscription of Cæsar." That this was an inestimable blessing, who that has any knowledge of the world's industry and commerce can doubt? But the triumph of the barbarians over the Empire swept away the best achievements of the Roman civilization, and with the others the common money. Political disintegration reigned for near a thousand years. Many and persistent attempts to unify Europe politically were made—by Charlemagne and the German Emperors, among others—but the repellant forces were stronger than the attractive. Hence all these attempts failed. One of the rights of sovereignty belonging to the petty principalities into which Europe was divided, was the right to coin money. Not only emperors and kings, but dukes, archbishops, and canons asserted this prerogative. When the attractive political powers began to get the better of the repellant, the right of coinage was taken from ecclesiastics and from the hands of noble families, and as the smaller sovereignties were one after another swallowed up by the greater, the coinages became fewer and of larger amount. Great progress towards a common money has been made, but modern civilization has not given to the world what the Romans gave—a common standard of values.

Much as remains to be accomplished, unmistakable progress is being made towards unifying both measures and coinages. The metric system of weights and measures is constantly gaining ground—our own government having already authorized its use; while the advantages to flow from a common money are being more and more appreciated and the difficulties are becoming less and less formidable.

It scarce seems necessary to adduce any argument to show that diversity of coinage is, at least, a great inconvenience. Who that has attempted to translate values from one standard into another does not know it to be so? And then the merchants who exchange the products of the world find the diversity a constant source of annoyance. But it is more than an annoyance—more than an annoyance; it is a positive loss. It is stated by an eminent banker that there are scattered throughout the countries of Europe and along their frontier at least five thousand money-changers—who get their living and amass their wealth by exchanging the gold of the various nations of the world. The profits of all these are swept forever away by giving to Christendom a common money.

The subject then is one of common interest. Hence every project that promises to help us to this great desideratum is deserving of the popular sympathy. We shall therefore devote the remainder of our space to setting forth the plan by which it is thought monetary unification may now be secured.

An International Monetary Conference was held in Paris the last year contemporaneously with the Universal Exposition. This Conference was composed of delegates from nineteen nations, including all the leading States of Europe. After many sittings and much careful deliberation a plan of monetary unification embracing these points was agreed to: 1. A single standard, exclusive-

ly of gold; 2. Coins of equal weight and value; 3. The weight of the present five-franc gold piece, 1612.90 milligrams, to be the unit, with its multiples. The coins of each nation to bear the names and the emblems preferred by each, but to be legal tenders public and private in all.

The United States was represented in the Conference by Mr. S. B. Ruggles; his report to the State Department, now lying before us, is full of information of great interest and value—the whole so classified and arranged as to show what has already been accomplished and to prove conclusively the possibility and desirability of effecting a complete monetary unification so far as the most important commercial nations are concerned.

No one, we feel confident, can object to any of the features of the proposed plan unless it be that contained in the fourth specification given above—viz: the weight of the present five-franc gold piece to be the unit, with its multiples. National pride, which is often only another name for national selfishness, is only too apt to seize hold of a feature of this sort, regardless of the reasons that recommend it. Other things being equal, there is an excellent reason why the five-franc should be the unit in preference to any other coin. Belgium, Switzerland, Italy and Greece have adopted the French coinage, and the populations of these states, together with the population of France, amount to 72,000,000 of people,—that is, about one-fourth of Christendom already has a common money. Except the nations here enumerated, no two have a common coinage. It is then a simple matter of practical wisdom to take advantage of what has been done towards unification; to ask these six States to abandon their present coinage and to adopt any other standard now existing—or any to be devised hereafter—would be the greatest folly. It would be a step backward rather than forward. But induce the other nations to adopt the plan recommended by the Conference and we have at once a common money with which to carry on the business of the world. There are other reasons why this unit should become the common unit: this, we think, is sufficient.

Let us see what changes in our monetary system are involved in this plan. The weight of the five-franc gold piece is 1612.90 milligrams; the weight of our gold dollar, 1671.50 milligrams. The value of the excess, 59.60 milligrams, slightly exceeds three and a half cents. The common unit, then, would be one dollar reduced by that amount in value. The present subdivision of dime and cent—and coins too if thought desirable—would continue. We should then have a national coin that would be a legal tender throughout the civilized world.

The British government would probably find it necessary to introduce a new denomination into their monetary system, one corresponding to the five-franc and to our reduced dollar. But the sovereign reduced four cents would exactly correspond to the French twenty-five franc piece (for such a coin France proposes to issue) and to our half eagle when made to conform to the new system.

Let us see what these changes are to cost. First of all, it will be necessary to recall all the gold in circulation except what has come from the mints of the six nations given above. It is estimated that the United States has nearly 800,000,000 in circulation (so far as it is of interest here is circulation), the reboining of which will involve an expenditure of \$400,000, a small contribution, one would say, for so great a power to make to the unifying of the world's money. But then this expenditure is once for all, while now there is a constant expense attending recoinage; since the different nations are compelled to recoin one another's gold as it changes hands so as to make it bear a value known to their people. In the second place, some slight changes in values would take place; besides there would be some slight difficulty in settling old claims by the new standard. But there are no difficulties here that wise legislation could not quickly and easily remove. Soon business would adjust itself to the new order of things, and then all will wonder that it had not been consummated long before.

There is now a bill embodying the recommendations of the Paris Conference before the Senate. We hope it may become a law. The moral effect would go far towards overcoming the objections or the indifference of other nations—of which England promises to be most apathetic. No nation is more deeply interested than we are, since we are the first of the gold producing countries. Popular prejudice will no doubt be appealed to, but we hope in vain. Our monetary record since 1782 has been a bright one; in this special field our statesmen have led

*Some nations now have gold standard, some a silver, and some both gold and silver.

the world. We hope they will not now refuse to follow. We see some advantages after their commercial monetary unification. We see in it a harbinger of the better day; we see in it a token of common interest and common sympathy; we see in it a pledge of future national fraternity and peace. With the "common measure" and the "common money" may come, in time, the "common law."

Items from Correspondents.

We have had a pleasant meeting at Niles. Fifty were added to the army of the faithful. Bro. C. C. Smith assisted. J. M. MORRIS.

HARRISON, April 16. Bro Shaw's meeting closed in Lebanon with two hundred and fifty new additions. The truth has made a glorious triumph in that sectarian community. K. WALKER. J. B. Knowles has closed his labors at Paineville, and goes to Hiram to act as agent for Hiram College. Correspondents will note the change of address.

S. B. Teagarden, April 6, reports a meeting of five days at Edenburg, Pa., assisted by bro. Calvin, of Youngstown, and a meeting of days at Paluski, Pa., with three additions. Also one baptism at the Phillips' Church, near Salem, O. He adds:

At Paluski, there are but two male members, bro. Henry Kyle and bro. Jonas Calahan, but they are noble brethren. Preaching brethren would do well to call and preach for them; they will do well paid.

W. H. Wigram has located at Geneva, Ashtabula county, and will labor for the church at that place. We published last fall, an account of the organization of this church. They have been faithfully laboring to build up the cause, and have now succeeded in securing permanent evangelical and pastoral labor in a field which sorely needs it, and where we hope they may succeed in reaping a rich harvest in due time.

HAMILTON, April 6. We have had ten days of prayer meetings—coming together each evening and mutually edifying, each other with singing, exhortation and prayer. A series of prayer meetings is an experiment here, but a very satisfactory one. *Sinners* have been added to the church, and the spirit of love and peace prevails among the saints. The Lord be praised. J. S. HUNTER.

R. J. White has removed from Ghanbra Falls to Perry Lake county, Ohio, and desires correspondents to notice the change.

Pennsylvania. James Davis, Somerset, March 31, reports eight recent accessions to the Church, and a very healthy condition of the Church. Bro. Lord is expected soon to commence work in Erie. Of Philadelphia, Bro. D. writes:

Our success in Philadelphia is very encouraging. Bro. Bartholomew is approving himself as a most efficient and indefatigable missionary of the cross of Christ.

The brethren are wisely concentrating their missionary labors, as present, at a few important points, such as Philadelphia and Erie. Let the Churches see that the work is sustained.

New York. F. H. Moore, April 6, reports a meeting held by L. E. Birtles, of Williamsville, at Marietta, resulting in six conversions. He reports the cause generally prosperous in that section of the State.

Nebraska. THOMAS, March 25. A second meeting held with the brethren in the Illinois Settlement, closed last evening with seven additions, making eleven since within the last four weeks. The new church is in good working order, weekly prayer meetings established, and a Sunday school organized. R. C. BARROW.

Correspondence.

New Version of Matthew's Gospel. Ask, and you shall receive, says the Saviour. I want \$165. The purpose for which I want it is to print 1000 copies of the Gospel of Matthew. I have prepared a version in part; 17 chapters are finished; the remainder will be ready for the press in a short time. The version is made from the text of Tischendorf, in the main. I have in a number of places, taken the readings of the Codex Bezae Cantabrigie in preference to those of Tischendorf. In some instances, I have chosen other readings, as found in the work of Loebe, translated by Philip Schaff.

The version I give, gives, with exactness, the sense of the original, and avoids all that is called freedom of translation, save in a few idiomatic expressions, which could be translated into English only by using our equivalent idiom. As it is my purpose to make a version as perfect as could be made, I wish to publish the Gospel of Matthew, and send a copy to some of the best scholars, that I may receive their suggestions.

Gifts are wanted. Brethren, will you aid me? If I succeed in this, each Gospel shall be published, as it is finished, and submitted to the best scholars, for examination and suggestion. I shall also want to sell as many as I can, not to gain means for further work.

I appeal to the brethren; and hope that I shall not appeal in vain. A copy shall be sent to each one that will send me a contribution. H. T. ANDERSON. Washington, D. C. April 10th, 1868.

President of the N. Y. S. Missionary Society, Sept. 1867.

Every Association, whether of Church or State, or in other words, religious or political, has certain specific objects, to the accomplishment of which all its means and energies, if really in earnest, are directed.

Profoundly impressed with the high responsibilities which rest upon us, and in defence of public expectation of occasions like this, I rise to offer a few thoughts in connection with the great salvation, as viewed from the standpoint of the religious world in its present aspects.

Every plant which my heavenly Father has not planted, shall be rooted up. They be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.

When we look abroad upon the world and see it intently engaged in the pursuit of happiness, and that pursuit under the direction of impious intellect, we can only be grieved by the decision of his own judgment.

It is unmistakably clear, then, when God gives to man a revelation, it will involve interests, in connection with his eternal destiny, of fearful magnitude, and without which he would be scarcely a loser.

If there is no error in our premises, and no fallacy in our conclusions from them, this far—and I see not how there can be—in this condition of man required a direct revelation from the author of his being, upon a knowledge of which is suspended his eternal welfare; if that revelation deals only with subjects which his unassisted reason could never have explored or discovered;

and thus, spiritually and intellectually bankrupt, compels him to seek the direction and instruction which his desperate circumstances require, from this infallible source; then the inquiry is a legitimate one: Why, with this infallible directory, do the professed people of God present to the world, and the enemies of religion, the humiliating spectacle of a people divided and belligerent?

I have a right to know why they exist—yet have right to know—every true-hearted follower of the Saviour has a right to know—we have a life-interest in this matter; for if the Son of God has suspended the confidence of the world in his Sonship to the extent contemplated in his prayer upon the unity of his people, although it may not immediately endanger our salvation, it may jeopardize the salvation of those we love.

But it may be asked, are we authorized by the word of God to expect the final triumph of the Gospel? I think we are.

The illustrious Hebrew captive, Daniel, who subsequently became the presiding genius of the brilliant court of the Assyrian monarch, when summoned before the royal presence to unfold the mighty purposes of God as symbolized by the brazen image, the vision of which had driven sleep from the royal couch, uttered this remarkable prediction:

And in the days of these kings shall the God of heaven set up another kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Protestantism has had three hundred and fifty years to show the world what it could do for it, and what is the result? Hundreds of sects, and the unconverted population constantly and surely gaining upon the Church!

upon the Church! The truth flashes with irresistible force on the mind, that if the world is to be converted to Christianity, the battle with the prince of the power of the air must be fought "along some line not described by the movements of either Protestantism or Romanism."

But what is this Gospel, so potent to save, and which inspired the first preachers with such unmeasured confidence in its power? It cannot be reasonably denied that what would save an ignorant, godless pagan, eighteen hundred years ago, will save a sinner now; or that that which will save a sinner, is competent to save a universe of sinners.

Subsequently he had occasion to write a letter to that church, in which he deemed it necessary to restate what he had preached to them as the Gospel. These are his words: "Moreover, brethren, I declare unto you, the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

It was, perhaps, with this assurance that one of their number quotes that exquisite passage from the forty-second of Isaiah: "Behold my servant, whom I have chosen, my beloved, in whom my soul delights; I will cause my Spirit to abide upon him; and he shall give laws to the nations; he will not contend, nor clamor, nor cause his voice to be heard in the streets."

But is this joyful message, as interpreted and proclaimed by Peter and Paul, so taught and preached now to the perishing millions for whom Christ died? *Alas!* I answer, no, unhesitatingly, no.

Romanism tried for twelve hundred years to save the human race, and plunged it in impenetrable darkness which covered the devoted land of Ham when smitten by the hand of God.

do so, of his ministerial functions, would at least send him to the stool of repentance; and there keep him until he promised, not to offend in like manner again.

The scientific world has lost one of its oldest members, a man whose career of scientific experiment was commenced in the last century, and who has worked unweariedly in the inductive pursuit of knowledge for a period exceeding the natural span of human life, winning in his course a rare number of honorable rewards which the world gives to those who make themselves eminent in knowledge.

Sir David Brewster, who has just passed away, full of years and honors, at the ripe old age of eighty-six, was the second of the four sons of the rector of the grammar school of Jedburgh, in Roxburghshire, and was born on the 11th December, 1781.

In 1806 he projected the "Edinburgh Encyclopedia," which he carried to completion in 1830, having contributed a very large amount of matter to it from his own pen.

Another reports 55 orders taken the first three days of his canvass.

Another writes: "I find the Dictionary a good book to deliver. Everybody is interested with it, and it becomes known, more wanted."

testimonials are a wonderful collection, the signatures of Sir J. T. Herschell, Dr. Brinkley, Lord Brougham, Dr. Whewell, Professor Airy, Lord Napier, Sir G. Mackenzie, Jeffrey, John Dalton Manchester, and many other famous men appear among them.

It would be needless to give here a catalogue of the writings of Sir David Brewster whose name will live as that of an earnest and painstaking inquirer, who must not, severely handled if late in life, he found it difficult to yield scientific superstition and to handle new subjects boldly in a new manner.

Prayer, if it be done as a task, is no prayer.

GEORGE HALL, 22 Public Square, Cleveland, O.

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BOURBON FEMALE INSTITUTE. The Second Term of Session 1867-8 of the above Institution will begin on Monday, February 24, 1868.

North-Western Christian University. The first term of the next session of the University will begin on Wednesday, Sept. 13th, 1867, and continue for twelve weeks.

HIRAM COLLEGE. 1868. Second Term commences Tuesday, March 11th, and closes Thursday, June 12th.

Faculty list for Hiram College including Dr. S. S. Sheppard, A. M., President, and J. M. Atwater, A. M., Professor of Latin and Greek.

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Original Essays. Inspiration. IX.

Before we proceed to examine the poetic writings of the Bible, with a view to ascertain whether they were verbal inspiration, we must make a digression; and not examine the mode in which the words of the Bible were written, but the mode in which they were spoken.

It is a well known fact, that the words of the Bible were not written, but spoken. The words of the Bible were spoken by men, and were written by men. The words of the Bible were spoken by men, and were written by men.

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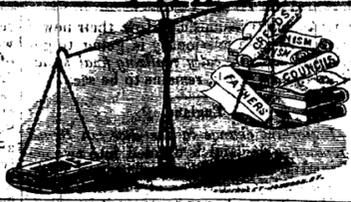
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Christian Standard.



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CLEVELAND, O., SATURDAY, APRIL 25, 1868.

VOL. 3.—No. 17.

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Original Essays.

Inspiration. IX.

Before we proceed to examine the prophetic writings of the Bible, with a view to ascertain whether they were verbally inspired, we must make a digression; i. e., we must examine the mode in which God disclosed to his chosen servants, the future. This was done by visions, in dreams or in other ways, but the prophets were uniformly in an ecstatic state. The N. Testament calls this state to be in spirit.* What this state means we may learn by attending closely to I Cor. xiv., where similar expressions not only occur, but are also explained by the Apostle. He treats in the whole chapter of diverse spiritual gifts, their nature, and the proper method of using them. The first of these mentioned is to speak with (a) tongue or with tongues.† The second is prophesying. Now what were these two char-acters? I Cor. xii. 8-11, they are ranked with other gifts, such as wisdom, knowledge, faith, healing, etc. That the "diversities of tongues" (*glossa glosson*) is identical with speaking with tongues, there can be no reasonable doubt. I Cor. xiv. 13-14, the Apostle says: "Let, therefore, him that speaks with (a) tongue, pray so as to interpret it. For if I pray in (a) tongue, my spirit prays, but my understanding is unfruitful." From this it is pretty plain, that what is meant by speaking in (a) tongue or tongues, that the speaking in foreign languages is out of the question, is self-appraised—one or another of those present might have understood the foreign language, and the Apostle's whole way of speaking of it would be utterly inapplicable. In order to be short, we say, therefore, that understanding—*no*—in this connection, means the faculty of reflection, hence, a state of the mind; wherein self-consciousness is uninterrupted, so that the things spoken are understood by the speaker himself, and he takes cognizance of his surroundings and adapts his remarks to them: spirit *propheta*—means the principle akin to God's, in a state wherein the self-consciousness of the speaker is suspended, so that he is aware of all his surroundings and his remarks have no bearing on them. To speak in tongues, therefore, means an ecstatic state (self-consciousness suspended), wherein the object is engaged in intercourse with God alone, whether he uses audible language or not, or whether this language is coherent or not, and whether it is his own or quoted from the Psalms, etc. The prophet, on the other hand, had his self-consciousness uninterrupted, and although he was powerfully wrought upon by the divine spirit, although his knowledge was supernatural, he either understanding hidden mysteries or the state of heart of those present, yet he had control over himself and could adapt his utterances to his surroundings. (Let the reader bear these definitions in mind and the whole chapter will be intelligible.) I Cor. xii. 28, and Eph. iv. 11, there are mentioned with prophets *teachers*, whose office must be different from that of prophets; and as we have to understand by prophet, not the foreteller of future events—this is throughout only a subordinate part of the duties of the prophet—but the inspired teacher or exhorter, stirred up and qualified for the occasion by the extraordinary agency of the Apostle; so we have to understand by the *teacher*, the regular teacher, whose office it was to teach the church regularly; in his case the qualifying influences of the Holy Spirit were, indeed, included, but they were of the regular, normal kind, such as are needed by all teachers of all times and countries. Analogous to these three offices of speakers in visions, prophets, and teachers, were the members of the different books of the Bible. John tells us expressly, that he was in an ecstatic trance; his self-consciousness was suspended, and his whole being absorbed by that presented itself to him. The first or second he received was: "What thou seest, write in a book." That he did not obey the order immediately in his ecstatic state, evident from the nature of the case, and

the narrative also leaves no room for the act of writing. The order, therefore, had to be obeyed, and was obeyed afterward, when the Apostle found himself in a state of self-consciousness. This point we consider of great moment as throwing light on the subject. The subject-matter was in these cases entirely divine. The prophet reoriented merely what he had seen or heard, hence he often did not understand the import of what he wrote, but the diction—the language—was his. Now, as in a simile or comparison, the thing with which I compare an unknown one in order to throw light upon it, must be known to him whom I wish thus to instruct; so also in the case before us, the prophets had to be shown and were shown in their visions, images, with which they were acquainted. This accounts for the fact that the imagery in the prophetic writings changes so much, that of Ezekiel and of Daniel, e. g., so much from that of the prophets who lived before the exile in Judea. The intellectual status of the prophets comes likewise into account. If, now, the view taken here, which we have rather indicated than developed, is on the whole correct, what follows? Is the Bible less reliable than if every word was inspired? We know not. According to our theory, we have men speaking to us in the Bible who had the Holy Spirit and who were qualified by this Spirit to do the work assigned to them in a manner as our case required. Let us take, e. g., the Gospels. According to our theory, it matters not whether the acts and discourses of Jesus are given chronologically or not, whether Jesus gave sight to one or two blind men at his entrance into Jericho, whether he cured one or two demons in the country of the Gadrenes, or whether the penitent thief on the cross railed first at Jesus or not. If quotations from the O. Testament do not agree with the Hebrew text, there is no cause for despair; there is room left for free inquiry, and the result has invariably been in such cases to restore a more correct reading of the text and to throw light on the subject. Whereas, if we consistently carry out the literal inspiration theory, all free inquiry is at an end, and we must use the Bible as the Mohammedans use their Koran—take every verse by itself and interpret it by itself as absolute truth, no matter how much a subsequent verse may qualify the first. All researches in history, archeology, or discoveries in geology, or astronomy are at an end; a false interpretation of a passage is against this or that result of scientific researches, and hence this result is false. Galileo must be imprisoned, and Kepler's works go on the list of prohibited books. This latter spirit would never have searched for the Codex Sinaiticus, as the equally celebrated Codex Vaticanus was left in the library at Rome, until Tischendorf, as it were, compelled the Roman Curia to give it to the world. To Dr. Bartlett, of Chicago, we would say, that Dr. Tholuck does not deserve to be held up before people who do not know him, in such a light as to expose him to the suspicion of rationalism or infidelity, because he had the perseverance to examine the whole N. T. closely, and the manliness to publish the results of his examination. Without these and similar labors, the study of the Bible would still be what it was in the dark ages of the Church—the learned would go their own way, and leave a bigoted and ignorant clergy to themselves. He that has experienced the effect of the Bible upon himself, is fully persuaded of its divine origin, and his faith will neither be shaken by apparent or real discrepancies, nor by discoveries apparently at variance with the Bible. He is satisfied that the Bible is either not understood, or that its object is not to teach the sciences.

John the Baptist as a Reformer—and the Necessity of the Current Reformation.
The necessity of a reformation in religion, among the Jews, when our Saviour made his first advent into the world, can be easily seen when we notice their religious condition. They were divided into different sects and parties, as the Pharisees, Sadducees, etc., as we see that the nominal professors of the Christian religion now are, before the second coming of Christ; and were charged by Christ with teaching for the doctrine of God the *commandments of men*, and with having nullified and made void the law of God given through Moses, by the *traditions of men*—those of the Jewish elders or fathers. Jesus gave an instance of this in their having made void one of the most important commands in the decalogue—that which enjoins upon children the honoring of their parents. Some of the Scribes and Pharisees came to Jesus, and asked him why his disciples transgressed the tradition of the elders, by not washing their hands before they ate. He replied to them, by asking them another and pertinent question: "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother; and this is the first commandment, which is the first of all the commandments, and upon this all the commandments hang, and by this shall ye be free. And ye suffer him to make void the word of God, that he may establish his tradition, which ye have delivered; and many such like things do ye." Mark vii. 8-13.
The meaning of this command of God in the law of Moses, that children should honor their parents, was not merely that they should love, respect, reverence and obey them; but that they should be in subjection to them until they passed the period of their manhood or minority, which, under the Jewish law, was thirty years of age; and then should take care of and support them, when helpless and decrepit, and in their old age unable to support and take care of themselves. And if a child was guilty of cursing his father or mother, whatever might be his age, he was to "die the death" pointed out in the law, which was that of "stoning" to death. But, according to this tradition of the elders, if he would say to his parents, *corban*, "a gift by whatsoever you might be profited by me," it seems that he was entirely free from them, from all obligations to take care of and support them, and released from all punishment for disrespect or insult towards them. To such an extent, has the influence of this tradition been carried, that a general state of *alienation of feeling and affection* between parents and children seems to have been brought about; which, with that of other traditions in nullifying the law and making void the commands of God, called loudly for reformation, and was ready to call down the vengeance of God upon the nation! And as John the baptizer, who as a reformer, was to come "in the spirit and power of Elijah" the prophet, (his *prototypus*) was to be the great instrument in effecting this reformation, we hear the Lord, speaking by the prophet Malachi, after enjoining the observance of the law upon the Jews, (as Malachi was to be their last prophet until the coming of John,) saying to them: "Behold, I will send you Elijah the prophet (John, the baptizer), before the coming of the great and terrible day of the Lord [the destruction of Jerusalem]; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."
Hence, when John came as the harbinger of the Messiah, the great burden of his preaching was reformation, and the motives to it, the near approach of the reign of heaven and the impending vengeance in the destruction of Jerusalem, with the dispersion and calamities of the Jewish nation. "Reformation" (Greek from *metanoeo* and *hōt metanomeia*) for the kingdom of heaven is at hand; and to the Pharisees and Sadducees who came to his baptism: "who hath warranted you to flee from the wrath to come [the impending vengeance]?" And now also the axe [the Roman power] is laid at [pro] with an acoustive, "at" [Greenfield] the root of the trees—ready to cut down the bad, when the proper time shall come. As John was to "make ready a people prepared for the Lord" and the preparation was to be effected by reformation and the baptism of reformation for remission of sins, we find that his clothing and diet were peculiarly adapted to his business in having to immerse so many people, as the camel's hair would not hold the water, the leatheren girdle around his loins was a great support to his back in having to stoop so much, and the honey (and perhaps the locust also) possessed medical properties, in preventing him from taking cold and relieving from its effects. The action and design of his baptism, as well as the preparation necessary for it, we find in Mark i. 4, 5: "John did baptize in the wilderness, and preached the baptism of reformation (eis *aphesin hamartiōn*) in order to the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem; and were all baptized of him in the river of Jordan, confessing their sins;" and in Acts xix. 1-7, where Paul found twelve disciples at Ephesus, who had been baptized with the baptism of John, and said to them: "John verily baptized with the baptism of reformation, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this they were baptized (eis) into the name of the Lord Jesus." The qualifications for his baptism then, were a prospective faith in the Messiah to come, repentance or reformation, and confession of sins; and his baptism was an immersion into reformation in order to the remission of sins. Thus, by his preaching and practice, he was to prepare the Jewish people for the reception of the Lord Jesus Christ; and his baptism was made obligatory upon the whole nation, as we learn in Luke vii. 29, 30: "And all the people that heard him [Christ], and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him."
Thus we see, such was the condition of the Jewish nation, at the coming of our Saviour, in consequence of having nullified the Mosaic law, and made void the commands of God, by the traditions of men, that the reformation of John the baptizer was absolutely necessary to prepare the Jewish people for the reception of Christ and the system of religion he came to establish in the world. And when we look at the condition of Christendom now, just on the eve of the second coming of Christ, and see the great mass of the nominal professors of the Christian religion divided into sects and parties, as the Roman Catho-

lic, Episcopalians, Methodists, Baptists, Presbyterians, Lutherans, etc., as were the Jews then, and that they have nullified the Gospel of Christ and made void his commands through the apostles, by the unscriptural dogmas and unauthorized traditions of men; we can see as great a necessity for a reformation, in order to prepare the people of God for his reception and reign during the Millennium, as there was then among the Jews, to prepare them for his first advent; and as great a necessity for the restoration of the Christian religion back to its primitive purity and simplicity. We learn in Rev. vi. 2, that when the first seal was opened, John saw "a white horse" and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." As white is the emblem of purity, we have here the going forth of the gospel of Christ in its primitive purity, when first preached—the "bow," the eastern instrument of war, denoting conquest; and the "crown" being the emblem of royalty and victory. Now in Rev. xix. 11-13, we hear John saying: "And I saw heaven opened, and behold, a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns. And he was clothed with a vesture dipped in blood; and his name is called, The Word of God." Here we have a plain allusion to the opening of the first seal as above; but John does not this time see a seal opened, but he sees "heaven opened;" and instead of one crown he sees "many crowns," many martyrs having fallen for the cause of Christ, and many victories having been won by it. [As the term "heaven" is used to denote the Church of Christ, we learn here by the emblem of the "white horse," that the Gospel of Christ is to go forth in its primitive purity, the second time from the Church;] which we believe to be the case now, in the providence of God, in this current Reformation; and that the prediction is now in course of fulfillment.
But there are two things connected with this prediction, which deserve particular attention. The first is, that there is predicted a change in the relation of the Church of Christ, at his second coming, to inaugurate and enter upon his millennial reign, indicated by the figure of a marriage: "The marriage of the Lamb is come, and his wife [bride] hath made herself ready." There is to be a union of Christ and the Church, and a change in the state or condition of the latter, such as have never taken place yet, indicated by the marriage relation; for which the Church has to be prepared—to "make herself ready," which is indicated by the following: "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." The second is as follows: When our Saviour made his first advent into the world, it was on a mission of mercy, to seek and save that which was lost; and the Gospel is a system of mercy, one of pardon and salvation; but when he comes the second time, the door of mercy will be closed, and closed forever, and he will come on a mission of vengeance—to take vengeance on his enemies and those of the Church. All the characteristics connected with his second coming, as given in Rev. xix., are those of vengeance: "His eyes were as a flame of fire"—"he was clothed with a vesture dipped in blood"—"out of his mouth goeth a sharp sword, that with it he should smite the nations"—"he shall rule them with a rod of iron"—"he treadeth the wine-press of the fierceness and wrath of Almighty God." All this accords with what Paul says of Christ's second coming, in II. Thes. i. 7-10: "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." From Rev. xvii. 13-16, we learn that there will be a combination of the three evil influences of Infidelity, Romanism and Jesuitism, typified by the "three unclean spirits like frogs," that came out of the mouths of the dragon, beast and false prophet, acting upon the nations of the earth, until the whole world shall become involved in universal war: the Church will be persecuted, Christians put to death or persecuted, (see the fifth seal,) and the attempt made to overthrow it and put down the Christian religion; when God will pour out the vials of his fiercest wrath, and send his most terrible judgments upon the world. But we have intimations of the preservation of the Church, through the providence of God; as in Rev. xiv. 20, where we learn that while the blood of the slaughtered will be up to the bristles of the horses in depth, "for the space of sixteen hundred furlongs, or two hundred miles, the wine-press of God's fierceness, and wrath is to be trodden without the city." And Paul says, in reference to this, (Heb. ix. 23,) that when Christ comes the second time, "unto them that look for him shall he appear the second time without a sin-offering, (*anarristatos*) unto salvation."
From all these things we can see the great necessity of a Reformation in religion,

of the character of the one we are engaged in, in restoring the gospel of Christ to its primitive purity, and in bringing back the disciples of Christ to the ancient order of things in faith and practice, in order to prepare the Church for the reception of Christ at his second coming, and for that union with him then to take place. In Eph. v. 25-27, we have most striking allusion to that union, the second coming of Christ, and the preparation of the Church to receive him. Paul is speaking of the marriage relation, and says: "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the bath (out-er) of water by the word in (baptism), that he might present it to himself (when he comes the second time) a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." After saying: "For we are members of his body, of his flesh, and of his bones." and "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh," he says: "This is a great mystery" (this union of man and wife so as to be one flesh), "but I speak concerning Christ and the Church—their union under the figure of the marriage relation.
We hear our Saviour saying, at the close of the book of Revelation, that great final prophecy of the Christian Church: "Surely I come quickly." Let us ever be ready to say with John: "Even so, come, Lord Jesus." Let us endeavor to be found of him in peace, without spot, and blameless; like Zachariah and Elizabeth of old, "walking in all the commandments and ordinances of the Lord blamelessly;" and endeavoring to "stand perfect and complete in all the will of God;" that we may not be "shamed before him at his coming." That we may all be prepared to meet him at his coming, is my sincere prayer.
South Pass, Ill. J. R. H.
Mothers Should Learn to Think.
There is an impression on the minds of many, that skill in government must be instinctive;—that it is an original and native talent, and not to be acquired by information or thought. But look at those parents who have been most successful in family government, and they will be found to be those who have most diligently and uniformly attended to the subject. You may go into a family of some man of celebrity, in one of the learned professions, and, as you look upon his lawless children, you are perhaps discouraged. You say, if this man, with his highly cultivated mind, cannot succeed in family government, how can I expect success? But a little observation will satisfy you that this man is giving his time and attention to other pursuits. He is neglecting his children, and they are forming precisely those characters we should expect from the influences to which they are exposed.
There is no absolute certainty that any procedure will result in the piety of the child; but if we go on in our attempts to govern without system, or thought, or care, we shall undoubtedly reap most bitter consequences. The mother must study her duty. She must observe the effect produced by her mode of discipline. There is but little advantage to be derived from books, unless we revolve their contents in our own minds. Others may suggest the most valuable ideas; but we must take those ideas and dwell upon them, and trace out their effects, and incorporate them into our own minds by associating them with others of our own. We must accustom ourselves to investigation and thought. The mother who will do this will most certainly grow in wisdom. She will daily perceive that she is acquiring more facility in forming in her children the character she desires. And the increasing obedience and affection she will receive will be her constant reward. Care and labor are necessary in training up a family. But no other cares are rewarded with so rich a recompense. No other labors insure such permanent and real enjoyment. You, O mothers, have immortal souls entrusted to your keeping! Their destiny, in a great degree, is in your hands. Your ignorance or unfaithfulness may sink them in a world of woe. Your fidelity, with God's blessing, may help them onward in the path which leads to the mansions of heaven. You and your children may soon be ranging with angel-wings the realms of blessed spirits, if here you are faithful in prayer, and in your efforts to train them up for heavenly glory.
We can do a great deal for our friends, but there are some things we cannot do. We cannot repent for them or die for them. These two things they must do for themselves.
Be True.—The only way for a man to escape being found out, is to pass for what he is. The only way to maintain a good character, is to deserve it. It is easier to correct our faults than to conceal them.
Complete duty, not expediency. We have nothing to do, but to stand our duty. Oh, how quiet, as well as happy, would our lives be, had we learned that single lesson, to be careful for nothing, but to do our duty, and leave all consequences to God!

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Foreign Religious News.

Prepared for the Christian Standard.

Italy.

Rome.—It is well known to all familiar with the history of the Church of Rome, that one of the most potent means of this Church to enrich itself and its clergy, and one notoriously often resorted to, is the influence of confessions over the dying Catholic when none but the spiritual confessor is present, and when his power is almost omnipotent with the dying, as he is believed by his victims of confession to have in his hands the power of sending them to hell or to heaven.

Professor Thomas Bonacoli, on the death of his messenger, Francis, the advocate, expected to succeed to his immense fortune of a million of dollars. But, in the horror of the old man's will was produced, dated June 18th, 1855, constituting the Archbishop of Ferrara his executor. But who was the favored heir, the Church? No. The poor? No. The French? The Pope? The Propaganda? None of these. The entire fortune of Francis Bonacoli was bequeathed to his own son, and to guard the interests of the legate, as the law is, the sole executor was the Archbishop of Ferrara. Five men in the States of the Church, first enter the lists against an archbishop, or expose in Court the testament, turn a death in a family into a public quarrel, as a bargain.

The total incapacity of the deceased to devise, 2. Undue influence, 3. Violation of the essential forms of a will, 4. Want of legal execution, 5. Relinquishment, 6. Want of a sufficient tangible person or object, as legatee. The plaintiff addressed a written paper to the court of the Legation, in which he stated that the plaintiff would have done so a third time, but this was prevented by changing the judges. It became known that the plaintiff had a spy and cunning evidence to produce against the Archbishop, and then the Government itself resolved to stop the course of a man who, with a courage not so properly called rare, as a unique, dared, in a time when no one else would, to unmask before the astonished world the infamous practices adopted in the name of the Church, the atrocious persecutions, the abuse of excommunication, the solemn perjuries, the heresy of witnesses and penmen, and the falsifications in hundreds of documents! This had already gone too far, and it must cease; but attention was so thoroughly awake that it could not be terminated by violent means. Professor Bonacoli was, therefore, pressed to come to Rome, with flattering promises that the Pope himself would become arbitrator, and settle the matter by an equitable compromise. He yielded, and received the Pope's personal assurance that he would arrange the matter if it was left in his hands. The subject committed his fortune to the honor of the Sovereign. For seven months he was kept in Rome, while the first persons in the State exhausted all their efforts to cajole, menace, and deceive him. On pretext of his holding some of the property, legal proceedings were instituted against him. "A chain of snags, or multitudes of stratagems fit to turn the head of anyone," resulted in a Papal rescript, dated September 4th, 1858, by which the Sovereign had made himself voluntary arbitrator between the Archbishop and the lawful heir, awarded to the latter a few thousand scudi, scarcely enough to refund the expenses of his four years' litigation.

Beatiification of Cardinal Andrea, &c. &c.—Some of our readers will remember that two prominent men of the Italian clergy rose up in opposition to the abolition of the Pope and the Catholic Church, and became the defenders and propagators of liberal religious and political sentiments. One of these was Father Passaglia in Upper Italy, and Cardinal Andrea in the Pope's dominions, and afterwards in Naples. They were men of the New Catholic party, which was struggling within the kingdom of Italy for effective reforms. These two men made a very bold battle against Roman absolutism for a while. Finally, however, both have yielded; Passaglia first, and now Andrea. The better and wiser men of Italy, while in no wise justifying the cowardly yielding up of these two men, see the breaking down of the strength and steadfastness of the liberal Catholic leaders to the fatal compromise made by the King and government of Italy with the rebellious bishops, at the dictation of Napoleon. These liberal men of the clergy, considered as Catholics, struggle successfully for freedom, while they were protected by the government against the power claimed over them by their bishops. This protection was granted them for a while; the bishops were forbidden to exercise by law their absolute tyranny over people who were forbidden to exercise by law their rights. These priests rebelled against the King, and were fomented, aided by the Pope, in a manner of rebellious schemes. The French emperor finally, bearing himself on the Bardonecchia convention, and especially ordered into by Victor Emmanuel, insisted on the restoration of the power of Rome over the bishops, and of that of the highest ecclesiastical people. This broke down the hopes of the liberal party of the clergy, and they were thus given up to the power of Rome. The restoration of the power of Rome over the bishops, and of that of the highest ecclesiastical people, and Cardinal Andrea was the wis-

abandoned, has followed him. The recantation of the latter embraces these points: 1. He holds on to the hope for his life, because in going on any to the order of the Holy See, he would be the object of a violent persecution, and recommended to him for the restoration of his health.

2. He deplores the scandal which he has given to the faithful by his writings, and his relations with the *Examinatore* (Examiner, public journal) of Florence, a journal whose doctrines he regards as heretical and schismatical.

3. He gives in his entire admission to the address of the Catholic Episcopate, as published by Rome in June, 1858.

4. He publishes his protests against the proclamation of June 12th, 1858.

5. He implores humbly the pardon of the Holy Father, and asks for forgiveness also of those of his colleagues whom he may have offended.

What confessions, we may ask, can be given to the sincerity of these abjurations, effected by the pressure of circumstances, and made for motives of worldly policy and interest? Yes, it is no doubt, on the whole, much better that this half-way work, to get up a kind of partially reformed Catholic Church, be brought to naught. Rome can not be reformed—this is the only true evangelical ground. It is an utter apostasy. The *Examinatore* of Florence is the organ of this half-way Romanism, this attempt at a liberalized (?) Catholicism. A voice has lately been heard in this journal, that speaks in the right direction, and hits the true point. In a late number the *Examinatore* had spoken of doubts and uncertainties as to the doctrines of the Church, and had asked its readers for a solution of these doubts. Morelli, a member of the Chamber of Deputies, in answer to this appeal, writes to the *Examinatore*: "I must say to you, that I regard these doubts, of which you speak, as originating in the false principles on which the *Examinatore* stands. The *Examinatore*, which desires to reform some of the errors and abuses of the Church, leaves untouched the greatest of all, being willing to let it stand, that is, the infallibility of the Church. But reform and infallibility are altogether irreconcilable. The *Examinatore* expects these reforms from the Pope and the bishops themselves. Then these would have to say, 'we have taught error; we are going to be converted now to the word of God.' But this is at war with their asserted infallibility. So, then, reform in this way is impossible. Let the *Examinatore* once for all cease to inquire after the tenor of public opinion; what it is, and to be away to and go between the right and the left; let it seek alone, without regard to anything else, the truth of the word of God, and these doubts will soon pass away." So says Morelli, and in conclusion, he calls out to them in the words of Elijah: "How long do you halt between two opinions? For you must decide and make your choice. Either altogether the one or altogether the other: At one time to follow the one, and then again the other, is simply contradicting and opposing both!"

That is the true doctrine. It shows, moreover, that there are men in Italy that have learned to see the matter in the true light, and will finally be led in the right direction.

France.

The Complete, or Positivists.—We notice that the English followers of Comte, the French positivist philosopher, who also got up a very curious thing, a positive, theistic religion, with catechism, ritual, &c., have been an emissary or missionary to New York to establish a Church of positivism there. We noticed some time ago their movements in England. It may be of some interest to know how the prospects of this new atheistic religion stand in France itself, in Paris, where Comte conducted the absurd conceit. A Paris paper thus describes a positivist meeting and festival at Paris: "On 'new year's day, at two o'clock, the Parisian disciples of Auguste Comte met at the gloomy (sombre) little apartment sanctified by the abode of the master, *Mont-Sainte-Anne Street, No. 10*, second story, to celebrate there the annual ceremony of the worship of Abstract Humanity. The congregation numbered 40 or 50 persons, five of whom were women. The high priest, the learned and eloquent M. Laffitte, director of Positivism, took his place behind a little table; below a bust of Comte. He opened the meeting with oration in the name of humanity, of charity, of order and of progress. He expressed the hope that in the not remote future the positivist ceremonies would take place in suitable places with the necessary accompaniments—music, paintings and sculpture. The good positivist, said M. Laffitte, neglects not honoring and evening his private devotions. Without a periodical elevation of the soul towards higher thoughts, the daily cares of our material existence would extinguish in us the life of the Spirit. The positivist doctrine does not reject prayer; it has borrowed it from Christianity, but by purifying and sanctifying it. 'The worship of humanity is nothing else than the systematic idealization of our sensibility.' The greatest expression of it had opinion of the Germans, while the French still deemed it of the Bible. The 'new year's day' of the last century, the Germans still call it 'new year's day' as much as the most modern method of the study of the Scriptures. 'Some people admire the Germans because they can read.' But of what use is their reading, when they read only a single line?"

This year's solemn assembly remained to us, one hour 'Recit' absorbed in their contemplation of the 'Humanity,' trying to get to the final sociality, and then silently departed, without one of the necessary ac-

companiments—music. How their newly arrived English missionary is going to get along in systematically realizing final sociality in New York, remains to be seen.

England.

Important change in the diocesan synod proposed.—England is divided into two ecclesiastical provinces, Canterbury and York. The assembly of bishops of the diocese of Canterbury, the upper house, as it is called, has just considered at its last session, the question whether it would be well to replace the ancient diocesan synod, which have ceased for a long time to meet, by mixed assemblies composed of members of the Anglican clergy and of laymen. The committee to which the examination of this question was entrusted, have brought in an affirmative resolution, and the conclusions of their report were adopted; after a discussion in which several bishops, among them the bishop of Rochester, declared that they hoped for the happiest effects from the participation of laymen in meetings of this kind. An innovation like this is very significant of the times in which we live.—It reveals that everywhere where freedom at all breathes, ancient exclusiveness in authority, and among these ecclesiastical and clerical exclusive prerogatives, must give way to the imperious demands of a spiritual, as of a political, freedom.

Switzerland.

Monument to Zwingli.—The inhabitants of Wildhaus, the birth place of the Swiss reformer, intend to raise a fitting monument to him in his native place. The monument is not to be a statue, but one more in harmony with the spirit and life of the noble reformer. It is to be a high school that is to bear his name, in which are to be educated the most gifted and worthy pupils of the various disciplinary asylums of Switzerland. A certain number are to be received from the neighboring countries. A meeting held at Wildhaus last summer has decided on the proper steps to carry out this noble purpose. G. L. L.

Correspondence.

The Kingdom of God.

Is this kingdom objective or subjective? Before this question can be answered we must have clear ideas of the meaning of these words. According to standard authority, Objective is an epithet applied to whatever is exterior to the mind, or for which is the object of thought, or feeling; outward; external. It is opposed to Subjective, which, for a further explanation, see Webster.

The kingdom of God is exterior to the mind, and it is the object of thought, or feeling. Therefore the kingdom of God is objective. "SUBJECTIVE is an epithet applied to those internal states of thought, or feeling of which the mind is the subject; opposed to objective, which is applied to things considered as separate from the mind, and as objects of attention," &c.—Webster.

Whatever is exterior to the mind, or is the object of thought or feeling, is objective—not subjective. The kingdom of God is exterior to the mind, or it is the object of thought or feeling; therefore it is objective—not subjective.

The kingdom of God is said to be "righteousness and peace and joy in the Holy Spirit." This is what is called "a metonymy of the effect for the cause." The kingdom of God produces these things. No person who will reflect will insist that the kingdom of God, even in this metaphorical sense, was in the Pharisees. They had neither the righteousness which the kingdom of God produces or requires, nor the "peace or joy of the Holy Spirit," of which the Apostle speaks.

It is admitted that the kingdom of God was not, in fact, in them; but that the Saviour spoke of what ought to be, not of what actually was. It is not every thing which is in a person that is subjective. A little leaven in meal would not become subjective if the meal should become conscious, any more than ardent spirits would become subjective when they are in men and men feel their influence. "Subjective" is applied to those internal states of thought or feeling of which the mind is the subject, not of which either leaven or spirits is the subject. Such a thing as a subjective kingdom can not exist. It can not be a state of thought or feeling of which the mind is the subject. S. E. S.

The following letter is from a colored brother in Virginia written to brother Abell, the missionary employed by the general Missionary Society to labor among the freedmen in Virginia. J. S.

DANVILLE, VA. March 2nd, 1868. Dear Brother Abell—Your letter is at hand, and I can hardly find words to express my thanks for your kind consideration and Christian sympathy. I would have written to you long before this, but I could not write well enough, myself, and it has been ill convenient for me to get any one else to write for me. I am attending night school every night, trying to prepare myself for the work. I am doing all I can to prepare to move somewhere in this section of country next fall. I greatly desire to preach the Gospel, but do not feel qualified to engage in such a great work unless I am better qualified. I want to do the good I can, and as soon as I can get settled, it is and shall be my earnest desire to do all I can for building up the kingdom of Christ. I received a letter from sister M. M. and was sorry to hear, through her, of the accident that had befallen you. I am truly glad to hear of the interest you are taking in preaching the Gospel to the widowed and orphaned. May God bless you in every effort, and crown your efforts with a

reasonable portion of the comforts of this world and an eternal rest with the people of God. I am thankful to say that my family are all well, and send their Christian regards to you and your family, desiring always an interest in your prayers. The Sister you spoke of has not come out boldly and confessed Christ, but I think she is deeply concerned, and I hope she may become a good Christian. My wife sends her kind regards, says that her greatest consolation is to think over the many good sermons she has heard you preach, and greatly desires to hear you preach one time more. If you should come any way near this portion of the State I hope you will call at Pittsylvania Co. H. There seems to be a great calamity existing in the Church, and I think they greatly need setting to rights. Anna Davis sends her kind regards, and thanks for your Christian advice; says she cannot express her feelings in words, but desires to be remembered in your prayers, and says she often thinks of the beautiful prayers she has heard from you at Col. Bennett's. Hoping to hear from you whenever convenient, I remain your Brother in Christ. DAVIS JOY.

This is the letter from the colored brother preacher, referred to in my Report. The humble appreciation of himself will not cause you to place a less estimate upon him. He is a true man, a good preacher, and only wants the opportunity to be very useful to his race. He is the same brother from whom I received the present of a Bible (which I showed to some of the members of the Board), when in Cin., as a token of respect and Christian affection. May God abundantly bless him. G. W. A.

Missionary Work in Virginia. SNOWVILLE, PULASKA CO., March 20th, 1868.

Beloved Brethren of the Board of A. C. M. Soc.—When I made my last report, I had expected ere this to have been in Eastern Va.; but circumstances have determined otherwise, and I have been endeavoring, with the help of the Lord, to redeem the time. For more than a week, I have been conducting a protracted meeting at a point called Ammon's school house, Montgomery Co., some three miles from this village. We have already had 17 confessions, and I trust there will be more. I desire, the Lord willing, tomorrow, to organize them into a Congregation. With the addition of some scattering members in the vicinity, they will commence with some 40 members. They expect also to organize a Sunday School and Bible Class. Though we have met with considerable opposition at that point, there is a fine prospect of the final triumph of the Truth.

In my last report, I believe the number of members at Edmont and Aubien had reached about 26. Since then they have increased to about 38, and others will still come in. I have written to brother Shackelford to procure for me, from the Board, letters of commendation, which may assist me in collecting funds in some of the North-western States, for evangelizing the freedmen. I hope it will be the pleasure of the Board to furnish me such a letter, or letters, and as soon as my engagements will permit, I propose, the Lord willing, to make the trip. I also requested of bro. Shackelford, a list of places and persons that would be useful to me in such a campaign. Will the Board be so kind as to let bro. S. see this, so that his attention may be called to it.

Along with this, I send a communication from a colored brother, long known, tried and proved faithful, whom I desire to see sustained, and preaching all the while. He is a man of good sense, good judgment and a good preacher. There are many more of the same stamp.

Next week, I expect, the Lord willing, to hear from Eastern Va. I hope in my next report to give you some good tidings from that quarter.

Home, March 22nd. Upon arriving at home, last evening, I found several communications from bro. Shackelford, and among them, (what I asked for above) a letter of commendation, by order of the Board. Please accept my thanks for same. It shall be used, Lord willing; so soon as I can make my arrangements to do so. The Lord bless us all. G. W. ABELL.

Thoughts for the Times. V. THE SABBATH.

Adventists do not propose to find positive law for observing the seventh day in the New Testament. The Sabbath existed under a former law, and as there is no new statute regulating it, they claim that it was intended for all time, and all nations. If such is the fact, Christians must observe it. But where is the consistency in claiming that a part of the law is in force when the law as a whole has gone out by *Abolition* or *expulsion*? But do you claim that the Sabbath was a pre-Sinaitic institution, and did not expire with the law of Sinai? I answer, so was circumcision. It existed four hundred and thirty years before the law, yet we know that the rite of circumcision ceased with the law, and is regarded by Adventists themselves as abolished. I affirm the same of the Sabbath, and will now proceed to show, by the light of facts, that it was not given to all the world; for all time. Had God designed this for a universal law, it would have been easy for Him to have revealed it to the world. Had this been the case, it would have been a universal law, and there would have been no need of the following catalogue of facts drawn from the testimony of the Bible.

1. The Sabbath was first revealed to Adam, and he was commanded to keep it. Gen. ii. 2-3. 2. The Sabbath was first revealed to Noah, and he was commanded to keep it. Gen. ii. 2-3. 3. The Sabbath was first revealed to Abraham, and he was commanded to keep it. Gen. ii. 2-3. 4. The Sabbath was first revealed to Isaac, and he was commanded to keep it. Gen. ii. 2-3. 5. The Sabbath was first revealed to Jacob, and he was commanded to keep it. Gen. ii. 2-3. 6. The Sabbath was first revealed to Moses, and he was commanded to keep it. Ex. xvi. 23-31. 7. The Sabbath was first revealed to the Israelites, and he was commanded to keep it. Ex. xvi. 23-31. 8. The Sabbath was first revealed to the Jews, and he was commanded to keep it. Ex. xvi. 23-31. 9. The Sabbath was first revealed to the Christians, and he was commanded to keep it. Ex. xvi. 23-31. 10. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31.

11. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31. 12. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31. 13. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31. 14. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31. 15. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31. 16. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31. 17. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31. 18. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31. 19. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31. 20. The Sabbath was first revealed to the world, and he was commanded to keep it. Ex. xvi. 23-31.

The first Sabbath law is found in Exodus xvi. This law furnishes evidence in itself that this was the time when it was first given to Israel. God says, "that I may prove them whether they will abide in my law or no." For this purpose he required them to gather one homer of manna for every man each day for five days, and on the sixth to gather double this amount. This law was positive—a test of loyalty, and must be observed. "And it came to pass that on the sixth day, they gathered twice as much bread, two homers for every man, and all the rulers of the congregation came and said unto Moses, 'And he said unto them, This is that which the Lord hath said: To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it was not offensive, neither was there any worm therein. And Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh day, which is the Sabbath, there shall be none. And it came to pass that there went out some of the people on the seventh day to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws. See, for that the Lord hath given you the Sabbath, therefore he gave you on the sixth day the bread of two days; abide every man in his place; let no man go out of his place on the seventh day.'" Ex. xvi. 22-30. Observe that it is "because the Lord hath given you the Sabbath, therefore he gave you on the sixth day, the bread of two days." It was given to Hebrews then, and the world had no law on the subject before. Hence, find no authority here applying it to the entire world.

Again, the seventh day before the one first observed by the Israelites, would certainly have been a Sabbath if this law had existed from creation. That it was not so regarded, we learn from the manner of its observance. (See verse 12.) The evening before the manna first fell was the time that God sent the quails to the camps of Israel. Surely God would not be pleased to send leopards catching, dressing, cooking and eating quails on his holy Sabbath. Yet such was the case if this law was from creation.

THE SABBATH AT SINAI was incorporated in the Jewish constitution. It became, by positive enactment, a part of the law there given. That this law was special and not universal, has already been proved. But I wish to ask the reader's indulgence while I call up a few witnesses upon this question.

a.—The prelude to the giving of the law shows that the law was for the "house of Jacob," and the "children of Israel," who had been brought out of Egypt. They were to be a "peculiar treasure," a "kingdom of priests," and a "holy nation," on condition that they would obey the voice of God and keep his commandments. Ex. xix. 3-6. The law of Sinai was given on these conditions.

b.—Moses says, (Deut. v. 2-4), "The Lord made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." The Lord talked with you face to face in the mount, out of the midst of the fire.

c.—That this law was special, I argue further from the words of Moses (Deut. x. 1-16): "What nation is there so great, that has statutes and judgments so righteous as this law, which I set before you this day. Here the law is that in which Israel excels all other nations. This could not be if all other nations were under the same law.

d.—Again: Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers," etc. Jer. xxxi. 31-32. This positively says that the covenant of Sinai was made with the fathers of Israel and Judah, in the day God took them by the hand to lead them out of Egypt, and it is no where said that it was designed for any others.

The Sabbath was an important part of this law. It became a special covenant with the Jews. "Remember that the Lord thy God brought thee out of the land of Egypt, by a mighty hand, and stretched out thy arm; therefore, the Lord thy God commanded thee to keep the Sabbath day." Deut. v. 15.

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath, throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. xxxi. 16, 17. "Moses also, I gave them my Sabbath, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly provoked: then I said, I would pour out my wrath upon them in the wilderness, to consume them." Ezekiel xx. 12-20. I fail to find in the entire Bible, where it is even intimated that any part of this law was for the Gentiles. Only those heathen that were within the gates of Israel were commanded to keep the Sabbath.

I defy all upon those who claim that the law is universal to present one passage in God's word where it is plainly asserted that the Sabbath law was commanded for all nations and all times, and I will yield the point. Until they furnish the passage, they must allow me to believe the Lord, when he says this law was given with the house of Israel.

The remarks of the writer who said that the Sabbath law was a shadow of another law, forms the law of the Sabbath, and that it was a shadow of another law, extending the Sabbath law beyond the gates of Israel. Bowersville, O., Apr. 6, 1868.

House of Worship in Washington. The remarks of the writer who said that the Sabbath law was a shadow of another law, forms the law of the Sabbath, and that it was a shadow of another law, extending the Sabbath law beyond the gates of Israel. Bowersville, O., Apr. 6, 1868.

Rock Island Mission. ROCK ISLAND, ILL., March 3. Dear Bro. Downs.—I am still laboring under the auspices of the cooperation, and expect to spend another month in making further establish the ancient Gospel in this community. When we consider the exceed- ingly encouraging circumstances and many hindrances we have been called upon and contented against, we are permitted to rejoice in a degree of success far beyond our sanguine expectations. This city is an important point, at which the ancient Gospel has been established long ago, and could have been effected with less more rapid success. Through the providence of God, we have now the gospel, removed much prejudice with our Lord in baptism eight years ago, secured the favorable opinion of a goodly number of the rich and poor, and have secured for four hundred dollars for the securing evangelical labor, and use it as far as it will go, and the Lord for further providence. Through the very commendable of one of our brethren, we have made for the occupation of a hall situated in a central part of the city, and which is to be furnished, warmed for one year at his expense. We hope to increase the amount to at least five hundred dollars membership to over forty within months; and then we must have a preacher to labor in the place, or half the time; and it seems to me that I should remain till I find a take my place. In our search for a man to serve, our funds are exhausted, written to several, but as yet have no encouraging responses. When I came here I found eight who were members in Davenport, some of the river. These are the nucleus of our congregation, and have been added twenty-two of the State who are aiding with the building up the good cause in an strong-hold, have reason to be that such cheering a start has and that such promising results are our efforts. It would be a real calamity if it should now be dropped or neglected, the cause is established, and in fact is able by the help of the laity, alone, and take care of itself, you will be able to stir up the of the brethren to give of their in order that the pure word of broken to our perishing race; and our elder brother, shall reward dantly. May God bless you, my dear all your labor of love, works of patience of hope, is the prayer of Your brother in Christ, C. W. SUTHERLAND. Note.—From the foregoing brethren may see the result of our Rock Island. As our success the a matter of surprise, so it should itude to every pure heart in the we must not conclude that the w- pleted, and on that ground cease. Hundreds of dollars will yet be fore we can, with any degree of the brethren to take care of. Let the brethren everywhere see in abundance. Let the workmo- Within a few weeks we want a substance that the work is un- done. Who will respond? DUDLEY. To strengthen our faculties, and a healthy tone and vigor, what try to go out of ourselves, and sympathies with our fellowmen who stays within his house all- locks himself up in his own hou- will lose all the blessings of- ness, going and returning, and being and believing, a- of the surrounding his peo- to increase, but a perpetual- to be a living thimny.

Dr. Eddy's Life of Christ... work is just out, and published by Holland & Co., 901 Bank St., No. 3, N. E. Block, Cleveland. It will be sold here fully hereafter.

Spice. Occasionally we receive suggestions from friends to make our paper "more spicy," and to furnish substantial facts for appetites, and medicine, rather than for diseased ones. Conditions we furnish in profusion, but doubt the efficacy of doing so. To such as are habitually-spiced preparations, we have no work published in England. A few two ago, entitled, "The Spiritual Pot," to cause the Saints to "smell devotion."

A New Religion. An almost endless isms that develop upon phases of religious sentimentality, is to be added another. It is already in existence in England and France, and claims the patronage of many names eminent in literature. Recently, one of its representatives in New York, with the design of organizing a church there, and has commenced his public ministrations. Readers ask what it is? We do not know that we are capable of stating its features. It is yet in its infancy, like most babies, gives but little of what it is yet to be. It springs from the philosophy called Positive, and the elements of its faith are oxygen, magnetism and the odic force; and new testaments, astronomy, geology, with a geological apocrypha, to convert men into symmetrical, intellectual animals, who shall feel health, mental vigor, and long life, and enjoy the privilege of scientific description into the great. Pass, to serve the equilibrium of the blind forces that ceaselessly sport in the chaos of the ages; its objects of reverence, heroes and demigods as the poor of the system may choose to be—among whom we have already Buddha, Confucius, Mahomet, Eschylus, Aristophanes, Virgil, Alexander, Innocent III., St. Thomas Aquinas, Bacon, Leibnitz, Homer, Newton and Galileo, and we propose in the end all these will be dethroned by the supreme luster of Angustine. Certainly, if he ever succeeds in others to think of him as he thinks, this result will be sure to follow.

the beginning of this new system our readers posted, and to address them that infidelity, having failed of ugliness to captivate the public, walling itself of the attractions of local military, and borrowing the pus attractions of a sensuous ritual, to guile the people into the meshes of a senseless, hopeless creed of spiritualism and pantheistic materialism. As Paul wrote with the pen of himself as of history, when he said, "I changed the glory of the visible God into an image made of corruptible man, and four footed creeping things." And that which is as the result of all this in his epistle, i. 24—32), may be safely set prophecy, as sure to follow.

Spiritualism. Aphenous, and corrupting deluging itself in ever-increasing flood, so that all who have respect for common sense and common decency, without excuse if they lead it to any whatever. At a recent meeting in Boston, the following inscription was on one of their banners: "The road that leads to life, is the narrow path, and he who follows it, shall be saved." It is in bad taste; as casting doubt on the teaching of Jesus, it is an impressive of fact, it is an enormous lie. It is a banner of another inscription, another banner, carried in the procession on the 31st of March, and it is the slightest consideration

We are glad to learn that the Spring term is well attended, and everything moving prosperously at Framingham. We are glad to see the Summer Biblical Lectures will commence about the middle of June, under the direction of the Framingham Seminary. His associates in the work will be announced in due time.

Querists' Drawer. The following case has occurred in this vicinity. Two persons, members of the church, quite young, were recently married. The result predicted by those who know their childish and undiscovered characters, followed. They quarreled and have separated. The church authorities are at a loss what course to pursue. They can not advise them to stay apart, and yet are satisfied that to bring them together will only be to repeat the scandal of separation. He hesitates to discipline them for not living together. They sincerely desire to know what course they ought to pursue. Can you enlighten them through the Querists' Drawer? B. W. J.

We see no remedy for this evil but for the parties to live together in peace. They voluntarily assumed the obligations of marriage. No plea of ignorance, under the circumstances, is sufficient to weaken these obligations. If one of them were an unbeliever and went away, the brother or sister would not be bound to follow him or her, but could, without blame, live separately, provided he or she did not marry again. There may be cases where both being members of the same church, it would be better to live peaceably apart, than to remain together in strife; provided they would remain unmarried. But we are not disposed to allow even this, except in extreme cases. The law of the Lord only allows of divorce for one reason; and of separation where one party is an unbeliever and voluntarily departs. If people will not listen to reason before they accept these life-long responsibilities, they must take the bitter consequences of uncongenial companionship, even if they should prove, as they sometimes do, more bitter than death. It is better that individuals should receive the fruits of their own folly, than that society at large should suffer by a loosening of the very foundations of the whole superstructure. There never was a time when Christians needed to be more uncompromising in their advocacy of the Christian law of marriage than now. The parties spoken of are husband and wife. They are bound to obey the apostolic precepts regulating the conduct of husband and wife towards each other. If they refuse, the church, after proper effort to recover them, should disown them. We often hear this cry of people that can't live together. It is generally false. If they have the Spirit of Christ, people can get along very well with ordinary forbearance, even where they are badly paired, and find their home a blessed school of high virtues. But where they say they can't, they simply mean they won't; and they won't because the devil is in them.

Book Table. Woodstock; or Village Life in New England. By Henry Ward Beecher. New York: Charles Scribner & Co. Cleveland: Ingham & Bragg, 1866. For some time past the novelists have been apparently dissatisfied with the way in which the clergy teach religion. At least we judge so from the fact that they have essayed this most responsible of tasks themselves. There is now some reason to suppose that the clergy are becoming dissatisfied with the way in which the novelists are doing this work. At least some of them have already ventured into the novelists' field, the most distinguished of which adventures as yet is the author of "Norwood." If there is any man in the country who ought to write something worth reading concerning village life in New England, that man is Henry Ward Beecher. The chord struck in the second paragraph of his story shows his mastery of the subject. "Men speak of Yankee character, as if there was but one type which pervaded New England. It is true, that there are some marks which New England men have in common. But the differences are greater than the likenesses. Nowhere else in the world are men so different as in this. The structure of Southern society gave to its citizens an appearance of greater personal freedom; and in the Western States various causes have produced far more freedom of manner, and more frankness and spontaneity of generalship. Yet in all will be found that neither in the South, nor in the West, is there so large a proportion of the population which is original, contrasted and individualized in taste, manners and opinions, as in New England. The New Englander is a man of a certain middle State genius, then is a certain middle State genius, nor all, are so frank and spontaneous as New Englanders." In "Norwood," the author has written a widely different type of story, the value of the book is mostly in the incidents of the story. The plot is

unpretending as the life of the New England village. The later chapters take us into the things of the world, and are a way, whose cause, necessity, and progress were understood by no intelligent better than by this Brooklyn preacher. In these chapters reappear the characters of Mr. Beecher's best war sermons, arising to the height of the great argument, a comprehension of the issues involved, the inspiration of a high moral purpose, all set forth in earnest and burning words. But relieved as the plot is by these war scenes, it is nothing more than the lay figure on which the artist hangs the drapery of his thoughts. The value of "Norwood" is in its successful characterization, its charming description of nature, its genial and often profound philosophy of individual and social life. Mr. Beecher apparently never sees a flower or a tree but it suggests something beautiful to his mind; and he tells us his story was chiefly written in Peckskill—a summer-child, brought up among flowers and trees." Nor do we believe there is an American who has better conceptions of what our civilization is and should be. We append a few paragraphs from the chapter—"A Talk about Enjoying Money."

"No mistake can be greater than for one to speak of his family as something separate from the community in which he lives. A family, bears to the community, the relation which limbs and organs do to the human body. What if a man should have serious scruples whether he should bestow food upon the stomach instead of the whole body! The family is the digesting organ of the body politic. The very way to feed the community is to feed the family. This is the point of contact for each man with the society in which he lives. Through the family, chiefly, we are to set upon society. Money contributed thus is contributed to the whole. To be sure, this is not to exclude other benefactions; but, when you have built churches, schools and libraries, established public charities, all of which are very noble and necessary, it remains true that the best gift which we can offer to the State is the living gift of virtuous, intelligent and enterprising children.

Nothing is more remote from selfishness than generous expenditure in building up a home, and ennobling it with all that shall make it beautiful without and lovely within. A man who builds a noble house, does it for the whole neighborhood, not for himself alone. He who surrounds his children with books, refines their thoughts by early familiarity with art, is training them for the State. He that actually rears good citizens, presents to the State better properties, far nobler than ample funds or costly buildings."

These are words put into the mouth of Dr. Beecher, a physician and leading character of the story. He further discourses in this wise:

"Whatever expenditure refines the family and lifts it into a larger sphere of living, is really spent upon the whole community as well. If no man lives better than the poorest man, there will be no leader in material things. A community needs examples to excite its ambition. A noble dwelling is, in fact, the property of all who dwell near it. Fine grounds not only confer pleasure directly on all who visit or pass by, but they excite every man of any spirit to improve his own grounds. A family of children upon whom wealth has been employed judiciously, if they are at all worthy, represent in the community a higher type of life than can be found in poverty. Lane dresses may be looked upon either as a matter of display or of worthy example. In the latter aspect, it is a duty as well as a pleasure. You teach us, Dr. B., that everything which makes the Church noble and beautiful is an honor to God. The same principle applies to the domestic household. Every element that adds to the pleasure and refinement of the family, puts honor and glory upon the family name. Whoever makes his home seem to the young doctor and more happy, is a public benefactor. Not all the dispersed young men, of course, are children brought up in meager economy. But it is very certain that children whose homes are not interesting to them by affection or by attractive objects, are more easily tempted into dissipation and company fraught with danger."

And still further: "I do not believe that so large a proportion of man's revenues was ever spent upon the family as in New England. The idea of the family, of comfort at home, of respectable appearance, of education for all the children, of heat and some sort of beauty, has not been else ever held so high. This is the whole body of the common people, and is one reason why the Yankee is so estimated as a sturdy. His idea of respectability is expensive. Only sterling industry and stern economy can carry along such a train of ideas in New England into the society of the family. There may be no difference in the external appearance of economy and parsimony, but their interiors are as different as mountains and valleys. The New England people try, beyond all else, to be the most generous and the most liberal according to their means in the world. Money may be hoarded, there may be great masses of wealth, but they are not in the hands of the people. The New Englander is a man of a certain middle State genius, then is a certain middle State genius, nor all, are so frank and spontaneous as New Englanders." In "Norwood," the author has written a widely different type of story, the value of the book is mostly in the incidents of the story. The plot is

This is a reprint from Good Words, of Gladstone's review of Ecco Homo. This, as well as the review published some time since in the Edinburgh Review, supposed to be from Dean Stanley—will attract attention alike on account of its intrinsic merits and the celebrity of the writer.

The two most prominent leaders in British politics—D'Israeli and Gladstone—have won a just eminence in the walks of literature. It is creditable to British statesmanship that so many among the distinguished names on the rolls of political fame—men of lifelong devotion to the absorbing affairs of State,—have kept abreast of the literary and scientific culture of the age, and have even become distinguished as authors. It is especially refreshing to find such a man as Gladstone, amid the roar and whirl of political life, in an intensely exciting and anxious crisis of public affairs, exhibiting so truly an interest in the higher themes of spiritual life, and so intimate an acquaintance with even intricate and knotty questions such as are involved in the controversy between Christianity and Ritualism. Such illustrious instances of the harmonious combination of religious faith and devotion with the pursuits and ambitions of the statesman, prove that there is no necessity for the divorce of political life from the inspirations of religion; and that the abandonment of our public servants to godlessness and its inevitable corruptions—which we are called to chronicle, and to mourn in the cases of so many of our own political leaders,—is not a necessity.

The present review is highly favorable to Ecco Homo. It deals mainly with the objections made from an orthodox standpoint, and vindicates the work from the most serious charges made against its style of argument. We are inclined to think it deals too tenderly with the real defects of the book; but as a vindication against its alleged tendencies to infidelity, it is entitled to careful consideration. It involves, at the same time, a presentation of the writer's own views of Christianity, which will be read with great interest. We especially recommend this review to the attention of those who have so unsparingly denounced Ecco Homo as essentially infidel.

We make room for a single extract, in which the writer dissents from Ecco Homo's statement that "if the Christian ages be compared with those of heathenism they are found worse as well as better, and it is possible to make it a question whether mankind has gained on the whole."

"Yet I venture to record dissent from the concluding words. No doubt wickedness is more wicked now, as well as goodness holier and higher, than it was in ante-Christian times. But surely the question, whether 'mankind has gained on the whole' is one that we may regard as carried by the airs of heaven out of the ocean of argument into the haven, for us at least, of admitted truth. It is enough to appeal to social changes of a palpable character and of the broadest range. Take, for instance, the uplifted idea and state of woman; the second, and we may trust, final triumph, now all but accomplished, of the Gospel over slavery in its modern and most insidious form; the general retirement of social iniquities into the shade; the acknowledgment of the obligation to provide systematically for the sick, the sorrowing, and the very poor; the creation and visible growth of some idea of right between nations, however separated; the acknowledgment of peace and not war, as the natural and normal state of man; the endeavor, not always unsuccessful, to create by municipal law a legal and judicial equality on behalf of all members of community, in despite of all the contrasts of fortune and even of character. These are some of the changes effected by Christianity in the very same regions, and among the same races, and now become part of the patrimony of civilization, which appear to be in themselves desirable. And if these are in themselves desirable, the force of the decision is much enhanced when it is borne in mind that all this ground has been made good at a time when, through the wider prevalence of a quickened intelligence, a far more extended scope and range than the old world ever knew have been given to those temptations to selfishness and sin, every form, except of violence, which beset on the right hand, and on the left the path of every human pilgrim as he travels home."

Items from Correspondents. We closed a protracted meeting here a few days since with seventy-three additions by confession and otherwise. Bro. Taylor, from Lafayette, Ind., conducted the meeting, and by his power and zeal much good has been effected both for the Church and the community. Enoch Cameron. I take up my pen for the purpose of commencing to you some most cheering and encouraging news of the success of the gospel of Christ. On Saturday evening, before the 5th of the month, I had the pleasure to see the Rev. Mr. Williams, of Salem, Ill., who had just returned from a meeting at one of our churches in Toledo, Ohio, near South East, Union county, Illinois, which he conducted until Wednesday night closing. There were thirty-four additions to the congregation in all, twenty by confession and immersion; several among them, of both sexes being quite young, and most of them in the morning and prime of life—three from the Baptists,

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I am gratified at being able to say that we now number upwards of two hundred (200) members, and have the largest congregation in Southern Illinois. I am engaged in teaching (not preaching) for the brethren here, in doing pastoral duty in visiting among them, etc. We meet every Lord's day to "break the loaf," or attend to the Lord's Supper and the other ordinances of the Lord's house; and have a large and flourishing Sunday School, ("Lord's day school" really) in operation, under the intelligent and energetic superintendence of Bro. John S. Lawver, which is well attended, and is exerting a most salutary influence on the community. But I must bring this to a close, as I am just recovering from a severe attack of ophthalmia; or sore eyes, and am admonished by my weakness to quit writing. JOHN R. HOWARD.

CHRISTIANBURG, March 24th. We have also a Bible Class in good working order, but are greatly in need of more efficient and zealous preachers of primitive truth. Brother Ben Smith, formerly pastor of the Church in St. Louis, and President of a college at Canton, Missouri, aided by Brother Lookheart, held a meeting here last August, when our new house of worship was finished continuing three weeks, with between thirty and forty additions from the world, some from the sects, and several by letter. We had a good time, and much good was done and good seed sown which I humbly trust will yet bring forth fruit to salvation. I. W. IRVIN.

Recently closed an interesting meeting at Ammon's school house, in this county, with eighteen confessions, including one at Snowville. They will organize with 40 members at that point, inaugurate a Sunday school, and build a house of worship. Also, recently had some fifteen additions at Snowville. G. W. ABELL.

Indiana. R. C. Flower, Indianapolis, April 7, reports a meeting held by Bro. Council and himself at Frankfort, Clinton county, commencing March 20, and closing April 2—the meeting being held in the Court House, as the doors of the different houses were closed against them. On the 22d of March, a church of fifteen members was organized, and Bro. McKinsey appointed to preside over them. Forty-six were added to this number before the meeting closed. They are now preparing to build a house of worship. Bro. F. adds: "I would say to preaching brethren, traveling through that part of the State, that they would do well to stop at Frankfort and preach and encourage the good, brethren and sisters to go on fighting in the good cause that they have so lately enlisted in." MESSIAHARY WORK IN INDIANA. Three more churches have just been organized—at Frankfort, near Deontar, and Lakeville, numbering 45, 55 and 61. There are six districts now at work. There are five evangelists at work all their time, others part of their time. Cheering reports of meetings held with happy results are coming from some of them. Our quarterly collections are growing in favor with the beloved people of the Lord. Our Preachers' Missionary Association is doing a grand work, one of the above churches being the fruit of their labor. A great work is the motto, and a great reward our hope. N. A. WALKER.

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Original Essays.

Pastoral Authority. I.

"And he gave some apostles, and some evangelists, and some teachers—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv: 11, 12.

Human society is ever changing, sometimes retrograding, sometimes advancing. As the pendulum swings past the perpendicular, it is for a moment out of balance.

Society may swing with safety in the future, but only if it is kept in balance by the power of the Bible.

The Bible is the constitution under which our society must be organized. It is the standard by which all our actions should be judged.

All we have said of society, in great part, is true. It is a divine society, and it must be organized on the basis of the Bible.

The recovery of the Church from its present state of anarchy and confusion is the first step towards the reformation of our society.

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The CENTRAL PACIFIC RAILROAD COMPANY are authorized by Act of Congress to construct, with the aid and supervision of the United States Government, the Western and principal portion of the National Trunk Line between the Pacific Coast and the Mississippi Valley.

ENTIRE LINE WILL BE COMPLETED IN 1870. More than TWENTY MILLIONS OF DOLLARS have been expended in the work, and the CONSTRUCTION RESOURCES are ample for the remainder. They consist of: 1. UNITED STATES BONDS to the extent of \$2,000 per mile, average, delivered as the work progresses.

2. FIRST MORTGAGE BONDS to the same extent issued also according to the progress of the road, and having the preferred claim—superior to that of the Government.

3. GRANT OF PUBLIC LANDS along the route, 12,800 acres per mile, or nearly ten million acres in all, which are now selling at the minimum rate of \$2.50 per acre.

4. CAPITAL STOCK of \$20,000,000, of which \$2,000,000 is subscribed and paid on the work done.

5. CASH RESOURCES, comprising Donations from California sources amounting to \$1,500,000, net earnings, etc., 1865 to 1870, \$6,500,000, making a total of more than Seventy Millions upon the first 750 Miles.

The Company now offer for sale through us at very PAR VALUE AND ACCRUED INTEREST, in currency, a limited amount of the

FIRST MORTGAGE BONDS, bearing six per cent, per annum—both INTEREST AND PRINCIPAL being explicitly made "PAYABLE IN GOLD COIN" conformably with the special laws of the Pacific States.

The Bonds are of \$1,000 each, with semi-annual coupons attached, payable in July and January.

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Financial and Commercial.

Office of the Standard, Cleveland, Ohio, April 25, 1888.

The money market has shown no improvement since our last. A continued depression has existed, and the banks generally have not been able to meet the demands of the currency.

There is a general feeling of depression, and the market is very quiet. The price of gold is steady, and the price of silver is also steady.

The price of wheat is steady, and the price of corn is also steady. The price of flour is steady, and the price of sugar is also steady.

The price of cotton is steady, and the price of wool is also steady. The price of hogs is steady, and the price of cattle is also steady.

The price of sheep is steady, and the price of pigs is also steady. The price of chickens is steady, and the price of turkeys is also steady.

The price of butter is steady, and the price of lard is also steady. The price of tallow is steady, and the price of soap is also steady.

The price of oil is steady, and the price of kerosene is also steady. The price of gas is steady, and the price of electricity is also steady.

The price of coal is steady, and the price of wood is also steady. The price of iron is steady, and the price of steel is also steady.

The price of copper is steady, and the price of zinc is also steady. The price of lead is steady, and the price of tin is also steady.

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The price of oil is steady, and the price of kerosene is also steady. The price of gas is steady, and the price of electricity is also steady.

The price of coal is steady, and the price of wood is also steady. The price of iron is steady, and the price of steel is also steady.

The price of copper is steady, and the price of zinc is also steady. The price of lead is steady, and the price of tin is also steady.

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Special Notices.

The Meeting at Baltimore. Dear Brethren: A Special meeting of the American Bible Union will be held in the City of Baltimore, Md., on the 2nd day of May, 1888.

The meeting will be held in the City of Baltimore, Md., on the 2nd day of May, 1888. The object of the meeting is to discuss the work of the American Bible Union in the United States.

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Deaths.

At the residence of Mr. J. M. ... died on the 24th day of April, 1888, at the age of 75 years.

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The Christian Standard.

ISAAC ERRETT, Editor. W. T. HORN, Corresponding Editor. Cleveland, O., Saturday, May 2, 1868.

Official Duties and Honors.

Some time ago, in answering a query touching appointments to office in the church, we remarked that the right of a Christian to perform any of these duties, when necessary, does not grow out of ordination, but simply out of the fact that he is a Christian—a priest, and king to God.

My brother says all have a right to officiate in any of the offices of the Church because they are Christians. I would ask, whether a novice is not a Christian? Yet God says, "not a novice."

We must disabuse our brother's mind. We did not say that every one "has a right to officiate in the offices of the Church," but that "the right of a Christian to perform any of these duties, when necessary, grows, not out of ordination, etc."

1. Jesus taught the equality of the disciples. "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." Matt. xxiii, 8.

2. The apostles were to teach all whom they baptized to do whatever Christ had commanded them to do, or all that he commanded them to teach. In either case, the original authority of any man to baptize, to teach, to pray, or to do any other Christian duty, is found in the commission given to the apostles to instruct their converts.

3. All Christians, from the fact of becoming Christians, stand on one common level of dignity. Gal. iii. 27, 28. They are "one in Christ Jesus." They are all kings and priests, (I. Pet. ii. 9, and Rev. i. 6), and, as such, have a right to minister at the altar. Heb. xiii, 15, 16. Rom. xii. 1.

They have, then, on the ground of their being Christians, a right to pray, sing, break bread, preach, teach, exhort, baptize, admonish, and whatever else may belong to Christian life, when it is necessary. Did not others serve tables before the seven were appointed (Acts vi.)? Did they not do the duties of that office, and had they not a right to do them when it was necessary? Did not the whole body of the disciples in Jerusalem, when they were scattered abroad, preach the word? Acts viii. 1-5. Are not all Christians required to "teach and admonish one another"? Are they not required to be "subject to one another"? Whether ruling, teaching, praying, baptizing, serving tables, or breaking bread, be the duty in hand, any and every Christian, when it is necessary, may, by virtue of his or her priesthood, perform that duty—unless it can be shown, in any given case, that the apostles' teaching creates disabilities, as in the case of women ruling. The ground of acceptance before God in the performance of any of these duties is found in our spiritual relation to him as his children. This should never be lost sight of. It lays the axe at the root of clerical assumption and ecclesiastical tyranny—a Uppas whose deadly poison has blighted the liberties and withered the life of the people of God. We never had much respect for ecclesiastical dignities, as such; and as we grow older our respect lessens. So far as its value before God is concerned, we would as soon receive baptism at the hands of the humblest slave, who is a follower of Jesus, as from a bishop on whose head episcopal grandeur has been poured; in an unbroken channel from the apostle Peter down.

What, then, is the special value of official acts? We answer, order. Among the saints a variety of gifts will be found. The Bible unites with common sense in dictating an assignment of the "members to different spheres of usefulness, according to their qualifications; and when such a division of labor is made for the sake of efficiency, then order requires that every one be respected in his own sphere of activity. It is no longer necessary that every one preach, sing, baptize, etc., and not being necessary, it would evidently become disorderly and reprehensible if any were to disregard the established

division of labor, and interfere in the work assigned to others.

In selecting persons to rule, Paul says, do not select a novice—not because the novice does not possess the same spiritual rank with others as a child of God, but because persons of age and experience are better suited to that particular branch of service.

Thus, for the sake of order and efficiency, we waive our personal rights, in certain particulars, in the house of God, and delegate to others what originally was ours as much as theirs; and what, if necessity arises, we may again exercise.

We trust this is plain enough to be understood. We do not doubt the necessity of officers in the Church; we fully accept the Scripture lesson to "esteem them very highly in love for their work's sake"; but we do not mean to let our readers forget that the right of such to rule, teach, baptize, etc., to the exclusion of others, is not an original but a derived right; that these official claims have their basis in order and efficiency, and not in episcopal grace; and that, in the absence of organization, any and every Christian, according as circumstances may make it necessary, has a right, by virtue of his Christian sonship and priesthood, to do whatever needs to be done for the honor of Christ and the good of men.

Faith.

The Pittsburgh Christian Advocate of April 11th, has an essay from Rev. K. Ball, on the subject of Faith, from which it gives us pleasure to make a liberal extract. It is a source of much more than ordinary gratification to us to find, among our Methodist contemporaries, so clear and satisfactory an exhibition of scriptural teaching on this question. As rapidly as we forget our peculiar theories, and come to the unprejudiced contemplation of New Testament doctrine, we approach unity of faith and of spirit. The doctrine of the appended extract is what has been stigmatized as Campbellism in one of its most offensive features, only it goes beyond our teaching in one particular. While there can be no prayer when there is no faith, yet where there is faith enough to start a prayer, there may be propriety in praying, "Help thou mine unbelief"; "Lord, increase our faith"; for while "faith comes by hearing the word of God," we must not forget that the praying mood of the soul is also the hearing mood, and that a soul that is eagerly bent on an increase of faith will necessarily cry for divine sympathy and help. We have certainly as much right to pray for an increase of faith as to pray for our daily bread. In neither case does the prayer dispense with the use of legitimate means of success. But the error at which Mr. Ball strikes—that of expecting faith in answer to prayer as an immediate gift from God—is a most mischievous one and sadly prevalent. It were as sensible to pray for strength while refusing to eat; or for bread, with the expectation that loaves would be rained down from the clouds. We ask especial attention to the subjoined extract.

The question is often asked, "Is not faith the gift of God, and must not the penitent pray and agonize until God bestows it upon him?" I regard this as a very dangerous and unscriptural notion. The ability to exercise faith in an important sense is the gift of God, but not any more so in relation to saving faith, than it is in relation to historical faith. The Bible everywhere holds man accountable for the exercise of faith, which of course it could not do if the exercise of it was not subject to his own volition or will. I scarcely see how it can be proper either to pray for faith or the ability to exercise it. To pray for faith itself, is to assume that it is entirely the gift of God. And to pray for the ability to exercise it, is to assume that he is less willing to grant the sinner the ability to do his duty than he (the sinner) is to perform it, which seems to my mind unreasonable.

Faith does not come by being prayed for, but "by hearing, and hearing by the word of God." Romans x. 17. So that it would seem that the producing cause of faith is the preaching of the Word, for the Apostle Paul says, "How then shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" Romans x. 14. So that it is plain that one of the chief ends of preaching is to present to the mind the proper object of faith. When this is done, it is the duty of those that hear to exercise faith in that object, and salvation must be the result.

If I were to attempt a simple definition of faith, I would say that it is in truth or fact believed, trusted in, relied on, and depended upon for salvation. All the feelings or emotions that any one is required to have are those of true penitence. But what is the great truth or fact which thus challenges our faith? Our answer is—Christ; Christ believed and trusted in for salvation; comprehends all there is, or ever was, meant by gospel faith. I claim that all any one seeks, or attempts to do outside of this, is so much of an effort made to save himself, no matter what that may be.

To those who think it difficult thus to trust in Christ, I would say that it requires just such an effort as you make to trust the strength of the bridge over which you are passing in the cars. You do not stop the train, and attempt to row yourself over the

streams in a canoe; but you demonstrate your confidence in the strength and safety of the bridge by sitting perfectly still. I have frequently thought that we exercise as much faith in bridges, steamboats, railroads, engineers and a thousand other things as God requires of us to secure the salvation of our souls.

The writer has serious apprehensions that the modern custom of laboring with penitents at the altars of the Church has had a tendency to mystify the subject of faith in the minds of many. Our practice has educated people into the notion, that the only time when saving faith can be exercised, is when the protracted, or camp meeting is held, and even then it can only be exercised after a protracted mental and physical struggle. And many measure the depth and genuineness of the work, by the length of time and amount of excitement the penitent endured before God was willing to perform it.

Is it not strange that the preaching of the gospel, which, as we have seen, is God's method of calling into exercise the faith of the penitent, should be so ineffectual in the accomplishment of this result on all ordinary occasions? Of the multitudes of gospel sermons preached in this country on the Sabbath day, protracted meetings excepted, perhaps not one in a thousand is instrumental in the immediate salvation of a sinful soul. The truth is, that such occurrences have become so seldom that no one looks or prays for such results, in connection with the ordinary means of grace. The main reason why the church does not look for this, is due to the fact, that we can only conceive of a genuine conversion in connection with many long and earnest prayers upon the part of the church; and a protracted struggle on the part of the penitents; all requiring more time than can be devoted to that purpose on ordinary occasions. But if penitents could be brought to Christ now, as they were in the Apostolic times, it might be different. Who will claim that anything similar to our present altar exercises was had on the occasion of that great revival of religion, which took place under the preaching of Peter on the day of Pentecost. The three thousand that were added to the church on that memorable occasion, were no doubt as soundly converted as any have been in more modern times. Look at the powerful revival that took place under the preaching of the same Apostle at the house of Cornelius. Was there any such a thing as a "mourner's bench," or "anxious seat" necessary on that occasion? Did Peter and his brethren labor and pray with Cornelius, or with his household, after our modern custom of laboring with mourners? Nothing of this kind is recorded. Peter simply presented Christ to them as an object of faith and trust, and he was immediately received by them as an only and present Saviour, and the baptism of the Holy Ghost followed as the result of their faith.

Look again at the conversion of the jailer. The singular circumstances connected with this event, took place at midnight; and the work of conviction, and repentance, and the preaching of a sermon, faith in Christ, baptism, the washing of his stripes, were all assented to in an hour's time. If there was any laboring or praying with mourners on this occasion, the exercises must have been very brief. This jailer being deeply awakened and convicted of sin by the Spirit of God, had only to inquire what he must do to be saved. The answer was the same that should be given to every penitent sinner, down to the end of time,—"Believe on the Lord Jesus Christ, and thou shalt be saved." I would inquire of those who contend that faith is a mysterious, inexplicable, undefinable something, that God must bestow in answer to many long and agonizing prayers, whether this jailer met with any difficulty in exercising it? From the history as here given, I have not the least doubt but that it did not take this jailer any longer time to comply with the terms of salvation than it did Paul to tell him what they were.

One other interesting conversion may be noticed, to illustrate the simplicity of faith, as it seems to have been understood by the apostles. I allude to the conversion of the man of Ethiopia, through the instrumentality of Philip. This Eunuch though a professor of religion, was ignorant of the gospel plan of salvation by faith; and no doubt the history of this remarkable case is recorded to give us an intelligent idea of a genuine conversion in Apostolic times.

He was met by Philip, traveling on the highway, employed in reading his Bible. Philip approached him and with a little seeming abruptness, inquired, whether he understood the passages he was reading; and the Eunuch gave a negative reply, and excused his ignorance on the ground of never having been taught; and then invited Philip to a seat by his side in the chariot. It so happened that the scripture he had been reading was a prophecy relating to the Messiah, found in Isaiah. Philip embracing the opportunity took the passage as a text and began at the same scripture and preached unto him Jesus. I suppose the sermon was a very simple one, perhaps not over twenty minutes long, his audience was composed of but one man, and he engaged in traveling on the highway. The sermon had its desired effect, and the Eunuch sought admission into the church by baptism; but Philip demanding some expression of his faith, said, "If thou believeest with all thy heart thou mayest," and he answered and said, "I believe Jesus Christ is the Son of God." Whereupon the chariot was halted, and they went down into the water, both Philip and the Eunuch, and he baptized him. Were we to witness such a conversion at present, with our existing notions, we no doubt would regard it as rather superficial to say the least of it. Yet there was genuine faith exercised in the name under heaven, or among men,

whereby we can be saved; and no doubt this man stepped immediately into the liberty of the sons of God.

Ministers' Meeting at East Cleveland.

Let it be kept in mind that next Tuesday afternoon, at two o'clock, the Preachers' Association of the Western Reserve meets in East Cleveland. We hope to see a large and prompt attendance. Dr. Shepard will deliver the opening address Tuesday evening.

Ohio Missionary Convention.

It is time to direct special attention to the meeting of this Convention at Mt. Vernon, May 26th. It is important to note two items in time:

- 1. That the statistics of every congregation in the State are to be made up and forwarded.
2. That a collection from every Church in the State, and if possible from every individual in every Church, is desired.
We have no doubt of an interesting convention; but attention to the two particulars mentioned above, will give us, in some respects, the most interesting missionary convocation ever had in Ohio. Will the Elders, Deacons and Evangelists, in all our Churches, see that these matters are promptly and faithfully attended to?

Biblical Lectures.

We call attention to the advertisement of the coming course of Lectures at Hiram. Attendance on these lectures gives students one great advantage—they can devote their whole time to Biblical studies, unembarrassed by any other pursuits. Dr. Shepard will give his personal attention and labor to the course; and all who know him as a teacher, an orator, a critical Bible student, and a Christian gentleman of learning, wisdom and goodness, regard him as admirably qualified for the task. He will call others to his aid, as circumstances may require. We hope to learn of a large attendance.

Memoir of A. Campbell.

Dr. Richardson's Memoir of A. Campbell, vol. I, we learn, will be out in a week or two.

Querists' Drawer.

Tell us plainly to whom do the words rest and them in Acts. v. 13 refer; and why were believers the more added to the Lord in verse 14.

The whole multitude of believers assembled in Solomon's porch—an area sufficiently large for their accommodation. There was great danger, under ordinary circumstances, in such a multitude, that persons might easily gain access to them whose presence would mar the harmony and peace of their assemblies; but such was the respect and awe in which they were held by the people, that "no one ventured to obtrude himself on them"—a respect and awe growing especially out of the fate of Ananias and Sapphira, which evidently deterred evil-disposed persons from familiarity; and led the well-disposed to hold themselves at a respectful distance. "The rest," then, we take to be the whole multitude of the unbelieving, and "them" to mean the multitude of the believers. But the very same reasons that led unbelievers to maintain a respectful distance, led many of them to believe; and as soon as they believed they identified themselves with the believers by baptism and passed over the line into visible fellowship with them.

M. R. B. in the concluding chapter of her tale, "Riverside, or Winning a Soul"—introduces the passage, "God be merciful to me a sinner." Can this Scripture rightfully apply to a soul won?

Yes. To win, is to gain the victory in a contest. It is one thing for a soul to be victorious over sinful desires, purposes and habits; and another thing to receive forgiveness from God. If Paul, the apostle, could still reckon himself "less than the least of all saints," and "the chief of sinners," we surely need not wonder that a soul just putting forth its hands to seize the covenant promise of pardon should esteem it almost too surprising a grace to be true, and earnestly call on the name of the Lord, from the depths of a contrite heart, to fulfill his promises of mercy.

"And the third day," etc. John iii. 1. Third day from what or of what? And ver. 35: "The next day after"—his baptism, or temptation, or what?

- 1. Was the miracle at Cana his first one? 1. John i. 19 tells of priests and Levites sent to John to question him. Ver. 29, "on the morrow" certain things occurred. Ver. 35, "The next day" certain other things happened. Ver. 44, "The next day," Jesus resolved to go to Galilee. "Three days after" (ii. 1) there was a marriage in Cana of Galilee. The starting-point is the visit of the priests and Levites to John.
2. It is called (ii. 11) "the first miracle." Please give me through the Standard,

your opinion of Luke. i. 64. Are we to understand that Zacharias, or the child spoke?

Whose mouth had been shut? Whose tongue had been tied? See ver. 30-32. This was clearly a fulfillment of ver. 29.

Are the commands of Paul, "Be ye therefore followers of me, even as I also am of Christ;" (I Cor. xi. 1); "But to make ourselves an example unto you, to follow us;" (II Thessa. iii. 9); applicable alike to preachers and private Christians?

If so, can men make preaching a business for a livelihood, without violating the following words of the Apostle, viz. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." LABORERS.

It may help our correspondent when he learns that the same word (kopias) which is translated toil in Matt. vi. 28, Luke x. and xii. 27, and labor in Acts xx. 35, and I. Cor. iv. 12, is also translated labor in the following passages: "Know them which labor among you and are over you in the Lord." I. Thessa. v. 12. "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." I. Tim. v. 17. Also, that the same term (ergates) translated laborers, in Matt. xx. 1, 2, 8, is applied to preachers and teachers, I. Tim. v. 18.

Unquestionably, if preachers will not work, stop the supplies. We occasionally learn of one who neither studies nor visits, but spends the most of his time lounging about stores and corners, or in luxurious enjoyment of the hospitalities of a few choice friends. All such loafers should be sternly rebuked. "Laborer" is mistaken if he thinks there is not hard toil and heavy wear and tear of nerve and brain in a faithful discharge of the duties of the ministry. A conscientious preacher toils in a way that would make mere manual labor often a positive luxury to him. If "Laborer" don't believe it, let him try it. We apprehend that the spirit of Paul's instructions, "If any man will not work, neither let him eat," will apply with equal justice to laborers who do not exercise their brains, and to preachers who do not exercise their bodies. Every man who shares the spirit of Christ will be a man of toil—toil of hand, of brain, and of heart.

Who is right S. A. L. or Paul? Hebrews x. 29, I find the phrase, Spirit of Grace. S. A. L. says it is an unscriptural phrase. P. D. S. A. L. usually sharp, has certainly been caught napping this time.

- 1. John (xiv. 3) records a promise of Christ to his disciples, that he would come again and receive them to himself, that where he was they might be also. Is there any promise to the Christian of being with the Lord before the time here specified—the time of his coming?
2. Please explain the first four verses of II. Cor. v. What constitutes the building of God, spoken of—what the nakedness, and of what is mortality affirmed, in the fourth verse?
R. J.

1. The language of our Lord to the penitent thief, "To-day shalt thou be with me in Paradise," certainly teaches a presence with him in another world before his second coming. Stephen evidently so understood when he prayed, in his dying moment, "Lord Jesus, receive my spirit," and declared that he saw "the heavens opened, and Jesus standing at the right hand of God," as if waiting to receive him. So, too, Paul teaches that to "depart and be with Christ," is "far better" than to remain here.

2. The mortal body, we suppose, must be taken as the tent or tabernacle, in verse 1: "If our earthly house, which is but a tent, be dissolved," or destroyed. We are compelled to this conclusion from verse 6: "Knowing that whilst we are at home in the body, we are absent from the Lord." Yet the proper interpretation of the metaphors seems to require that the tent-state or temporary state of things shall be understood to include, not merely the body, but all that belongs to this temporary and changing state—the earth and the things thereon, which are to be burned up. Then the "house not made with hands," comprehends, not merely the immortalized body in which the spirit is to dwell, but the abode of the immortal—its permanent, eternal habitation.

It will be asked, then, how this comports with the idea of a separate existence between death and resurrection? We answer

- 1. Ver. 6 clearly makes a distinction between the body—the present temporary home—and the person living in the body. If an interval occurs between the spirit's being unhoused here and being finally housed in the resurrection-day, we must learn the condition of the spirit, during that period, from other passages; as of text before us does not directly treat of it. Something may be implied in the language of the Lord; but it is not definite and unmistakable.
2. It must, therefore, be kept in mind that Paul here treats of the consummation of the Christian's reward, in his full perfection of

Book Table.

Annals of the First Book of Moses, together with a Theological and Homiletical introduction. By J. W. PARSONS. Edited by J. W. PARSONS. New York: D. D. LITTLE, 1868.

This volume has been looked upon with great interest, partly owing to the attention created by the masterly commentaries of Lange to the volumes of the work "on the New Testament," and partly because of the general desire for the latest and best of a book which modern science has so long looked upon as untruthful. The first of these is the work of the time. Astronomy, Geology, Ethnology, make trouble. Every new discovery, therefore, of sound Biblical learning, is eagerly welcomed.

Our opinion is, that the work will reveal in these pages with excellent light—while, from the nature of the handling, and the necessity for clear and precise criticism, the commentary condense to please any but competent students of the Bible: There is a prodigious outlay of labor, and part of the author and the translator have

- 1. A theological and homiletical introduction to the Old Testament, which almost be termed encyclopedic in its variety of its information.
2. An introduction to Genesis, a critical examination of the original position of the Pentateuch.
3. A special introduction to the text of Genesis, by Prof. Lewis, the author's Editor.
4. The text, accompanied with classification of notes that previously published volumes of work, viz: 1. Exegetical and Critical; 2. Homiletical and Ethical; 3. Homiletical. Practical: a division which seems to be unnecessary, and to lead to a division of remarks on the text which would be much more conveniently grouped together.

No volume of this work yet published has been more fortunate in its Editor. Taylor Lewis, the American editor of the most eminent Biblical scholar, has bestowed on his work the skill of a translator, the care of the critic and the labor of the scholar. Every few pages the reader is taken on an excursion on some deeply or intricately question, to which brings the ripest scholarship and the most accurate skill.

It is proper to say, too, that the author has his translators and editors do to discover the slightest deviation from the demands of the text. They seek to develop, in the most legitimate interpretation—let us assert its own harmony with the facts of physical science, or to a result of any apparent contradiction. It is altogether a magnificent work which we welcome with delight, and commend earnestly to the attention of all students.

Translations, Timothy, Titus, Philemon. New York: Charles Scribner & Co. 1868.

This is the eighth volume of the Biblework, containing the exposition of Epistles of the New Testament combined labor of four European American scholars, I. and II. Th. By Dr. Auberlen and Riggenbach, translated by Dr. Lillie. I. and II. Th. Dr. Van Oosterzee; translated by Washburn and Harwood. Titus, translated by Dr. Van Oosterzee; translated by Dr. Hendrick. Hebrews, translated by Dr. Hendrick. German, Switzerland, Holland, and the United States; translations—Evangelical Lutheran

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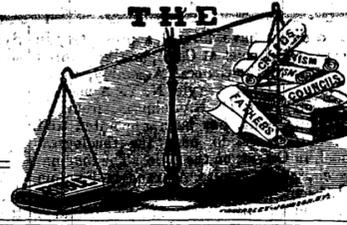
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Poetry.

LINES WRITTEN ON THE DEATH OF MRS. JANE WILDER.

Not for the dear cold form which lies Beneath the blooming flowers of spring; Not that no more to those fond eyes Earth shall its joy or sorrow bring;

And not for her whose happy feet Have pressed ere now that brighter shore, Whose loving heart upspringings to great Its cherished darlings gone before—

But for that home around whose hearth The shadow of a great grief lies— A grief too deep for skill of earth— Whose healing comes but from the skies:

Our tears but fall for those who'll miss Her influence sweet—her gentle ways— The wife's pure counsel—Mother's kiss, Sweet memories now of happier days.

Of days whose memory shall be A silent blessing evermore— A beacon on life's troubled sea, A guide to safe and happy shore.

When spirits pure as hers take wing For land untouched by earthly woe, The angels look with sorrowing Upon the chastened hearts below.

The while they spread their pinions white, Outreaching joyous, eager hands, To welcome to their clime of light The pilgrim from these foreign lands.

Why God should call the pure and true Thus early home we cannot tell; But His deep plans of hid will view, Are always wise—and always well.

LIZZIE S. MORGAN, Ireland, O.

Original Essays.

Inspiration—X.

Dr. Rauch, in his Lectures on Psychology (page 230), says, while discussing the origin of language: "The conception I have, of a word unuttered; the word I utter is a conception sounded with the lips. If I have to produce by my mental activity the conception, I must undoubtedly create the word for it, since the former is wholly impossible without the latter. The conception could no more be received by the mere word or its sound than a word could be understood without the conception which it invests; and if God had taught man language, He must either have given him the conception together with the word—and then it would be incomprehensible how he would receive either without his own spontaneous activity—or He must have given, merely the words as shells, in which to place his thoughts. If the former were the case, man would [become] a mere machine, through which another thinks and speaks; in the latter case it would be impossible to see how man could be taught mere words without having already an idea of language." This is, as it seems to us, conclusive. God cannot have taught the first man language, as something finished, without reducing him to a machine; this is also verified by philology. Although the antediluvian language no longer exists as a whole, yet fragments of it exist in different languages, and in the Hebrew perhaps more than in any other; and we find that the names of animals, especially, in Hebrew express either the outward appearance, or the temper of the animal. Adam saw the animals, not as in a menagerie for about two hours, but he saw them as they moved about in nature, looked upon them closely, observed their habits, and mode of living, and named them accordingly. God had given man reason, i. e., language potentially, and in this way he was enabled to do what he did; and this is the origin of language.

Now as God cannot have taught man language as a given whole, without destroying man's spontaneous action, so He cannot have dictated to the sacred writers the words, the verba ipsissima of their compositions, without destroying their free agency, their specific humanity. When it is said, on the other hand, that as words are inseparably connected with the ideas, that therefore the ideas corporalized, that therefore the words expressing these ideas, the inspiration proceeds from an entirely wrong view of the case. God did not, as we have seen, give the sacred writers the idea as something finished. This would indeed have been impossible without words; but the potentiated (the reader will pardon this) their mental, especially their religious powers, and thus enabled them to

see into the saving truths of God's plan of redemption, and to clothe this their insight into language adapted to the wants of mankind. According to this view, all the difficulties that beset the literal inspiration theory on all sides, vanish; the idioms of style, reasoning, etc., of the writers, are accounted for; the nature of the divine plan as a progressive act, is appreciated; and the whole of the Bible remains, as much as it can be according to any other theory, the divine revelation, just as the work of the Redeemer is divine, although He performed it as a man, *sarzenomenos*. What we have thus far said, applies, indeed, mainly to the New Testament, as about which we are primarily concerned, for we make no secret of the fact that we look upon the New Testament as something infinitely better than the Old, not only as the development of the germ given in the Old Testament, but the latter is to us a revelation adapted to the uncultured condition of those to whom it was given. Not only had Moses to concede to the Jews, on account of their hardness of heart, many things of more than doubtful propriety, as polygamy, divorcing, etc., but even such man as Job and David had notions of their own righteousness, which differ widely from those of the apostle Paul. Yet the Old Testament is to us also a Divine revelation, and what we have said of the inspiration of the New is equally applicable to that of the Old. There is, indeed, this difference; that many things past, instead of being narrated as history, had to be revealed like future events, by visions. In this way we think that Moses learned what he tells us of the creation of the world, of man, of the temptation, and many such things. There may, indeed, have been traditions handed down from the earliest times, and the longevity of the antediluvians was very favorable to preserve these traditions in their purity; but even Adam could know many things related by Moses, only by revelation, if he knew them at all; and as visions vouchsafed to Adam could not answer to Moses, it is necessary to assume that they were granted to the latter. He had the creations of the different periods, called by him days, panorama-like spread out before him, and what he so saw he penned when his self-consciousness had returned. Of exactly the same character are the prophecies of the prophets, which from their very nature they cannot have understood in their details. But the difference of style, imagery, etc., in this supposition, fully accounted for. In the doctrinal books, the Psalms, the books ascribed to Solomon, Job, these are, indeed, also prophetic, especially Messianic passages, that can have proceeded only from direct revelations; but otherwise we have in them only the best exhibition of the then religious status of the people of God, celebrating in genuinely poetical strains, Jehovah and his works, his providence and promises to his people, or giving expression to the pious emotions that swelled the writers' hearts. The strictly historical books, as those of Samuel, of Judges, Joshua, etc., though of a far inferior order than the historical books of the New Testament, may safely be assumed to have originated in pretty nearly the same way as the latter.

This one theory, which we have very imperfectly sketched, meets, as it seems to us, all the demands of the case. Some, for some reason or another, seem indeed to prefer words spoken by the Almighty himself; but they remind us strongly of those who told the dying Saviour, while He was suffering the most excruciating pain, "If thou art the Son of God, come down from this cross, and we will believe in thee." They remind us of the Gnostics, who had no use for the real body of the Saviour, and who converted it, accordingly, into an airy phantom; but only as he was, God existing as man, He could and did save us. So also here; every divine idea, in order to reach our case, became flesh—became human. God spoke on several occasions, audibly, to his Son—at the latter's baptism, transfiguration, etc.; but what were the effects of these words on the audience? Some said that "an angel spoke with him;" others, that "it thundered." The three disciples who witnessed the transfiguration, did not know what to make of the heavenly words, nor of the whole transaction. Paul's companions understood not the words that were spoken to him. Apart from other considerations, let us thank God for a revelation given to us in such a form as suits our case. There is no fear that a well-balanced mind will have less respect for an incarnated revelation, than for any other. Let us not carry our pre-conceived notions into the Bible, but study it in order to learn its contents. Let us bring all the discoveries in arts and sciences, all the progress of the human mind to bear upon the Bible, in order to understand it better, in order to remove difficulties, but above all things, let us do what we know the Bible teaches, and then we shall have, in a constantly higher degree, the infallible certainty that the Bible contains the will of God concerning our salvation.

The weapon that no enemy can parry is a bold spirit.

Our companions please us less from the charms we find in their conversation; than from those they find in ours.

The Prevailing Delusion.

The familiar language which men use is the best exponent of their real sentiments. It is not so much "diplomatic notes" as "household words" that express the true feeling and character of a people. It is in the current phraseology of common life that we find the heart-utterances in which we instinctively confide, not only as revealing actual conviction, but as indicating also the particular subjects in which the deepest interest is felt. These general remarks are particularly applicable to religious societies, each one of which has attempted to define its position and its views in formal and official expositions of doctrine, and each of which has, in addition, its peculiar current phraseology—its "household words," which being "nearest to the mouth" show what is "nearest to the heart," and which differ often widely from the "creed," not only in regard to the prominence given to particular questions, but even in regard to the doctrines which are involved. Hence it happens that matters which are the most elaborately and precisely developed in the creed, are the ones most unfrequently and loosely referred to in the religious life; and that things of which the creed speaks but little, if at all, become the great themes of popular interest. Whatever may be said of discrepancies between the official declarations of nations and their sentiments, or between the "platforms" of political parties and their actual views and purposes, it is but right to expect of a religious people an exact correspondence between the standard they have chosen and the practical exhibition they furnish both of their actual faith, and of the relative importance of their different tenets. This just expectation would, however, by no means be fulfilled, if we were to compare with the religious standards of the different parties the current language they employ and the particular topics to which they are devoted.

Thus when we read the public journals of the chief religious parties, or listen to discourses from their pulpits, we cannot avoid noticing the fact that certain peculiar phrases are constantly occurring in regard to conversion and regeneration, which are not to be found in their religious standards, and that a prominence is given to the doctrines involved in these expressions, which, in the creeds, is awarded to subjects widely different. The great object of the authors of these symbols was to secure exact views of the Divine nature; to guard the doctrine of the Trinity; to maintain certain favorite theories in regard to the decrees of God, final perseverance, the future destiny of mankind, &c. They were not, indeed, forgetful to add some speculations upon free and sovereign grace, total hereditary depravity, human inability &c., but such themes appeared to receive but little practical application, until modern revivalists gave order, and form, and currency to the dreams of former religious theorists. Even the views of Wesley upon the subject of conversion, were moderate and comparatively scriptural for a long time after he had entered upon his ministry. It was not until he became infected with the mysticism of Jacob Boehler, that he adopted those notions of special spiritual operation and illumination which have since pervaded religious society, and now monopolize almost its entire attention and reliance.

Hence it is that we can scarcely ever open a number of any periodical published by the popular parties without finding this favorite notion of conversion by a special operation of the Spirit conspicuously paraded, as if it were the sum and substance of all true religion. There is something, too, in the manner in which it is introduced and spoken of, not less striking than the prominence given to it. Everywhere it is referred to or stated as a matter uncontested; as a settled and admitted fact; an affair of course, which no one would presume to doubt or to dispute. These confident and perpetual assumptions of false facts and bold perversions of such as are true, have doubtless their effect upon the public mind, which is thereby led to adopt false theories simply because they are asserted as undoubted verities, and men become thus schooled and prepared by these delusions to become subsequently voluntary victims of revivalist machinery.

As exemplifications of the substance and style of the utterances referred to, we need quote but a few passages from amongst those which fill sectarian periodicals. Thus it is related that "Three Oaks and Chickahominy have been visited most copiously by showers of Divine grace;" that in Middletown "manifest tokens of God's favor are seen in the awakening and converting influence of the Spirit;" that "in Wilton, God has in a most gracious manner revived his work;" that the "Spirit of the Lord" has been "in Pondville;" that "West Obnwall has been enjoying a charming revival; some forty or fifty have indulged hope;" that "very noticeable has been (in Brooklyn) that those churches least favored by revival the previous year, have been most largely blessed;" some few have enjoyed a continuous shower of mercy for a year and a half; but the blessed Spirit seems taking up his abode "in many churches;" "We are daily observed as a day of humiliation and prayer for the outpouring of the Spirit;" Such is the strain that is continually heard,

not from "a harp of a thousand strings," but from a single string of a thousand sectarian harps; and so complete is the unison which they contrive to maintain, that it is little wonder so many should imagine this well known sound to be the very keynote of all true religion.

The idea thus diligently inculcated is that as showers of rain are distributed here and there over the earth according to the Divine pleasure, so this "outpouring of the Spirit" is to be enjoyed by particular communities and on special occasions, and that the object and effect of this "outpouring" is the conversion of sinners. Hence men are taught to wait for it—to expect it; and are duly warned, by those skilled in the signs of its approach, to be prepared with their empty vessels to receive as much as possible of the passing "shower." Having been induced by their religious teachers to believe that they cannot believe, they are furthermore taught to pray without faith, for faith, and to rest their hopes of salvation upon this special spiritual operation which is thus to create justifying faith and be thereafter through life, their "title clear to mansions in the skies." And no sooner has the longed-for "revival" occurred, than it is reported in the religious journals as an actual "outpouring of the Spirit," with as much assurance as a fall of rain or snow is chronicled in the Gazette or in the monthly report of the Smithsonian institution.

There can be little doubt that this popular theory of conversion, more than any other single error, retards the progress of truth and leads men to undervalue and neglect the word of God. It is the great hindrance in the way of primitive Christianity, and the means of its removal becomes hence one of the most important questions with all who desire the restoration of the pure apostolic Gospel. It is not, indeed, difficult to determine what those means must be, and that the evil can be remedied only by turning men from darkness to light, in inducing them to substitute for false teachers, the word of God. This prevalent delusion can be overturned, like other false theories, only by an appeal to facts—by a strict induction from the Divine oracles, which are to the truth-seeker in religion what the facts of nature are to the student of the works of God.

It cannot be hoped, however, that this can be easily or speedily effected. The real students of the Bible are but few. Most religionists search merely for profits, texts, and are indifferent to every thing in it that will not serve the purposes of the theory they have previously adopted. Few come to it with good and honest hearts to receive implicitly its Divine teaching. Were they to do this, how soon they might perceive that the favorite phrases of revivalism are not found at all in scripture, as applied in modern usage, and that since words are signs of thoughts, the ideas of revivalists are therefore equally foreign to primitive Christianity! How quickly they might learn that the New Testament gives no account of such scenes as constitute modern "revivals;" that no one in the beginning ever received the Holy Spirit in order to produce faith or effect his conversion, but that, on the contrary, the promise of the Spirit was only "through faith;" that it was "after that they believed they were sealed with the Holy Spirit," and that it is undoubtedly true that "the world" (the unbelieving) "cannot receive" the Spirit! See Jas. iv. 29. Even the case of the pouring out of the Spirit on Pentecost (Acts ii.), were they to examine it with minds for a moment freed from the thralldom of their systems, might show them how greatly they misinterpret and misapply the word of God in supposing that this "outpouring" was upon unbelievers in order to convert them. Were they simply to read the plain narrative with truth-loving hearts, they would find that the Holy Spirit was poured out upon the disciples only, and that, in preaching the Gospel to the multitudes who came together, the apostles promised to them this blessing only upon conditions of faith and obedience, in saying to those who believed, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."

The Resurrection of Dead Persons.

On I. Cor. xv. 12, Bengel thus remarks: "The connection between the resurrection of Christ from the dead, and that of the dead, was very manifest to Paul. Those, indeed, who held any resurrection impossible, could not believe even the resurrection of Christ."

Here is the truth plainly stated. It was not the Church of Corinth, but "some" in that church, that denied the possibility of any resurrection. The words containing their denial of any resurrection are, *anastasis nekron ouk estin*. Let us adopt Winer's version of these words: "The resurrection of the dead is a nothing." The term *nekron* is not to be understood as applying to the dead hereafter to be raised, but to the dead, whose are dead, universally. A resurrection of dead persons is a nothing. No dead man could be raised. Acts xvii. 32 is a comment on this. "When they heard of the resurrection of the dead, some mocked." The thought itself, that dead persons are

raised, was, to these "some," a matter of mockery. It was a nothing.

Be it observed that the words, *anastasis nekron*, in Acts xvii. 32, are applied to the resurrection of Christ. "Inasmuch as He has appointed a day in which he will judge the world in righteousness by a man whom he has ordained, giving assurance to all by having raised him from the dead. And when they heard of the resurrection of the dead, some of them mocked." It was the resurrection of Christ of which they heard; and this is called *anastasis nekron*, the resurrection of the dead. Why? How? Will say some startled reader. Well, listen and understand!

What may take place in the case of one man, may take place in the case of all. Christ certainly died. Did he rise from the dead? Then, the dead may rise. The resurrection of one man is—not only a rising from among the dead *at nekron*, but a rising of dead persons, inasmuch as what one may do, all may do. Christ, let me repeat, was dead. If he rose, then the dead rise. But a negation comes in the words, *anastasis nekron ouk estin*, a resurrection of dead persons is a nothing, an impossibility. The universal negation embraces Christ. Such was the real state of the case, both at Athens and Corinth. Remember that at Corinth it was not the Church, but "some" in the Church that made this denial. Thus Paul: "But if Christ is preached that he has risen from among the dead, how say some among you that a resurrection of the dead, or of dead persons, is a nothing?"

It is evident, then, that the resurrection of Christ is a complete overthrow of that negation—a resurrection of dead persons, or of the dead, is a nothing. He died, and he rose. Hence dead persons, or those who are dead, of the dead, do rise. Paul gives overwhelming proof, in the first part of the chapter, that Christ had risen. Then at verse 12 he begins to reason with the "some" on their negation and absurdity. I must give the whole in a version that shall be exact:

But if Christ is preached that he has risen from among the dead, how say some among you, that a resurrection of the dead, or of those who are dead, is a nothing? But if a resurrection of those who are dead is a nothing, not even has Christ been raised. And if Christ has not been raised, vain, thus, our preaching, vain also your faith. And further, we are found false witnesses against God, for we testify against God that He raised up Christ, whom he did not raise if he be then, the dead, or those who are dead, do not rise. For, if the dead, or those who are dead, or dead persons do not rise, not even has Christ been raised. And if Christ has not been raised, foolish is your faith; even yet you are in your sins. Then also, those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are more miserable than all men.

So Paul reasons on their negation. He had preached a risen Christ; they had believed. But their negation destroyed what he preached; and their faith which they had given at first was vain and foolish. Never was there a more complete overthrow of a negation. Having overthrown their negation, he then proceeds to show that the resurrection of mankind follows that of Christ. Christ the first-fruits, then all believers. Yes, a resurrection of both just and unjust will take place.

But that this negation was universal, will appear from verse 29. "Otherwise, what shall they do who are immersed for the dead? If the dead, or dead persons, or those who have died, rise not at all, why then are they immersed for them?" Here the plurals *nekron* and *auton* are used for the singular, as *anastasis nekron* is applied to Christ, Acts xvii. 32. The words *notos nekroi ouk egeirontai*, show a universal negation. The dead rise not at all; dead persons rise not at all; no dead persons rise at all. The plurals *nekron* and *auton* conform themselves to the plural *nekroi*, but apply to Christ. If no dead persons rise at all, why were you immersed for one that died?

I feel sure that interpreters, by overlooking the use of the plural *nekroi* have involved themselves in difficulties on this passage. The expression, "resurrection of the dead" has been taken to mean the general resurrection yet future, and not simply a resurrection of persons dead. The denial of the possibility of resurrection of dead persons was that against which Paul directed his argument in verses 12 to 20.

As to the meaning of *ouk estin*, is impossible, I have to say that such is its meaning. Hebrews ix. 5, *peri hon ouk estin nun legem kata meros*—concerning which it is not possible now to speak particularly, or, I can not speak of. Also in Galatians iii. 20. Now a mediator for one is impossible. A mediator supposes two parties; for one, impossible. But, let the reader see again the remark of Bengel; at the beginning of this article. H. T. A.

The miser lives poor, to die rich, and is the gainer of his house, and the turn-key of his wealth.

There never was a hypocrite so disguised but he had yet some mark or other to be known by.

The duty of the happy is to help the suffering to bear their woe.

Foreign Religious News.

Prepared for the Christian Standard.

BERNE.—RELIGIOUS LIBERTY IN SWITZERLAND. A European paper says: "There are at least 100,000 children, known by the name of Sunday Schools, the oldest one of which has been in existence for about ten years. A few days ago, four persons engaged in these schools—two of whom were ministers of denominations not recognized by the State, were cited before the president of the tribunal of the district, on the charge of having violated the law with reference to schools, which forbids any persons not provided with special authorization to give instruction. They were condemned—three to a fine of 30 francs, and the fourth to one of five. The accused plead the exclusively religious character of these schools, and appealed, as in their favor, to the article of the Bernese constitution, which establishes religious liberty. They were answered, that this liberty did not extend to children. These are placed under the direct authority of the school law, and cannot receive any instruction of this kind, except from persons authorized according to law. There exists thus between the constitution and the school law an evident contradiction, which can, as occasion may occur, as in this instance, annul this religious liberty guaranteed by the constitution. It furthermore follows from these facts that the State understands very well in our canton how to monopolize the instruction and education of children, and not to allow even parents to give the religious instruction of their children into the hands of persons of their choice. So then liberty is allowed by this law to assemble the children on Sunday for all manner of amusement, other of very doubtful propriety, but it is not allowed to collect children around you to talk to them about religion."

MISSIONS AMONG THE JEWS.—It is scarcely sixty years since scarcely a single Jewish convert could be found in all Great Britain. At present there are about twenty thousand on the European continent, and three thousand in England; one thousand of these are ministers of the Anglican Church. At the University of Berlin, it is said, twenty-two of the Professors are converts from Judaism.

SALARIES OF PREACHERS IN ENGLAND.—It seems that the people of England, and of Great Britain generally, are increasing the pay of their ministers. In London, three Presbyterian Churches have raised their preachers' salaries to 700 pounds sterling.

PRIMITIVE METHODISTS.—This modest body of Christians is now rapidly increasing in wealth and respectability, but still retains its early simplicity of manners and discipline. Few of the preachers receive above sixty pounds a year, and most of them are unlettered men, but full of zeal and piety, and hence have easy access and growing influence among the humble and illiterate classes of society. Their outdoor meetings and other religious occasions are famed at once for their soulful singing and the prodigious loudness of their praying and preaching. Their General Conference is composed of two-thirds laymen.

A PULPIT SCENE.—Echoes from the Clubs says: "Clergymen who increase the number of their church services in Lent should be careful as to the persons whom they invite to officiate for them. On Friday evening last, the congregation of a quiet country village not far from Wincanton, in Somersetshire, had assembled in the parish church for divine service, which was to be performed by a curate, belonging to the neighborhood. This gentleman had been dining with un-Lenten self-indulgences, and found his articulation so much impeded thereby, that he could get no further than 'Dearly beloved brethren.' These three words he repeated three times, and then informed the astonished rustics, that he couldn't do anything more for them."

CANADA.—METHODISTS.—The question has been agitated for a considerable time, in Canada, to unite all the various fractions of the Methodist family into one. The Christian Standard gives a statistical view of Methodism in Canada. This shows that from 1853 to 1865 the number of Methodist ministers has more than doubled in that country. The number of Wesleyan ministers has increased from 233 to 540; of Episcopal Methodists, from 90 to 200; of the New Connection, from 57 to 117; of the Primitive Methodists, from 25 to 80; of the Bible Christians, from 20 to 65—giving a total of Methodist preachers of 1062. The members of these various churches amount to 100,000; at least, and the number of the hearers that attend their churches is at least five times that number—about half a million. In various districts of Upper Canada, more than half the population belong to the different branches of Methodism.

GERMANY.—A MONUMENT TO LUTHER.—The name of Worms has been immortalized by the great event of Luther's appearance before the imperial diet held there, and by his glorious heroic defense of the Bible against Rome. A Luther monument is to be erected there this year. Preparations for the grand occasion of the unveiling of the statue have been for some time in progress. The festival is to occupy three days, and the statue is to be unveiled on the 25th of June, the anniversary of the presentation of the Augsburg Confession. A German paper says: "It is to be hoped that the Worms Committee will see to it that the celebration will be conducted in a manner worthy of the memory of Luther, and beneficial to the Evangelical Church of Germany, and not be made an occasion for rude, common speeches, and secular display and excitement. All evangelical Germany has contributed, and therefore the celebration should not assume merely local character. Prominent theologians, from all parts of Germany, should be called on to participate in the public exercises. We trust, moreover, that we shall be spared on such an occasion the empty plaudits of a decayed rationalism."

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Austria. The Catholic clergy, and all ultra papistical Catholics, are greatly exercised and alarmed, in Austria, at the prospect of the two great reforms in regard to marriage and the school system, making the former a civil act, and no longer an ecclesiastical sacrament, as Rome holds it, and so depending on the Church; and taking the schools out from under the control of the clergy. These two points had been by Rome very jealously guarded, in the Concordat entered into between the Pope and the Austrian Emperor; and these two great privileges of the Church are now to be taken from it. Every power is strained to the utmost by the Papists to prevent this catastrophe to the Church—this robbing it of so great an influence over the people. The first prelate of the realm, Cardinal and Archbishop Ratischer, has entered the controversy publicly by the publication of a tract on these two capital points of Church privilege, and the Vienna press is making itself rather merry over the Cardinal's efforts at this half-political, half-religious controversy, and suggests that "His Eminence might have had right good success in journalism," etc., etc. The Austrian government has asked Rome to consent to the above proposed changes in the provisions of the Concordat, and the Pope has submitted the question to a commission of Cardinals. News have reached Vienna that this Commission has reached an agreement, to this effect, that "from dogmatic reasons (reasons lying in the doctrines of the Church) the Church cannot give up to the civil courts the matters pertaining to marriage, or the decision as to what marriage is, nor of its claim to oversee and control the public schools and their teachers." In other words, the Pope has answered the demands of the Austrian government with his usual non possumus—the only answer he has for knows for all liberal and progressive demands. The Vienna liberal press thinks this decision of Rome is all the better, as the bill abolishing these privileges of the Church will now pass to the upper house without regard to the claims of Rome. Other religious agitations are going on in Austria, calculated to distress the Holy Father at Rome. The London News says: "The Dominican monks of Retz (Lower Austria) have, as is known, been assailed by the Episcopal press of Vienna, for having illuminated on the occasion of the Concordat. Those friars have replied to the clerical journals that in doing so they acted neither through fear nor ignorance, as the Volkfreund had said. On the contrary, they were glad to see the Concordat disappearing, because its results had been unfavorable to them. Formerly, they lived quietly in their convent, giving to the poor a portion of their superfluous, and harboring and teaching some forty indigent children. When the Concordat came into operation, the Austrian clergy, they say, caused them to be placed under the surveillance of Italian Dominicans, the pupils were sent away, and severe regulations were introduced, interdicting, among other restrictions, the monks from going alone into the town."

Spain. IGNORANCE OF THE SPANIARDS.—An intelligent correspondent writes from Spain: "With all these excellent qualities, with quick intelligence, and natural capacities, as I believe, inferior to none, the Spaniards are most deplorably ignorant. The schools and colleges are all under the direct supervision of the Church, the teachers being priests and nuns. Consequently, the youth, both male and female, are instructed only in those studies which are thought by the clergy to be most expedient; and as enlarged ideas and varied knowledge would be dangerous to their authority, the understanding is crippled, and the studies are contracted within the smallest possible compass. In the great progress of civilization, Spain has been left far in the rear, advancing but a few paces at a time, with timid and uncertain steps, oppressed by her double burden, the Church and the Bourbons, which, like Sinbad's Old Man of the Sea, cannot easily be shaken off."

Prussia and Rome. It is stated that the Prussian ambassador at Rome is earnestly engaged in endeavoring to induce the Holy Father to send a full representative—a nuncio, to the Court of Prussia. This would be, indeed, a remarkable event, both for the Prussian Court, which is Protestant, as well as for Rome. C. L. L.

Nebraska. Nebraska is a State of marvelous growth. Cities are built almost in a day, and emigrants by thousands are spreading themselves over the vast prairies. The iron horse drinks alternately from the turbid Missouri, and the crystal streams that leap, like silver-footed faeries, through the gorges of the Rocky Mountains. Tens of thousands are here who have recently severed forever their social and religious relations, and desire to form new ones. A general willingness to abandon sectarianism, and unite upon the Bible alone is manifest, and many do so wherever truths are faithfully presented. Who will preach the Gospel to them? Who will sow in this rich field and reap a hundred fold? Must these people be gathered into sectarian folds, or go down to ruin? Are we a great brotherhood or are our statistics wrong? Thousands of dollars arrive from the East to build denominational temples of worship, and paid partisan preachers swarm upon our westernmost borders. Where are my brethren? Have they no money to spend for Jesus and his pure gospel? Are they all poor? or do they lack the zeal and liberality of their eastern neighbors? The American Christian Missionary Society has sustained two evangelists in this field nearly three years, and conversions under their labors have cost the Society about two dollars each. Two dollars for a soul! Can the work be done cheaper? Who will come, or send without the Society? If five hundred brethren will immediately forward two dollars each to John Shackelford, Lock Box 906, Cin., O., two more missionaries can be sent to Nebraska for one year. A thousand dollars now will accomplish more than twenty times that amount ten years hence. R. C. BARROW.

EDITOR OF THE STANDARD.—Dear Bro.—We are rejoiced in reading the good news contained in the last Standard, and in fact for weeks past the reports from the churches have been most cheering to the Christian heart. The large numbers of accessions at the several meetings reported by our brethren in the west and south inspire the brethren in the east with renewed zeal and courage. In Troy there is a peculiar interest felt in the success of the cause west, as much of the help is expected from the west in this eastern field, if help is obtained from any source. We were much rejoiced by the report of the triumph of the truth in Cuyahoga, Ky., knowing it to be the home of our brother Wm. B. Mooklar, to whose liberality the brethren feel much indebted for the beginning of the good work in this city. The brethren in this region of the country feel very differently towards the Missionary Societies from some who have expressed themselves so fully in the different publications; for it would have been impossible for the brethren to have accomplished what has been done in this city without the aid afforded them by the A. O. Missionary Society. The N. Y. C. Missionary Society has given all the help it was able; and but for the A. C. M. S., the work must have been suspended which is now being prosecuted, as we believe, to a glorious issue. We trust the time is not far distant when the cause in Troy will have strength sufficient to sustain preaching at home, and even impart to other places what in the providence of God has been done here by others.

Our Church edifice is progressing finely, and but for the extreme cold winter we should now be occupying the basement. The building, when finished, will be an ornament to the city and an honor to those who have contributed to its erection. We are having a steady growth in numbers, knowledge and influence. This State Society sent bro. D. N. Utter to Amsterdam, N. Y., a few weeks since, where he began the proclamation of the Gospel to a small number of greatly prejudiced persons, but in spite of all opposition, succeeded in getting a fair hearing, and organized a Church of ten members, which by his own labors and followed by bro. Wm. Olin, has been increased to thirty. The meeting still continues with very flattering prospects.

Bro. J. C. Goodrich, sent by the Missionary Society, has done a good work in Richville, Genesee Co., N. Y.; organized a church and increased its membership to nearly forty. Several other weak Churches have been strengthened and additions made to their numbers by the Missionary Society, work which we have no reason to think would have been accomplished but for such co-operations. May the Lord continue to bless the labor of the Missionary Society, and all who manifest their liberality by contributing to its support. Will those in this State who have unpaid pledges, please forward to the Treasurer, Charles Tucker,

this country have formed a presbytery in Egypt, which met at Cairo, and appointed delegates to the General Assembly, which meets May 27, at Argyle, N. Y. A medical missionary, Dr. D. R. Johnson, from St. Clairsville, Ohio, has been appointed and sent out, to reside near the theological school, in Orient, on the Nile. The four native churches, at Cairo, Alexandria, Fayoum and Orient, are urged to choose native pastors from the licentiates of the seminary, with a promise of aid in their support.

Syracuse, N. Y., and thus help on the work so gloriously begun. W. A. BURLING, Cor. Sec. N. Y. C. M. S. Thoughts for the Week. VII. THE LAW OF PARDON. The Lord Jesus issued a proclamation of amnesty just before he ascended to heaven. It came to pass that whosoever would call on the name of the Lord, according to the requirements of this law, was saved. This proclamation is recorded Matt. xxviii. 19; Mark xvi. 15, 16; Luke xxiii. 46, 47; John xx. 22, 23. It provides that the Gospel of Christ shall be preached to all nations, and to every creature.

1. Faith. He that believeth. (Mark xvi. 16.) 2. Repentance. (Luke xxiv. 47.) 3. Baptism. (Matt. xxviii. 19, Mark xvi. 16.) All that hear and obey this proclamation are promised remission of sins. (Mark xvi. 16, Luke xxiv. 48, Acts ii. 38.) They are also promised the gift of the Holy Spirit (Acts ii. 38, Acts v. 32, Gal. iv. 6), and a heavenly inheritance (Acts xxvi. 18). Adventists teach properly enough that faith, repentance and baptism, are for, or in order to, remission of sins; but insist that the obedient penitent is not actually, but only prospectively, pardoned. He is justified when he complies with the conditions, but will not be actually forgiven, until he receives the approving plaudit, "well done good and faithful servant," at the judgment, in the last day. This they argue from the words of Peter (Acts iii. 19), "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." These times of refreshing, it is claimed refer to the second advent of Jesus, and then, not now, the sins will be blotted out. We see in this novel, and somewhat ingenious scheme, the great folly of taking an isolated passage, and that not a plain or positive statement, and building a theory upon it. It gives an unwarranted latitude for differences, not of opinion but of faith. For a proper exposition of this verse, see Acts ii. 38, where the same apostle, in the same city, is preaching the same Gospel to the same class of sinners, and for the same purpose, viz: for the remission of sins. Were their sins then pardoned, or was this only a prospective work? I answer in the light of God's word emphatically: they were then pardoned—actually pardoned; their sins were to be remembered against them no more. In support of this, refer to the prophecy of the New Covenant (Jeremiah xxxi. 34): "I will forgive their iniquity, and I will remember their sin no more." Here the prophet defines the phrase "I will forgive," by the equally expressive declaration, "I will remember their sin no more."

But what is it to forgive? It is "to pardon; to remit, as an offense or debt; to overlook an offense, and treat the offender as not guilty." (Webster.) That such is the state of the Christian, is evident from the entire testimony of the word of God. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." (I. Cor. v. 19). "And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. ii. 13.)

But when was this done? "But God be thanked, that (although) ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. vi. 17, 18). The Roman Christians "obeyed from the heart that form of doctrine delivered them," and were "then made free from sin." As there is no difference between the Jew and the Gentile; as there is but one law of pardon; it follows that all who obey from the heart that form of doctrine delivered, will be made free from sin. Such are "justified by faith, and have peace with God through the Lord Jesus Christ." It is simply absurd to think that the obedient penitent must await the judgment for actual pardon. He is justified, and saved from all past sins, when he obeys from the heart that form of doctrine which was delivered him, and his sins will be remembered against him no more forever. These Adventists, in their effort to differ from other religionists, teach a doctrine positively contrary to the teaching of the Holy Spirit, and are found opposing the doctrine of Christ our Saviour. J. C. IRVIN.

The Cause in Iowa. IOWA CITY, April 14, 1868. Dear Brother Errett.—THE STANDARD, with its treasures of valued information, arrives at Iowa City on Monday, an ever-welcome friend. At my elbow lies a bound volume, somewhat unwieldy in its dimensions; yet frequently opened, containing the numbers of 1866 and 1867 with their faithful indexes. If 1868 maintains its present character to the end of the year it will certainly be compelled to protract its usefulness in the same manner.

The cheering reports of success attending the Gospel are so encouraging to fellow-laborers, that all should contribute their returns. The cause is progressing steadily in Iowa City. In piety, brotherly-love and active usefulness, as evinced by our prayer-meetings, Sunday School, and various efforts to do good; a gradual advancement has marked the past year. From time to time the Lord has added the saved to our number. The ordinary exercises of each first day are attended by larger audiences than at any previous time in the history of the congregation. Outside the city, in the country, there are now three congregations, one established a dozen years since, another enlarged and rendered permanent through the labors of Bro. Powell, both in the Southern part of the county. A third, eight miles

West of the city, was planted during the past winter by my instrumentality, now meeting near the R. R. station, Tiffin. The effort made at this point not having been published, it is proper to give details. Several sisters there residing, having urged me to spend a few evenings in the neighborhood with the hope that their husbands and children might be saved by the Gospel, I entered upon a meeting which resulted in unexpected and most gratifying results. Filling my home appointments on Lord's days, I preached in the school-house during the week every evening. The hand of the Lord was with us. Thirty-three believers were baptized. Eight wanderers, from various connections, were reclaimed. Twelve immersed believers from Baptists and Methodists sought membership in the Church, Christ which was organized. Of the thirty-three baptized twenty-eight were adults, sixteen men and twelve women. Two Roman Catholic wives obeyed the Gospel, and their Protestant husbands.

Prompt attention was directed to the location of a meeting house, and a subscription of twenty-two hundred dollars secured. The duty of immediately beginning tabernacle worship was enjoined upon every father when he made the good confession or presented himself for membership. It gives me pleasure to state that after the lapse of three months nearly every head of a family, has introduced into the kingdom of Christ, a daily gathering his household around the family altar.

At West Liberty, sixteen miles East of Iowa City, is a congregation about escaping from the embarrassments of infancy. With a good meeting house in immediate prospect of erection, it gives assurance of usefulness. During February nine accessions to this congregation resulted from a meeting held with them.

Iowa, occupying prospectively a most important position in the valley of the Mississippi and in the great North West, demands a large share of labor from the Disciples of Christ. With her rich material resources and her energetic population rendered tributary to Christ, she might exert a powerful influence upon the teeming population which the tide of emigration is rapidly bearing hither. Much is being accomplished in the State by individuals toiling resolutely alone. But much more could be effected were a general cooperation instituted. Weak congregations ready to perish have no one to look to for succor, and centers of influence are allowed to enfeeble and fortify against primitive Christianity before an effort is made to gain admission. The practical working of the "Anti-Missionary Society" alarm has nothing to commend it, so far as my observation has extended. On the contrary, it has paralyzed a joint effort formerly successful. That the missionary spirit which is co-extensive with the spirit of Christ, will secure its exercise through systematic labors, I can not doubt. It seems only a question of time, and that near its settlement.

Encouragements to hope for the dethronement of human creeds and the elevation of the Bible as sole authority in the kingdom of Christ, are certainly increasing. Among favorable indications may be classed such utterances as are contained in the recent publication noticed in the STANDARD—"The Evances of Christianity in the 19th Century," by Albert Barnes. On pages 354-6, the author takes a position not only superior to all existing "confessions," but also antagonistic to any "symbol" as authoritative. It cannot fail to suggest to the theological students who listened to the Lectures and to all who may hereafter read them, that a stereotyped "Confession of Faith" is as absurd and indefensible in the Christian religion as it would be in chemistry.

Your articles concerning Mormonism were profitable. In accounting for its marvelous success, you did not, if memory serves me aright, call due attention to the fact that Mormon preachers by setting forth Faith, Repentance and Baptism, Scripturally enlightened many sincere souls anxiously seeking the assurance of pardon. Having conversed with several intelligent Englishmen who embraced Mormonism under the preaching of missionaries sent to England, I am satisfied that the elucidation of First Principles recommended the preachers and gained the confidence of their hearers. Moreover, polygamy was concealed; and the preacher who gained proselytes in one region, when questioned respecting polygamy, flatly denied its existence among the saints. May it not be, then, that Mormon progress is largely attributable to the truth gladly received by those who had sought in vain to reconcile the popular teaching of this age with the acts of the apostles? This fact should stimulate the Disciples of Christ to new zeal and greater self-sacrifice in proclaiming the simple, unobscured Gospel.

Bound with the chains which the doctrines of men have forged and sitting in the dark prison-house of suspense and despair, are thousands of our fellow beings, imploring deliverance.

"Shall we whose souls are lighted By wisdom from on high, Shall we, to men benighted, The lamp of life deny? Salvation! O salvation! The joyful sound proclaim, Till earth's remotest nation Has learned Messiah's name." JNO. C. HAY.

Tribute of Respect. MENTOR, Ohio, April 21, 1868.

The Missionary Society, Dist. No. 17, at its quarterly meeting in Mentor, April 21, passed the following: Whereas, Bro. A. S. HAYDEN, Corresponding Secretary of this Society, has removed to another field of labor, thereby severing his connection with us for the present; therefore, Resolved, That this Society express to him their high appreciation of the very valuable services he has rendered it as Corresponding

Secretary ever since its organization, the faithfulness with which he has discharged his duties, and the deep interest he always taken in the work of the Society. We will feel the need of his aid and encouragement; and testimony of our gratitude, and regret the necessity that has called us to assure him that he has our prayers that in the Providence may do a great and good work in the field of labor; and at no distant turn to join us again in our work.

Resolved, That a copy of this letter be read in the Standard, and one to Christian Standard, and one to Christian Standard.

W. A. LILLICK, Wm. BOWLER, J. W. JAMES, C. H. WELTON, Sec. pro tem.

The Family. For the Standard. To the Little Boys and Girls who read the Standard.

Little children, angels love you— Each from heaven a blessing bring, And around you and above you, Still they shield you with their wings. When at night upon your pillow, Down you lay your weary heads, Then 'till morn they keep their station, Watching 'round your little beds. And when morning brings the sun, And the joyous day is come, Leave they not your tiny footsteps, But attend you where you roam. Thus through life they'll ever keep, Keep you from all ill apart, If your lives are pure and holy, And no sin is in the heart.

The Family. When we consider how careful foundations for the family are laid, the wonder is, not that times ensue, but that it is not more than it is now found to be. From two already established factories themselves to establish a third, tastes, habits, and dispositions known to each other, and may prove dissimilar and at variance.

Webster defines a family to be a collective body of persons who live in one household, including parents and servants, boarders, etc. In every well-regulated household must be a supreme head or umpire whom all may appeal, and whose must be final; from whom there appeal: a wise, loving, judicious one is to be looked up to as counsel and judge. Where authority is divided will arise, dissensions will exist, and will mar the harmony of the household, and endanger the happiness and well-being of the inmates.

Who shall be the head of the household? St. Paul decided the question in a thousand years ago, by asserting that it is the head of the woman, and to be subject to her husband, as the church is subject to Christ, the equality of woman, and accept the aspect of sex mostly, as Paul entirely. The Jew excluded woman now, from the main body of the church in worship, and yet in the earliest ages she had been recognized as judge and prophetess. Milton, whose mind was Judaea, is decided in regarding woman inferior to men; she must look up to a god. He says of the two, the subject— "To God only—she to God through me." My own opinion is this: that the rightful, proper head of the family, wife, children, and servants must yield not only respect but obedience to him as the head and ruler of the household in his place there he should be a priest, he should rule and work in the place of home.

There is something handsome in this, and it is apparent to the observer that, when any circumstance this natural rulership aside, the and dignity of the family are imperiled. There is a peculiar charm in seeing the grand old patriarchs of old with their great families and flocks and herds, wives and children whole presided over by one king were it not for the question of which naturally thrusts itself into foreground of thought. Abraham's minded wife could not endure a rival her cruelty to Hagar and her child. Then the two wives of Jacob were discordant. These rich and magnificent households could not well manage in one woman. I am afraid they could do even that in our modern days!

The true idea of a family is one man, one woman—as husband and wife, their children, servants, and dependents. The first law in the household is in the high sense, to the head and to the second is loyalty.

This involves perfect confidence in the various members. We great law of the household is love, not to be enjoined; where each member is bound by the spirit of genuine loyalty or fidelity, each to each, is not only easy; it assumes the aspect of a duty, rather than of moral obligation, where, as is too often the case, elements are introduced, this sentimentality, or a high sense of honor, in its place.

Resolved, That this Society express to him their high appreciation of the very valuable services he has rendered it as Corresponding Secretary ever since its organization, the faithfulness with which he has discharged his duties, and the deep interest he always taken in the work of the Society. We will feel the need of his aid and encouragement; and testimony of our gratitude, and regret the necessity that has called us to assure him that he has our prayers that in the Providence may do a great and good work in the field of labor; and at no distant turn to join us again in our work.

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Webster defines a family to be a collective body of persons who live in one household, including parents and servants, boarders, etc. In every well-regulated household must be a supreme head or umpire whom all may appeal, and whose must be final; from whom there appeal: a wise, loving, judicious one is to be looked up to as counsel and judge. Where authority is divided will arise, dissensions will exist, and will mar the harmony of the household, and endanger the happiness and well-being of the inmates.

Who shall be the head of the household? St. Paul decided the question in a thousand years ago, by asserting that it is the head of the woman, and to be subject to her husband, as the church is subject to Christ, the equality of woman, and accept the aspect of sex mostly, as Paul entirely. The Jew excluded woman now, from the main body of the church in worship, and yet in the earliest ages she had been recognized as judge and prophetess. Milton, whose mind was Judaea, is decided in regarding woman inferior to men; she must look up to a god. He says of the two, the subject— "To God only—she to God through me." My own opinion is this: that the rightful, proper head of the family, wife, children, and servants must yield not only respect but obedience to him as the head and ruler of the household in his place there he should be a priest, he should rule and work in the place of home.

the city, was planted during the winter by my instrumentality, now near the R. R. station, Ohio. The lady at this point not having been secured, it is proper to give details. Several were reading, having urged me a few evenings in the neighborhood to be saved by the Gospel. I entered a meeting which resulted in unexpected most gratifying results. Filling appointments on Lord's days, I in the school-house during the evening. The hand of the Lord was manifest. Thirty-three believers were secured. Eight wanderers, from various churches, were reclaimed. Twelve converts from Baptists and Methodist membership in the Church of which was organized. Of the thirty-two baptized twenty-eight were adults—men and twelve women. Two Catholic wives obeyed the Gospel with their husbands.

Attention was directed to the erection of a meeting house, and a subscription of two hundred dollars secured. A meeting was held, and a subscription of immediately beginning family was enjoined upon every father. He made the good confession or prepared himself for membership. It gives me to state that after the lapse of three nearly every head of a family, then into the kingdom of Christ, is inhering his household around the altar.

Liberty, sixteen miles East of Cleveland, is a congregation about escaping embarrassments of infancy. With meeting house in immediate prospect, it gives assurance of usefulness. February nine accessions to this congregation resulted from a meeting held with occupying prospectively a most important position in the valley of the Mission in the great North West, demands are of labor from the Disciples of Christ. With her rich material resources energetic population rendered tribulation Christ, she might exert a powerful influence upon the teeming population. Much is being accomplished in the valley by individuals toiling resolutely. But much more could be effected by general cooperation instituted. Weaknesses ready to perish have no one to succor, and centers of influence are to be established and fortified against Christianity before an effort is made to gain admission. The practical of the "Anti-Missionary Society" is nothing to commend it, so far as salvation has extended. On the contrary has paralyzed a joint effort, formerly successful. That the missionary spirit is co-extensive with the spirit of the will secure its exercise through eyes. I can not doubt. It seems a question of time, and that near its consummation to hope for the dethronement of man's creeds and the elevation of God as sole authority in the kingdom of men, are certainly increasing. Among indications may be classed such as are contained in the recent published in the Standard—"The Kingdom of Christianity in the 19th Century," by Albert Barnes. On pages 354-6, he takes a position not only unswerving existing "confessions," but also to any "symbol" as authoritative cannot fail to suggest to the theologians who may hereafter read them, a prototype of "Confession of Faith" is indefensible in the Christian era as it would be in chemistry.

Articles concerning Mormonism were in accounting for its marvelous success you did not, if memory serves me all due attention to the fact that preachers by setting forth faith, hope and baptism, Scripturally enjoining sincere souls anxiously seeking assurance of pardon. Having controverted several intelligent Englishmen stated Mormonism under the preaching of missionaries sent to England, I am that the elucidation of First Principles of the disciples and gained confidence of their hearers. Moreover, was concealed; and the preacher proselytes in one region, when respecting polygamy, flatly denouncing the same. May it be said, that Mormon progress is largely due to the truth gladly received who had sought in vain to recognize the apostles? This fact should be the disciples of Christ to new zeal of self-sacrifice in proclaiming the obscured Gospel.

With the chains which the doctors have forged and sitting in the parsonage of suspense and despair, and of our fellow beings, impotence.

Whose souls are lighted
By wisdom from on high—
Call we, to men benighted,
The lamp of life deny?
"Salvation" O salvation!
The joyful sound proclaim,
Earth's remotest portion,
Has learned Messiah's name."

JNO. C. HAY.

Tribute of Respect.
Mentor, Ohio, April 21, 1888.
Missionary Society, Dist. No. 17, at
meeting in Mentor, April 21,
following: Whereas, Bro. A. S.
Corresponding Secretary of this
Society, has been removed to another field of
labor, severing his connection with us;
and, therefore,
That this Society express to him
its appreciation of the very valuable
services he has rendered it as Corresponding

Secretary ever since its organization, of the faithfulness with which he has discharged his duties, and the deep interest he has always taken in the work of the Society.

The Society will feel the need of his counsels and encouragements, and with this testimony of our gratitude, while we regret the necessity that has called him away, we assure him that he has our earnest prayers that in the Providence of God he may do a great and good work in his new field of labor, and at no distant period return to join us again in our work in the Lord.

Resolved, That a copy of this be sent to Bro. Hayden, one to the Christian Standard, and one to the Christian Herald.

W. A. LITTLE,
WM. BOWLER,
J. W. JAMES, } Com.
C. H. WELTON, Sec. pro tem.

The Family.

For the Standard.

To the Little Boy and Girls whose Mamma reads the Standard.

MRS. CLARA C. BOON.

Little children, angels love you—
Each from heaven a blessing brings,
And around you and about you,
Still they shield you with their wings.

When at night upon your pillow,
Down you lay your weary heads,
Then 'till morning they keep their station,
Watching round your little beds.

And when morning brings the sunlight,
And the joyous day is come,
Leave they not your tiny footsteps,
But attend you where you roam.

Thus through life they'll ever keep you—
Keep you from all ill and harm,
If your lives are pure and holy,
And no sin is in the heart.

The Family.

When we consider how carelessly the foundations for the family superstructure are laid, the wonder is, not that ruin sometimes ensues, but that it is not more general than it is now found to be. Two persons from two already established families separate themselves to establish a third, whose tastes, habits, and dispositions are little known to each other, and may prove totally dissimilar and at variance.

Webster defines a family to be: "The collective body of persons who live in one house, subject to one head or manager; a household, including parents and children, servants, boarders, etc."

In every well-regulated household there must be a supreme head or umpire—one to whom all may appeal, and whose decisions must be final; from whom there is no appeal: a wise, loving, judicious center, who is to be looked up to as counselor, friend, judge. Where authority is divided, conflicts will arise, dissensions will exist, and these will mar the harmony of the family, disarrange its domestic economy, and eventually endanger the happiness and well-being of the inmates.

Who shall be the head of the household? St. Paul decided the question nearly two thousand years ago, by asserting that "man is the head of the woman," and she ought to be subject to her husband, etc. I know the masculine arrogance of the Jew denied the equality of woman, and accepted her in the aspect of sex mostly, as Paganism did entirely. The Jew excluded woman when, as now, from the main body of the tabernacle in worship, and yet in the earlier and better ages she had been recognized in the nation both as judge and prophetess.

Milton, whose mind was Judaic in character, is decided in regarding women as inferior to men; she must look up to man, as to a god. He says of the two, that he was subject

"To God only—she to God through him."

My own opinion is this: that the man is the rightful, proper head of the family; that wife, children, and servants meet, and ought to yield not only respect but obedience to him as the head and ruler of the household; in his place there he should be king and priest, he should rule and worship in the altarplace of home.

There is something handsome and fitting in this, and it is apparent to the most casual observer that, when any circumstance forces this natural relationship aside, the harmony and dignity of the family are impaired.

There is a peculiar charm in contemplating the grand old patriarchs of the Bible, with their great families, and dependants, flocks and herds, wives and children, the whole presided over by one kingly man, were it not for the question of polygamy which naturally thrusts itself into the very foreground of thought. Abraham's jealous-minded wife could not endure a rival, hence her cruelty to Hagar and her child, Ishmael. Then the two wives of Jacob were equally discordant. These rich and manifold old patriarchs could not well manage more than one woman. I am afraid they could hardly do even that in our modern days!

The true idea of a family is one man and one woman—as husband and wife—with their children, servants, and dependants. The first law in the household is obedience, in its high sense, to the head and center.

The second is loyalty.

This involves perfect confidence and candor in the various members. Here the great law of the household is love, this needs not to be enjoined; where each member is bound by the spirit of genuine good will, loyalty or fidelity, each to each, is comparatively easy; it assumes the aspect of an instinct, rather than of moral obligations; but where, as is too often the case, discordant elements are introduced, this sentiment of loyalty, or a high sense of honor, must take its place.

The four walls enclosing a household should be regarded as sacred now as in the olden times, when the hearthstone was sacred to the genial, peace-loving Hestia, and the Penates were worshipped in the penetralia of every dwelling, distinct from all outward and external observances, and regarded by the family alone.

If every household has its skeleton, as is often asserted, no one has a right to insult and horrify his guests by bringing the ghastly appendage to the feast table, or to parade it in the face and eyes of his neighbors. Let it be locked up in reverent silence and patient seclusion.

What transpires within the four walls of a dwelling should be veiled from the view of all others. No member of a household should be a traitor to it.

A woman should not marry till of an age to know, and appreciate the importance of the step she is about to take; but once married, she must not only make the best of her "bargain," be it good or bad, but she must also bear in mind that she has positive and solemn duties to perform.

A woman's part is generally a subordinate one. Her marriage contract involves the condition of obedience as well as chastity; it rests with the wife to preserve order, cheerfulness, and frugality in the household. She is to see that what the husband provides is not wastefully squandered; she is to look well to the ways of her household, and not eat the bread of idleness.

Further than this, let the husband's faults be what they may, his good name is in part in her keeping, and she and her children must sink or rise to his level. The woman who proclaims the errors of her husband is the meaneast of all traitors.

It is my solemn opinion that more than half of the shortcomings, the sins and crimes of the other sex may be traced home to their ill assorted wives and disorderly households.

The cares of a wife, I admit, have a tendency to belittle her; but if she be capable of any nobility of sentiment, she can invest the humblest duty with beauty, as well as dignity. The position of a married woman is always more commanding than that of the spinster or old maid, and the sentiment of wifehood is broader and more responsible than that of maidenhood. Nothing is lovelier or more holy in our sex than a thoroughly wife woman.

A wife is not without authority in a family; she must be obeyed in all household matters; the husband will uphold her authority, and sustain her in exacting obedience from her children and dependants.

If she would have individual respect, she must have a wise discretion that may be relied upon, a self-poise and equanimity, at once firm and gentle, and an unflinching, reliable integrity, above suspicion or reproach.

We sometimes hear quite estimable women appealing to their husbands to insist upon the obedience of children or dependants. This is a great mistake, and the cause of much domestic disquiet, and indicates not only pettiness, but imbecility, on the part of the wife. Her children should obey from spontaneous love and deference; it is all over with her when she is obliged to say to them:

"I will tell your father if you do not obey me."

Such a woman is either weak or wicked; either is hard enough in a family.—Elizabeth Oakes Smith, in Journal of Health.

The Proud Cat.

A friend of mine lived near the sea, and there was a nice path from her house to the sand on the shore. She had a large white cat, who liked to walk up and down this path where she could be seen and praised for her fine looks.

Now, this cat would go for her walk all by herself; she would not let a cat come and walk with her. She did not spit and mew; but she would turn her head, and look so proud, that not a cat would dare to mew, as if to say, "Let me come and take a walk with you."

But the other cats would walk a long way off, and look at the great white cat, as much as to say, "You are a fine white cat, I wish I had such fur, then I could give myself such grand airs as you do."

One day, when my friend sat on a seat near the path, she saw her white cat come from the house for a walk, and move along with so slow and grand a pace, that it would have made you laugh.

Some way off came more cats—a gray cat, and a black cat, and a brown cat, and a white-and-black cat—more cats than I can tell you of. But they did not come near the great white cat; or, if they did come too near, she had but to turn her head to make them keep their place far off.

So they walked and walked; and if the white cat stood still, then the rest of the cats stood still too; and when the white cat walked on, then the rest of the cats walked on too. And so they went and went, till they came quite near to where my friend sat, so that she could see them well.

Now the white cat walked on, grand and slow; and the brown cat, and the gray cat, and the black cat, and the rest of the cats, walked far off, as best they could.

But the black cat did not like to walk so far off, so it thought it would go on quick; but, when the white cat heard its step, she turned her head, and looked, as much as to say, "Keep off! keep off! you must not come here, I will not walk with common cats like you."

And, as the black cat did not seem to know what to do, the gray cat put out its paw, and took the black cat by the tail, and gave it a great pull back, and mewed as if it would like to say, "You had cat to go so near! Keep back, or I will pull you once more."

And, as the black cat did not like to be pulled in that way, it took care not to go near the proud white cat a second time.

"How I should like to have seen that

Little Henry had been quite sick. When he was slowly recovering, and just able to be up and about the room, he was left alone a short time, when his sister came in eating a piece of cake. Henry's mother had told him he must eat nothing but what she gave him, and that it would not be safe for him to have what the other children did till he was stronger.

His appetite was coming back; the cake looked inviting; he wanted very much to take a bite of it, and his kind sister would gladly have given it to him. What did he do?

"Jennie," said he, "you must run right out of the room away from me with that cake and I'll keep my eyes shut while you go, so that I shan't want it."

Wasn't that a good way for a boy of seven years to get out of temptation? I think so. And when I heard of it, I thought that there are a great many times when children, and grown people too, if they would remember little Henry's way, would escape from sin and trouble.

"Turn away mine eyes from beholding vanity, and quicken thou me in thy way," was the Psalmist's prayer; and it is a good one for each of us.—Young Pilgrim.

EXTRAORDINARY HEROISM OF A BOY.—The Rev. E. J. Beck, the Bishop of Newfoundland's Commissary, relates an heroic incident furnished him from that colony:—"A poor boy, whose name no one knows, but we may hope that it is in the Book of Life, found three little children who, like himself, had been washed ashore from one of the many wrecks, wandering along that dreary coast in the driving sleet. They were crying bitterly, having been parted from their parents, and not knowing whether they were drowned or saved. The poor lad took them to a sheltered spot, plucked moss for them, and made them a rude but soft bed, and then taking off his own coat to cover them, sat by them all the night long, soothing their terror until they fell asleep. In the morning, leaving them still sleeping, he went in search of the parents, and to his great joy found them looking for their children whom they had given up for dead. He directed them where to find them, and then went on himself to try and find some place of shelter and refreshment. But when the parents were returning with their recovered little ones, they found their preserver lying quite dead upon the snow, not far from where they parted from him. The long exposure in his exhausted state was too much for his little strength, and having saved his little charge—a stranger to them as they to him—he lay down to die."

BE KIND TO YOUR MOTHER.—"What would I give," said Charles Lamb, "to call my mother back to earth for a single day, to ask her pardon upon my knees for all those acts by which I grieved her gentle spirit?"

Let every pious parent regard his family as a little school for the church, and set as a teacher designated by the Saviour, on purpose to train the children for his service, and we shall see a glorious result. Let parents neglect this duty, and their children will prove incompetent to meet the responsibilities awaiting them, and the parents must answer for the ruin that will ensue. The laws of Epictetus required that all children of Sparta should be trained for the State. Jesus teaches his subjects to believe that children are a heritage of the Lord, and to train them for the church.

Selections.

We met the following clever hit from the London Athenaeum:

This is the creed (let no man chuckle)
Of that great thinker—Henry Buckle.
"I believe in fire and water,
And in Fate, Dame Nature's daughter;
Consciousness I set aside;
The dissenting-knife's my guide.
I believe in steam and ice,
Not in virtue nor in vice;
In what strikes the outward sense,
Not in Mind or Providence;
In a stated course of crimes;
In Macaulay and the Times.
As for Truth, the ancients lost her;
Plato was a great impostor.
Morals are a vain illusion,
Leading only to confusion.
Not in Latin or in Greek
Let us for instruction seek;
Poets, like Bonaux, that might suit,
Who had better have been mute.
Let us study snakes and flies,
And on fossils fix our eyes.
Would we know what men should do,
Let us watch the kangaroo;
Would we learn the mental march,
It depends on dates and starch.
I believe in all the gases.
As a means to raise the masses:
Carbon attracts ambition;
Oxygen contrives volition;
What's 't' if god or great it men
May be found in hydrogen;
And the body—and the soul—
Governs the unfashioned whole."

Inscriptions in the Catacombs.

In the children's corner of the Anagnin, the Catacombs of Rome, Feb. 27th, introduced us to make a selection from a little compilation by "Mac. Farlane," of the "Childhoods of Rome," author of "British India."

He says, "Far more interesting and af-

fecting than the pictured walls and sculptured sarcophagi are the early epitaphs and lapidary inscriptions found in the catacombs. The number that have been copied, collected, and published by Bossi, etc., etc., are prodigious; and yet there remain many thousands (of which some are broken or defaced) which have never been noticed by authors or artists. One thing which strikes even a hasty observer, is the very large share which females have in these epitaphs and records of martyrdom. The early Christian female died, but did not apostatize.

"The inscriptions are in Latin, and there is the total absence of all vindictive and angry passions in this world, recorded in the world beneath. The earlier inscriptions are nothing but a homily of peace. Upon these tombs Peace is the key-note, and the one predominant word that encounters you whichever way you turn."

"Pax! Pax! Pax!"
"Peace! Peace! Peace!"
"In Peace! In Peace! In Peace!"
"In Peace! In Peace! In Peace!"

The verb "To Sleep" is also of frequent occurrence, but it is always so employed as to forbid the everlasting waking. Everywhere you meet the proof, that the body was laid down by these primitive Christians with a firm belief in the peace of the soul in the grave, and its immortality beyond the grave.

Here are a few specimens of the epitaphs:
"Victoria sleeps."
"Saturia sleeps in peace."
"Zotius is here to sleep."
"Sabbatia has retired in the sleep of peace, being about twenty-eight years of age."
"Prima, thou livest in the glory of God, and in the peace of the Lord."
"Pompianus . . . lives in peace."
"Here lies in peace, Laurentia, daughter of Lucius, who believed in the Resurrection."
"Salonic, thy soul is in bliss."
"Justus, who will rise with the saints through Christ."
"Arthus sleeps in God."
"Sleeps, but lives."
"Lucius sleeps but lives in the peace of Christ."
"To Julia, the innocent and sweet, her mother hoping."

"In the time of the Emperor Adrian, the young Marius, a military commander, who lived long enough; as he shed his blood for Christ, and died in peace. His friends in tears and fears placed this stone."

"It was the subterranean Rome that fed the fountain of Faith, Hope and Charity, which blessed the living sun-lighted earth. If faith in a future existence could be held upon earth, it would be found again under the earth in these catacombs, and among these tombs."

"They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens, and caves of the earth." Heb. xi. 37, 38.

CRUCIFIX.

Not long ago we gave some thoughts on "Flattery," taken from an article in Good Words. From the same source we extract some passages concerning fault-finding, another form of "corrupt communication," a tendency to which renders one's conversation evil and unwholesome:

"There are people who have a preternatural faculty for detecting evil, or the appearance of evil, in every man's character. They have a fatal scent for cation. Their memory is like a museum. I once saw at a medical college, and illustrate all the hideous distortions, and monstrous growths, and revolting diseases, by which humanity can be troubled and afflicted. They think they have a wonderful knowledge of human nature: I prefer to study it in the beautiful and majestic forms of heroes and gods. It is a blunder to mistake the Neugate Calendar for a biographical dictionary."

A less offensive type of the same tendency leads some people to find apparent satisfaction in the discovery and proclamation of slighter defects in the habits of good men and the conduct of public institutions. They cannot talk about the benefits conferred by a great hospital without lamenting some insignificant blot in its laws, and some trifling want of prudence in its management. Speak to them about a man whose good works everybody is admiring, and they cool your ardor by regretting that he is so rough in his manner, or so smooth, that his temper is so hasty, or that he is so fond of applause. They seem to hold a brief requiring them to prove the impossibility of human perfection. They detect the slightest alloy in the pure gold of human goodness. That there are spots in the sun is with them something more than an observed fact—it takes rank with a priori and necessary truths.

"There are people who, if they hear an organ, find out at once which are the poorest stops. If they listen to a great speaker, they remember nothing but some slip in the construction of a sentence, the consistency of a metaphor, or the evolution of an argument. While their friends are admiring the wealth and beauty of a tree whose branches are weighed down with fruit, they have discovered a solitary bough, lost in the golden affluence, on which nothing is hanging.

"Poor Hazlitt was sorely troubled with them in his time. 'Littleness,' he said, 'is their element, and they give a character of meanness to whatever they touch. They creep, buzz, and fly-blow. It is much easier to crush than to catch these troublesome insects; and when they are in your power, your self-respect spares them.'

"Suppose that this habitual depreciation of character never sinks into actual falsehood and slander, and that every fault, alleged, or hinted, or suspected, can be proved, suppose that this ignoble criticism is not ignorant blundering, and that every imagined imperfection is real—in this case, cynical temper much less censurable, or are the words it prompts much less injurious? The

influence of talk of this kind is gradually to lead people to believe that there is nothing in this world which it is safe to trust, honorable to love, or discriminating to admire. Reverence for saintly goodness vanishes; gratitude for kindness is chilled; and that enthusiastic admiration for great genius, which communicates to common men something of the strength, and inspires them with something of the dignity, belonging to genius itself, is ignominiously quenched.

"It is a Christian grace to have pleasant and affectionate thoughts about men, to rejoice in their excellencies, and charitably to forget as far as may be their shortcomings. It is the attribute of a pure and beautiful nature to have an eye quick to discern, and a heart warm to honor, all that is fair and bright, and generous in human nature. The words that discourage the charity that 'thinketh no evil,' and give keenness, if not malignity, to the discovery of imperfection, are 'corrupt' and unwholesome; they are not to be spoken by ourselves, and are not to be listened to when spoken by others."

A Golden Chain for Young Believers.

Hear the best men; read the best books; keep the best company.

Meditate often on the four last things: death, which is most certain; judgment, which is most strict; hell, which is most doleful; heaven, which is most delightful.

Set the watch of your lives by the Sun of Righteousness.

Be willing to do without what God is not willing to give.

Crucify your sins that have crucified you a Saviour.

Do you bless God most who are most blessed?

Fear not the fear of men.

Cleave thou closest to that truth which is choicest.

Acquaint yourselves with yourselves.

Do good in the world with the goods of the world.

Improve that time which will be yours but for a time.

Learn humility from Christ's humility.

Be upright Christians.

Let it be thy art in duty to give God thy heart in duty.

Be diligent in the means, but make not an idol of the means.

Take nothing upon trust, but all upon trial.

Take those reproofs best which you need most.

Labor more for inward purity than for outward felicity.

Live in love, and live in truth.

Set out for God at your beginning, and hold out with God until your ending.—Dyer.

A SNAKE OF SATAN.—If we examine with care the feeling of self-doubt which ties the lips and hands of so many, and which we are accustomed to call modesty, we shall find that it is not modesty all through. The outer coating of the Atlantic cable is made of triple-strands, but the core is composed of gutta serena of twisted wire. So, this harmless-looking rope, which winds its folds round dumb Christians, soft and silken as it seems without, has iron inside—three wicked wires, forged in the furnace of the pit—Envy, Emulation, Pride—envy, that some surpass you; emulation, that wishes to surpass all; pride, which tells you to be nothing if you can not be best. O, it is the devil's rope! Break it asunder, and cast its bonds from you. Dig up your buried talents, be they one; ten; ten. Work with all your might. If others can work with superior might, thank God that his cause has such champions, and work on.—Dr. Ide.

The Alpine Horn.

The Alpine horn is an instrument made of the bark of a cherry-tree, and like a speaking-trumpet, is used to convey sounds to a great distance. I have heard, when the last rays of the sun gild the summit of the Alps, the shepherd who inhabits the highest peaks of these mountains take his horn and cry with a loud voice, "Praise ye the Lord." As soon as the neighboring shepherds hear him, they leave their huts and repeat these words. The sounds are prolonged many minutes, while the echoes of the mountain and grottoes of the rocks repeat the name of God. Imagination can not picture any thing more solemn or sublime than such a scene. During the silence that succeeds, the shepherds bend their knees and pray in the open air, then repair to their huts to rest. The sunlight gilding the tops of those stupendous mountains upon which the vault of heaven seems to rest, the magnificent scenery around, and the voice of the shepherd sounding from rock to rock the praise of the Almighty, fill the mind of every traveler with enthusiasm and awe.

HEARING A WILL READ.—A gentleman once said to Rowland Hill: "It is sixty-five years since I first heard you preach, and the sermon was well worth while remembering." You remarked that some people are very squeamish about the manner of a clergyman in preaching, but you then added: "Suppose one was hearing a will read; expecting to receive a legacy, would you employ the time in criticizing the lawyer's manner while reading it? No; you would give all your interest to ascertain if anything was left to yourself; and how much. Let that, then, be the way in which you listen to the gospel."

RELIGIOUS EXAMINATION.—I would not give much for your religion unless it can be seen. Let us do not talk, but they do shine. A lighted candle does not burn, it beats its good, and yet far over the waters its friendly spark is seen by the mariners. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—Spurgeon.

The Christian Standard

ISAAC ERRETT, Editor. W. T. HOPKINS, Corresponding Editor.

Cleveland, O., Saturday, May 9, 1868.

What we Need: No. XIV.

In closing this series of papers, we call attention to the imperative necessity of adhering to the simplicity and purity of New Testament Christianity.

We do not now refer to special items of doctrine or discipline, but to that characteristic spirituality—that pervading spirit of parity which is contemplated as permeating individual life and Church-life, and as giving a distinctive character to the followers of our Lord. It stands equally opposed to the Ritualism which rests in mere forms of godliness, to the Mystic Placism which lures its emasculated votaries into idle contemplativeness, and to the Worldly Conformity which surrenders all that is distinctive in New Testament religion to the demands of popular semi-religious sentiments and fashions.

There are certain phases of Christian culture that derive special importance from the age in which we live. "Knowing the time," was the basis of earnest apostolic exhortation. We can not but be struck with the fact, in reading the New Testament, that the early Christians were largely weaned from this present world—had comparatively slight interest in its pursuits, its pleasures, its ambitions, or associations. Their citizenship was in heaven. They were strangers and pilgrims here, having no continuing city. The world was crucified to them, and they to the world. The hope of immortality was almost a passion. It entered into all their calculations, moderating their earthly joys, sanctifying their sorrows, and glorifying life and death.

We live, therefore, in this age and in this land, surrounded with great perils. From various causes, but chiefly through a history and unbroken prosperity, public sentiment is debauched, and an all-enslaving carnality predominates. There are fearful sins and vices in high places. Drunkards and debauchees occupy places of trust. People are coming to associate with those who are, of course, more or less infamy in official positions in the State. Fraud, bribery, peculation, dissoluteness of life, these are honored around us even in association with honored names in politics and statesmanship. Legislators are swayed in measure of gold and whisky, and women triumph over judges and judgment. Intemperance rolls like a plague

of fire over the land; licentiousness no longer blushes in open day; the joys of gain corrupt the very fountains of commercial integrity and social purity; the foundations of social virtue are steadily and recklessly sapped; and the marriage-tie is fast losing its sacredness; licentious and obscene literature is growing into popularity; brutal prize-fights are becoming a popular amusement; the drama—at best of easy virtue—is too virtuous for the age, and surrenders to the ballet—Shakespeare retires to make way for the Black Crook and kindred abominations; a Christless and godless literature holds sway over cultivated minds, and Science is lured into the meshes of a godless materialism. In short, the "pride, fullness of bread, and abundance of idleness," which were the fountains of Sodom's corruption, are flowing out in streams of similar corruption over our own land.

It is not possible for Christians to live in constant association with these corrupting tendencies and to breathe in the tainted atmosphere, without danger. There must of necessity, without ceaseless vigilance, be a weakening of Christian virtue, and a silent surrender to the predominant tastes and practices of the times. And the worst of it is, that most Christians are unconscious of the danger. Many of them will never know how thoroughly they are captivated until some good angel shall seek to snatch them from ruin, and their backward longing gaze shall transform them into pillars of salt on the desolated plain. That the spirit of the world is steadily encroaching on the piety and zeal of the church and corrupting the affections and ambitions of the people of God, is beyond controversy. We say this in no mood of croaking conservatism. We do not need to disavow all sympathy with the spirit that stands opposed to progress, and groans in holy horror over every onward movement that differs from the movements of the past. We know how easy it is to raise an unjust clamor of the poor against the rich, and how readily popularity may be won in certain directions by catering to boorish tastes and habits against all that refines and elevates. But with our eyes wide open to this, we are compelled to record our deliberate conviction that there is an alarming growth of avarice, of pride and extravagance, of selfishness and worldliness among Christians, and a corresponding decadence of Scriptural piety and zeal. There is a growing attachment to the "form of godliness," without growing exhibitions of its power. Bible reading is giving way to every other sort of reading. Prayer in the family—and, we fear, in the closet, too—has almost ceased. The hearty old songs of Zion are displaced by artistic performances. We are coming to rest on external aids—a grand house, a grand preacher, and grand music, for that success which Heaven only vouchsafes to contrite spirits, toiling hands, and praying hearts. Money, that ought to be offered as freely and earnestly as songs or prayers, has to be coaxed and tricked out of us by festivals, lotteries, balls, raffles, or appeals to personal vanity; and even every cunning device of logic is resorted to, to lull us into contentment with our paltry donations and our neglect of the claims of perishing humanity. Devotion to dress, pomp, fashion; luxurious enjoyment of all that wealth can purchase; an ambitious training of our heirs for respectable and honorable positions in society rather than for useful positions in the Church of God; a timid shrinking from bold advocacy of truth against error, and a growing desire to apologize for the follies and vices of the times—these are some of the sad indications which we are compelled to note of the lapse of multitudes into the Laodicean state.

Happily, with us, these evils are yet, in the bud. Let us nip them there. We wish to urge on our brethren every where, 1. Simplicity in dress and equipage. Subordinate the esthetic to the spiritual. Especially let us banish style and extravagance from the house of worship. Let us not come decked in all the topperies and fripperies of fashion; and gaudy extravagancies of the gay world, to mouth humility before the meek and lowly Jesus.

2. A religious education of our families to just ideas of the dignity of labor; and a thorough renovation of the ideas which lead us to withhold our means from the Master's use to pamper children in idleness and extravagance; or, what is worse, to foster in them the seeds of selfishness.

3. A faithful and constant culture of piety in the family. Our godless homes will yet provoke the lightnings of heaven. A life—a home—that is not embalmed in prayers, that is not salted with grace, must inevitably lead to corruption.

4. An increase of benevolent outlay, that shall keep pace with our increasing prosperity; not money merely, but labor; confidence, sympathy with the suffering, kindness to the poor, and active work among the needy and the outcast.

5. Simplicity in church architecture and church worship. We want large, neat, and perfectly plain houses of worship—all their appointments harmonizing with the simplicity and humility of the religion we profess—houses that can be equally the home of all, where the rich and poor may meet together without embarrassment, in perfect equality.

6. A steady and firm resistance of the popular follies and vices of the age. We are not puritanical. We believe in cheerfulness and in merriment. We are in favor of suitable recreations. But theaters, ball-rooms, billiard saloons, and most of the popular resorts for amusement, are schools of vice and folly more than of virtue and wisdom, and are to be shunned as the ways of death.

7. A bold, positive, aggressive advocacy of the truth against error, with a wise adaptiveness to the circumstances and wants of the age; and in order to this, a liberal and earnest support of the pulpit, the press, and the college, in furnishing such an advocacy as the cause of Christ demands. We need all the power that education and sanctified mind can give us, to furnish a pulpit advocacy and a religious literature which, in sermons, books, tracts and papers shall reach the growing millions of our population.

We must close—not because we have exhausted the question of our needs, but because we have said as much as can be profitably attended to for one season. Our hearty thanks are due to the numerous brethren and sisters who have sent us words of approval and cheer during the publication of these papers. We have been compelled to speak of defects and errors in many particulars, and to seem to assume the ungracious task of public censor; but we are not conscious of having written a sentence in a censorious spirit. With sincerest desire to promote a cause which grows nobler and dearer to us as years increase, we have offered the suggestions and admonitions which these numbers contain. We earnestly invite the attention of our brethren every where to a careful consideration of our wants, and pray the Father of Lights to give us wisdom, according to our needs, to refuse the evil and choose the good.

Infant Membership.—Immersion.

ALBEMARLE, Va., March 31, 1868.

Dear Bro. Errett:—I notice that in your paper you kindly and patiently reply to the queries of your correspondents. Will you not give me a satisfactory answer to the following, which I lately met with in my reading, and such answer may also set at rest the doubt of some other anxious inquirer after truth, who may also have met with the article to which I refer. I have not very long enjoyed the privilege of reading your paper, and if there have appeared already sufficiently powerful replies, I am not aware of it. But where vital truth is concerned—when the commands of the Founder of the Church are to be studied and obeyed, there can be no objection to the repetition even more than once of weighty arguments.

Very respectfully your obt. servt., A CONSTANT READER.

"The first point to be considered is the authority for Infant Baptism. This rite is rejected by some, as you are well aware, on the ground that it is not expressly commanded in Scripture. If we take this ground that the authority for each rite and custom must be drawn only from the inspired volume, (a) we must refuse to admit females to the celebration of the Lord's Supper, because there is no instance recorded in the New Testament of their having received it, (b) and decline any longer to observe as holy the first day of the week instead of the seventh, because we can find no express command enjoining it. (c) . . . Neither can any thing be argued—as is often done—from the command to His disciples, which seems to render faith a necessary antecedent to baptism. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This argument, indeed, would prove entirely to much. If the first half of the verse—"he that believeth and is baptized shall be saved"—debars infants from baptism for want of faith, then the last half—"he that believeth not shall be damned"—would exclude them from heaven . . . those little ones, with regard to whom our Lord has expressly said—"of such is the kingdom of God." (d) . . .

The third point in connection with this subject which I would bring before you is the manner in which the rite of baptism should be administered. It is not in accordance with our Lord's custom to enjoin upon his disciples any duty or rite which can not universally be put in practice. Were immersion absolutely necessary, in some situations and climates it would be impossible to administer it. Suppose, for instance, that a person should be lying on a bed of sickness, with life waning away; yet feeling the earnest desire, before death comes, to be admitted into the Church of Christ. (a) This privilege must, in this case, be denied him. The Holy Communion of the body and blood of Christ can be administered in all climates and to any one, however debilitated by sickness, (b) and so can baptism. Our Lord never directs anything which it would be impossible to obey. (c) . . .

A new sect might arise in the Christian world calling themselves "Communionists," who should assert that the sacrament is not administered in a valid manner, unless received reclining on couches, around a table in an upper chamber. (h) A striking instance of altering the manner in which rites are adminis-

tered to initiate its subjects into a new life of obedience to God? (f) Not so. Persons are sometimes found in a physical condition that will not allow them to swallow anything. Who would therefore argue, that Christ did not ordain eating and drinking as essential to the observance of the Lord's Supper! This sort of argument from exceptions—on special cases to general conclusions, is altogether fallacious. We know of instances where men who once were drunkards dare not taste wine at the Lord's table, lest it should renew the craving for that class of stimulants. Will our author argue that, therefore, the Lord did not ordain wine in the Lord's Supper?

(g) He "commands all men, everywhere, to repent." But insane and idiotic people can not repent, nor the heathen to whom the word of God has not gone. What would our author say to this? He will doubtless tell us, that the command to repent implies the ability to repent and the means of repentance; and that where the ability and the means are lacking, the command has no force. Just so. In so saying he answers his own objection against immersion. The command to be baptized is of force only where the means and the ability to obey are found. The objection is annihilated.

But, since idiots can not repent, will he help the matter to attempt some substitute for repentance? No: leave them, in their helplessness, to the mercy of God. And the command, Be immersed, comes to one who is too far gone to be immersed, will he help the matter to attempt something else which God never commanded? It is a good thing to know that God does not require impossibilities; and that He who looks on the heart and knows its purposes, can accept as obedience the desire to obey, even as he condemns as crime the desire to commit crime.

(h) Paul tells us (I Cor. xi. 23—26), what it was he had received from the Lord and delivered to the churches touching the Lord's Supper. In this there is nothing about the manner of reclining or sitting at table; and since nothing has been enjoined respecting posture, etc., these points must be treated as indifferent and non-essential. But in the case before us, immersion is the very thing enjoined, and it can not be classed in the category of non-essentials. As to the manner of immersing—whether face forwards or not, whether in the open air, in a font, or in a river, as nothing is said about these, they too are matters of indifference. But as, in the Lord's Supper, eating and drinking are commanded, and the ordinance can not be kept without eating and drinking; so, here immersion is the thing commanded, and the command is not kept unless immersion takes place.

(i) A reference to Ex. xii. 1—12, will show that this was a direction given for that special occasion, and not for perpetual observance. When they are directed to keep it as a feast "throughout their generations" (ver. 14—20, Dent. xvi. 1—8), no such law is given.

(j) Affusion and sprinkling did not grow into use on the ground of a change in climate. That was an afterthought. Immersion was practiced in cold as in warm countries for 1200 years. It was in the cases of the sick and dying, that the plea was first made for the change, and that through a superstitious trust in the regenerating power of baptism. Among Protestants the change came largely through the reaction against the formalism of the Roman Catholic worship; and partly, too, from the dregs of popish tradition still retained, that the church had authority to alter forms. This was Calvin's ground.

(k) This is not a fair representation of Cyprian's teaching. Cyprian says: "In the sacraments of salvation, when necessity compels, and God gives permission, the divine service, though abridged, confers its whole efficacy on the believer. Or if any one supposes they have obtained nothing because they have only been sprinkled with the water of salvation, let them not be deceived so far as to be baptized again."

And what gave rise to this language from Cyprian? The general opposition to sprinkling and pouring, which were then beginning to be regarded with favor in the case of the dying. Those who were thus persecuted were distinguished from the immersed by the name of "clinici." The case of Novatian was under discussion, of whom Eusebius says: "He, assisted by the exorcists, (having fallen into a dangerous disease, and being supposed near to death), received [baptism] being poured round (perikutheis) on the bed on which he lay; if indeed it is proper to say that such a one could receive [baptism]." There is no word in the original text for baptism, hence we have put it in brackets. Valerius, in a note on the word perikutheis, says:

"Rufinus rightly translates it perfunctum (poured about). For those who were sick were baptized in bed, since they could not

be immersed by the priest, they poured (perfundebatur) with water before baptism of this kind was not only, but was esteemed imperfect, and was esteemed imperfect, but what appeared to be received by the dying under delirium, not wittingly, but in fear of death. In addition, since properly signifies immersion, a pour could hardly be called baptism, for clinics (for thus they were called) had received baptism of this sort, bidden to be promoted to the rank of presbytery, by the twelfth council of Neo-Cesarea."

It was to quiet the general opposition these clerical baptisms that Cyprian favored the innovation. This was in the middle of the third century, at the middle of this same Cyprian's testimony to the fact that he had received baptisms of this sort, bidden to be promoted to the rank of presbytery, by the twelfth council of Neo-Cesarea.

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Querists' Drawer.

If the Saviour was crucified on as is the general impression, when prophetic "three days and three nights" would be on the resurrection would be on the third and not the third according to I. C. H. T.

We gave our view of this difficult months since. Here is another explanation, which we give, not as ing it, but as a contribution which cite farther inquiry.

OUR LORD CRUCIFIED ON FRIDAY.

Time and place have been called eyes of history. If they are obscure becomes involved in intricate fusion and irreconcilable contrast; but if they are opened to the clear truth, the mystery vanishes, and is transformed into harmony, and past stands before us real and living the living present. If we would stand any record of past ages carefully distinguish the differences when and places where the various occurred. In the Gospel narrative transcend in importance and influence man's present condition and future all others that have ever been this distinction is worthy of the consideration.

Whatever tends to a clear full understanding and just appreciation its simple but sublime and glorious heaven-taught truths, and our obligations and duties, is worthy of found attention, careful consideration, earnest, protracted study. The founded on facts. Hence its fact claim our attention. These facts at certain times and in certain Hence in the very outset the consideration of the differences in times and places of importance. Any apparent discrepancy in these facts lessen their force, and their influence. Hence they should be reconciled. But this can frequently done only by determining accurately the precise time of the Since, then, the consideration of the important in all events, and especially the Gospel facts, how very great importance in regard to the crucifixion of its three grand fundamental

Besides this, the Saviour's length of time he would lie in the But this depends on the time he was fed and buried, since the Scriptures expressly declare that he arose on the first day of the week. Between the popular opinion concerning length of this time, and the Saviour's declarations, there is a wide difference. "Destroy this temple, and in three days I will raise it up." Joh. ii. 19. Again, "After three days I will rise, Mark viii. 31. And again, "As Jesus three days and three nights in the belly, and shall the Son of man be three and three nights in the heart of the Matt. xvi. 40. Now the popular that he was crucified on Friday, at Friday evening. According to this in the grave Friday night and Saturday night—two nights, and Saturday, and This is but two nights and one day, being the morning on which he arose other day, we might call it two days, two nights, but not three days and nights. This is on the hypothesis part of a day is counted a whole day well. Be it so. There is still a discrepancy. If we do make a part of one thing to the whole of it, that is no reason should make a part of two things the whole of three. From Friday at till Saturday at sunset is 24 hours, till Sunday at sunrise is 12 hours more all but 36 hours. And yet multitudes fully assured that 36 hours are three days; and three nights! Alas, for credulity! Tom Paine saw this discrepancy and made good, or rather a very good reply. Had he carefully searched Scriptures he might have completely refuted this infidel objection.

But how did the popular view originate? This might surely be some evidence of it, or else so many would have believed and defended it. A strong proof text is Mark xv. 42. "The first night it does seem to support view, but this is owing to our habit of forgetting the difference between the Jewish and Roman method of computing time. As the Romans did not count from midnight, the Jews from

be immersed by the priest, they poured (perfundebatur) with water before baptism of this kind was not only, but was esteemed imperfect, and was esteemed imperfect, but what appeared to be received by the dying under delirium, not wittingly, but in fear of death. In addition, since properly signifies immersion, a pour could hardly be called baptism, for clinics (for thus they were called) had received baptism of this sort, bidden to be promoted to the rank of presbytery, by the twelfth council of Neo-Cesarea."

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New Advertisements.

ALLOOCK'S Porous Plasters.

Useful in pains of the breast, some of weak inward sinking, for coughs, colds, asthma, and in breathing; oppression and fatigue about the chest. They give much ease in Gout and Rheumatism of the back, and in affections and pain of the kidneys. In Lumbago they act like a charm, and a violent cough is relieved by a plaster taken while a plaster is worn upon the chest. Many persons believe a plaster to be a cure, they greatly assist in the cure of a cough, so often the introducer of Consumption. They yet made is so entirely free from objectionable ingredients. Being a preparation from pure Rubber and Burgundy pitch, they seem to be the quality of

CUMULATING ELECTRICITY

Applying it to the body, whereby the circulation of blood becomes equalized upon the part where applied, and morbid action ceases. The Porous Plaster is flexible, and found of great help to those who are weak, or in pain in the side. Especially valuable to those who have neglected colds, or have often loosened the grasp of this terrible disease. It is mainly instrumental in effecting a variable climate they should be worn on the between the shoulders, or over the kidneys, by are subject to take cold easily. This simple Plaster produces a constitutional vigor that will resist extraordinary changes of temperature. It has proved the Porous Plaster to be a bleasomely consumptive inclined, invariably producing remarkable abatement of the worst symptoms.

WORTH SOLD BY ONE DEALER.

Balch & Son, Druggists, of Providence, R. I. Nov. 26, 1867.

IMPORTANT FROM A PHYSICIAN.

HARTFORD, Conn., Nov. 11, 1864. I have used your Porous Plaster, and with dispatch, twelve dozen Alloock's Plasters. Our daily experience confirms their very efficacy. At this moment of writing a man, who, by entanglement in the shaft of a wheel, had both his legs broken, spine severely injured for nearly a year entirely helpless. This relief very soon by the application of a plaster. He was soon enabled to walk, and now as well as ever. He would certainly pay \$5 for a plaster if he could not be had at a lower price. Plasters to be so useful, I have no scruples in recommending them to all who are afflicted with ailments should be known.

HOME EVIDENCE.

SING SING, March 10, 1868. I used Alloock & Co. Porous Plaster on a weak back; at last the pain ceased, and I could get out of my bed. S. J. Fisher, of this village, recommended an Alloock Porous Plaster. I did so, and in a few days the pain ceased. The spot where the plaster was applied felt like a coal of fire, and the plaster appeared to draw out the pain. The day after I got up, and my trouble was all over. I used three plasters, and since the first application, I have had as strong and well as ever. If I had paid fifty dollars for a plaster, I would have considered it cheap.

HEALTH OF THE HEART CURED.

GLEN RIDGE, P. O., Delaware Co., Pa., March 16, 1868. I was troubled with heart disease for a long time, and my physician for months gave me no relief. I gave up in despair. I was in sharp pain in my chest, and I found it hard to breathe. I had a cough, and my chest felt like a coal of fire. At this time I was persuaded to apply Porous Plasters. Within a few hours after my first plaster, I felt no more pain, and I had a cough, and my chest felt like a coal of fire. I had a cough, and my chest felt like a coal of fire. I had a cough, and my chest felt like a coal of fire.

THE CHEST AND COUGH.

Last I was visiting my cousin in Cornwall, N. Y., and he showed me one of your Porous Plasters, and I used it on my chest, and I found it very comfortable. I had a cough, and my chest felt like a coal of fire. I had a cough, and my chest felt like a coal of fire. I had a cough, and my chest felt like a coal of fire.

PAIN IN THE BACK AND LUMBAGO.

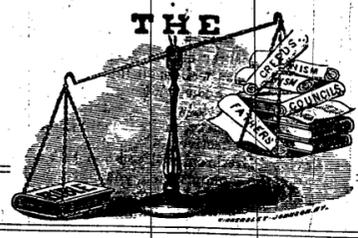
Lrons, N. Y., July 4, 1868. I used a dollar's worth of your Plasters, and I found it very comfortable. I had a cough, and my chest felt like a coal of fire. I had a cough, and my chest felt like a coal of fire. I had a cough, and my chest felt like a coal of fire.

WORKS, SING SING, N. Y.

SOLE AGENTS.

BY ALL DRUGGISTS.

Christian



Standard.

"Set up a Standard"

Publish, and Conceal not."

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CLEVELAND, O., SATURDAY, MAY 16, 1868.

VOL. 3.—No. 20.

The Christian Standard.

OFFICE OF THE STANDARD, No. 97, Bank Street, NO. 2, UP STAIRS.

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Original Essays.

Pastoral Authority. II.

While the apostles lived, all official authority in the church vested in them. Before they died, they established all necessary authority. Prophets are next named. These were necessary while the new Revelation was being given. The Bible gives us an account of two classes of prophets—Old Testament and New Testament prophets. John the Baptist was the last and greatest of the first class, but the least in the kingdom of heaven was greater than he. This second, and greater class, by whom the New Testament was given, ceased when the new revelation was completed.

Evangelists are next on the list. These carried the good news abroad. The work remains for each successive age, and while the work remains the office must exist. Until the knowledge of the Lord covers the earth as the waters do the great deep, the evangelical office will remain. Whether we call the man who does the work evangelist or preacher, matters not.

Before the New Testament was completed the evangelist was inspired. Since then, the word thoroughly furnishes him for every good work. This work is to gather out a people for the Lord, using the Gospel as a winnowing fan, which repels the chaff, and collects the wheat; for the Gospel has a beauty only to minds and hearts of real worth.

The Saviour on the cross is the grand center of attraction, which acting like a magnet, draws unto God such as should be saved. These, when separated from the world, become the ecclesia, or called out; the Church, in its primary and general sense. When organized for the purpose of keeping the ordinances, and for mutual aid in living a holy life, such organization is a Church in a congregational sense.

The word "Church" is used to designate the One Body or Kingdom of heaven, and to designate a congregation of disciples.

We can now approach the office of pastor. Pastors are in the list, and next the Evangelists. The whole list was given by Christ. Pastors are given, therefore, by the great Head of the Church.

There is a difference between the office of a pastor and that of a teacher. This is clear in that both are named in the same connection. If "pastor" and "teacher" are synonymous words, then there is tautology for the passage would be equivalent to "pastors and pastors." If the words are not synonymous, the meaning must be entirely different, or one word must mean more than the other. Now, the meaning of the word teacher is clear, and is admitted to be, "one who instructs others in the word of the Lord." The word pastor, being different, may mean all that is contained in the word teacher, and more. This, we claim, is true; and the additional meaning is what we want to find. In order to bring out the full meaning of the word pastor, and find the true position and duty of the officer, we propose an investigation.

1. Of the word Pastor. As defined by Webster: def. 1, "A shepherd. One who has care of herds and flocks." 2, "A minister of the Gospel, who has charge of a Church or congregation, whose duty it is to instruct and watch over the people of his charge." This is the current use of the word in the present age. The question therefore arises, does the word truly represent the mind of the Holy Spirit? If it does not, then we ought to seek a word which does.

But let us follow the word back into the Latin language from whence it was derived. We take the Latin lexicon and find Pastor: def. 1, A herdsman or shepherd. 2, A keeper. The use among the Latins being the same as among us, the word has been transmitted into English unchanged.

We have one more step to take in tracing the definition back. Does the word pastor fairly represent the Greek word used by the apostles? The word in the Greek is poimaino. We open the Greek lexicon, and find def. 1, "A herdsman, a shepherd." 2, "A shepherd of the people. A chief. A captain. Thus we see that the word pastor accurately translates the Greek word poimaino. But it may be urged that the word shepherd is preferable. Let us, then, briefly examine the force of the word "shepherd." It is of Saxon origin, and means, as defined by Webster, 1. A man engaged in tending sheep, guarding and feeding them in a pasture. 2. A swain or rural lover. 3. The pastor of a parish or church.

The use of the original word in the Saxon language was the same as in Latin, with perhaps a shade stronger meaning in the matter of authority. In Saxon the word was used to represent the keeper of flocks in a country without fences, where farms were separated by lines over which the shepherd must not let the sheep pass. Among the Latins, the word pastor designated the same work, but the sheep were pastured in a country where less restraint was required. Still we may consider the words shepherd and pastor synonymous; and either word a fair equivalent to the Greek word poimaino.

It now remains to inquire whether the Scripture use of this Greek word is the same as its use in ancient literature. This can be determined by an examination of collateral passages, where the word occurs, which we now propose to do. The first passage we adduce is John x. 2: "But he that entereth in by the door is the shepherd of the sheep." The word poimaino is here translated shepherd, and refers to Christ.

The same word is found in verses 11, 12, and 14 of the same chapter; also in Heb. xiii. 20. I Pet. ii. 25 and v. 4, used in the same sense. The word, as applied to Christ, combines authority to teach and rule. These are the elements in the meaning wherever used. Christ possessed them in a preeminent degree, having all authority in heaven and earth in his hands.

Those over whom the great Shepherd presides are called sheep. The disciples or saints are called sheep. But the Saviour is not upon the earth in person now; and the question arises, did he appoint any man or class of men, to be shepherd over the sheep in his absence? If so, we ought to be able to find the command, and the persons commanded to do the work.

In this connection, let us consider the Saviour's language to Peter (John xxi. 16). "He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord, thou knowest that I love thee. He saith unto him 'feed my sheep.'"

The Greek verb translated feed is poimaino, and means to do the work of a shepherd. Whoever does the work expressed by this verb is called the poimaino, just as the man who immerses is called the immerser, and the one who sows is called the sower, and the one engaged in reaping the reaper.

Peter was, then, authorized, nay commanded, to act as shepherd or pastor. So far as this passage is concerned, Peter was the only one of the twelve clothed with such authority; but the after history shows that the others possessed it also.

This passage, however, taken in connection with Matt. xvii. 19, where the Saviour promised to give unto Peter the keys of the kingdom; and Acts ii., where Peter acted as foreman or speaker of the apostles, shows that he was, in some sense, preeminent. This preeminence was necessary while as yet there was but one congregation of disciples. One church, the church at Jerusalem, governed by the apostolic corps, with Peter as foreman, or president, stands before us as the model church. All churches properly organized, are, in some important sense, modeled after this church at Jerusalem.

J. H. McCULLOUGH.

The Scriptural Resurrection—IV.

(Concluded.)

IV. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things that are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," etc. (II. Cor. iv. 17, v. 1.) In this passage (and in what follows in the 5th ch.) we have the Scriptural doctrine of the resurrection clearly stated. We have:

(1.) The two worlds contrasted—"the seen," a state of suffering and conflict, in which the "outward man"—the natural body and animal life—"perishes," while the "inward" or spiritual man is daily strengthened; and the "unseen," to which the "inward" man looks as his blessed home. "The seen" is temporal—the "unseen," eternal.

(2.) The "bodies," or buildings in which we live are also contrasted. The "earthly body," which we have in this life, corresponding to the tabernacle which the Israelites carried with them in their pilgrimage through the wilderness—which was "dissolved;" and the heavenly or spiritual body, to the permanent Temple, built "over the river;" and in the promised land.

(3.) In the earthly tabernacle, the "inward man" suffers; in his agony he cries out for deliverance, and rejoices in assurance that the old temporary shelter will soon

fall to ruins about him and leave him, not naked, but with an eternal spiritual covering and home.

(4.) While sojourning in the tabernacle, the Christian is "absent from the Lord." In order to be "present with the Lord," he must be "absent from the body." Paul has been "absent from the body" and present with the Lord for eighteen hundred years. To be present with the Lord is to know him, to love and enjoy him. How much wiser, or better or happier would it make him, after this experience in the spiritual world, to come back again and clothe himself in his old cast of body? Change it ever so much, could he get any nearer to the Lord in it? In the light of his words here, how absurd the doctrine?

A pioneer, in a new country, clears a few acres of ground and builds a log cabin for a temporary home. He prospers, and in a few years is able to build a splendid mansion high upon a sunny slope. His grounds are beautifully ornamented, his rooms large and elegantly furnished, his walls hung with pictures. He moves with the family he loves, into his new home. Now, it would be natural for this family to think and speak often of their struggles—of their joys and sorrows in the old cabin. But who can think of them, with their enlarged experience and beautiful surroundings, as standing at the gate and looking, with sorrowful countenance, upon the old ruin in the valley, unable to enter into the full enjoyment of their new situation, until the old logs shall be dug up, and the old cabin (or one just like it), set up in the parlor?

V. Peter in speaking of the earthly body, uses the same illustration: "yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this tabernacle," where a most evident distinction is made between the man and the body in which he here lives.

VI. "But if I live in the flesh, this is the fruit of my labor; yet, what I shall choose, I know not. For I am in a strait, betwixt two, having a desire to depart and be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you." (Phil. i. 22-24.) I cannot forbear quoting, in contrast with this, an illustration from "Eschatology," of the cheerless theory of the state of the departed entertained by the writer of those articles, and by others of similar faith:—"I would compare the state of the disembodied soul, of even the holiest man in this respect, to a wrecked mariner who has, indeed, lost everything, but has reached a rock against which the billows of the deep beat in vain; where he is, indeed, in perfect safety, and from which he looks, nevertheless, with great anxiety, for his final delivery by the boat of safety (the resurrection of the body): or to the man who has gone successfully through the process of amputation; his life is now safe, but the limb, arm or foot is gone; and while he may felicitate himself on his safety, he cannot but deplore the cause which made the painful operation necessary." (No. IV.) How different from this the joyful anticipation of the apostle! "Weary of watching and toiling, he lifts his eyes from the field of battle to his heavenly home, and longs to be with Christ, which is 'far better.' He had no thought of leaving any essential part of himself behind. That the departed 'watch anxiously for the coming of the boat of safety, the resurrection of the body,' has no more foundation in the word of God, than has the fabled ferryman Charon and the river Styx. The illustration fails in an important point. If the mariner is saved, it will not be by the old craft that has gone to the bottom; another boat must come to the rescue. I would compare the state of the good who leave this world (I think, more scripturally) to a mariner who, after sailing over seas alternately calm and tempestuous, encounters a last fearful storm. His vessel struggles bravely with the heavy sea, but is finally dashed against a rock, and goes to pieces. The mariner sinks; experiences momentary pain from strangulation, a brief interval of unconsciousness follows; and he opens his eyes, not upon the stormy deep, but upon the calm sunlight of his own home; the beautiful forms of loved ones, with whom he had parted long years before, are moving gently about him, loving eyes are looking upon him, and tender hands are ministering to his every want. He is saved; and the broken timbers of the old vessel are not once thought of in the unutterable joy of that hour.

What is it that suffers, pain in the process of amputation? Not the flesh and bones; for matter has no sensation. Not the brain or nervous system; for they are nothing but matter. The arm separated from the rest of the body, is nothing but oxygen, hydrogen and carbon. It has no more feeling than a stone. Cut it into shreds with the dissecting knife, and there is no cry of pain. Why? Because it no longer envelops the living, sensitive spiritual arm of the spiritual man."

*It may be objected, that the lower animals suffer pain, when wounded, as we do; and if our position be true, it follows that they likewise have a spiritual organism. Certainly, there can be no material, without a corresponding spiritual form. But it does not therefore follow that the lower animals are immortal. Man himself is not necessarily immortal. God only has immortality; if he had given man life which he could not take from him, he would have reproduced himself, which is impossible. We are plainly taught, however, that man will live forever; and the truth is every way rational. For reasons which we cannot give here, we do not believe that beasts have an eternal existence.

Amputate the remaining arm, close to the shoulder, and the man says "I have lost my arms;" then deprive him of both legs, and he speaks in the same way; but the ego—the I myself, is not diminished. His facilities for locomotion and intercourse with the outer world are lessened, but he is still, as to everything essential, a man. And thus, for the apostle to lay off the entire fleshy tabernacle in which he lived, was "to depart and be with Christ."

VII. We agree that a conscious something leaves the body at death. What is it? You answer, "the disembodied spirit." What is a disembodied spirit? The reply is, "something without form or parts." But this is only a negative definition. The fact is, you can have no possible conception of anything without form or parts. How can you affirm consciousness, happiness, or any other attribute, of that of which you have no rational conception? In spite of your theory, you think of your departed friends as still existing in the human form, and not as disembodied breath, floating in immensity. Nothing but a dark and sensual philosophy could have so obscured one of the brightest gems of revelation. God has granted to many of his chosen servants the privilege of seeing inhabitants of the spiritual world, and all thus seen were in the human form. When Elisha's enemies came against him at Dothan, his servant, terror-stricken, knew not what to do. Elisha prayed that God would "open his eyes." The prayer was answered; and the servant was made for the time a "seer"—he saw into the spiritual world; and there were "horsemen and chariots" for their defense. The angel at the tomb of Jesus, on the morning of the resurrection, is called "a young man." John was in the "spirit" and saw through an open door into heaven. The innumerable company of the redeemed, seen by him, were in the human form; for they were covered with robes; and when John fell at the feet of the angel that showed him these things, for the purpose of worshipping him, he said, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets."

VIII. Different parts of the spiritual body are spoken of. The rich man pray that Lazarus may "dip his finger in water and cool his tongue." Those who came up through great tribulation, "conquerors," had "palms in their hands," and the angel before whom John prostrated himself, had feet. The inhabitants of the spiritual world are also said to do certain things, to perform certain rites, corresponding to similar rites in this world; they see; then they must have eyes and a spiritual head; they hear; then they must have spiritual ears; they sing—sing anthems of triumph and praise, whose ravishing melody mortal ears may not hear: then they must have spiritual mouths, throats and lungs, and there must be a spiritual atmosphere.

Here we leave the argument for the present. This Scriptural and rational doctrine of the resurrection is in every way comforting. Believing it, the mother feels that her dying babe is not alone; her loving ministrations can no longer do it good, but she knows that ministering angels, with hearts more tender if possible, than a mother's, are helping it through a second birth into a higher and eternal life. Death has done no violence to its little life; it begins the spiritual world a babe. She knows, if her eyes were opened, she would see it clearer and understand it more fully, in the spiritual world than she did in the natural. But if she should remain in the natural world twenty years, and then go to her child, she would not expect to find it just as when it left her, much less could she think, that after going to school a thousand years in heaven, it could not come back and just fill the little body laid off at death. If her child should be taken from her arms at a year old, and carried into some distant country of earth, and after ten years, restored to her again, she would feel disappointed if it had not grown and improved. She is happy in knowing that there are schools in heaven, where her babe is educated in everything good and true; and in the thought that, if she continues to grow in goodness and truth her child will never get beyond her recognition.

Believing this, the husband, wife or friend, standing by the grave and hearing the clods fall upon the earthly form of one they loved as their own life bending under the burden of earth's cares, light when there were two to bear it, but oh! so heavy now—hears, above the dull sound of falling earth, the authoritative voice, "As is not here but is risen!" and feels that life's journey is not alone; but that all that was good, true and beautiful in the loved one 'still lives and waits his coming.

Believing this, we can sing, as none others can, the following, among other beautiful hymns, in our own unsurpassed collection:

Not here! not here! Not where the sparkling waters Fade into mocking sands as we draw near; Where in the wilderness each footstep falters—"I shall be satisfied," but oh, not here!

There is a land where every pulse is thrilling With rapture earth's sojourners may not know; Where heaven's repose the weary heart is stilling, And peacefully life's time-tossed currents flow.

Far out of sight while yet the flesh enfolded us, Lies the fair country where our hearts abide, And of its bliss is night, more wondrous told, Than these few words—"I shall be satisfied."

Neither my weak and weary steps are tending, Saviour and Lord, with thy frail child abide; Guide me toward home, where all my wanderings end, I shall see thee, and "shall be satisfied."

Letters to my Nephew. VI. Having called your attention to Jesus as the Christ, or anointed Saviour, sent of God to save us from sin and ruin, I turn now with pleasure to consider some of the instrumentalities employed by him in carrying out the work begun. I say instrumentalities, because they are as necessary in the kingdom of grace as in the kingdom of nature. It is God that gives us rain and fruitful seasons, but he never gives us rain without the clouds, nor clouds without winds. So Jesus Christ saves from sin and death, but not without the use of means suited to the end in view. The Holy Spirit, angels and men, are all employed in this great work. But to see what the work of either of these is, it will be necessary to see what is required to be done, in order to save us from sin. To see this, we must look at the condition of the world. On this point Paul testifies as follows: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world." Eph. ii. 12.

I have italicized the words that express the condition of the world, such as aliens, strangers, no hope, and without God. It is easy to see that in order to salvation citizenship must take the place of the alien state; the stranger must become a friend; the hopeless be filled with hope; and those without God made to feel they have a God and Father to whom they can look with an assurance "that the eyes of the Lord are over the righteous, and his ears are open unto their prayers."

But to see the proper means to be employed in changing the alien to a citizen, we must know the cause of alienation. On this point, Paul, no doubt, will be considered good authority. He says, (Eph. iv. 18), "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their mind," etc. Here we have the cause of alienation attributed to a darkened understanding, ignorance, and blindness of mind. How shall this darkness be dispelled, this ignorance be removed, and sight given to the blind? You have no doubt heard people pray for the Holy Spirit, to enlighten the ignorant and remove blindness from their vision. But did it ever occur to you that the history of the past has never reported one case of salvation by Jesus Christ, where the Gospel has never been carried by men? When and where did even the Holy Spirit enlighten the understanding of a heathen, open his eyes, and give him to see the glories of the Saviour, only through the instrumentality of the men of God? Is it not evident that whatever part the Holy Spirit, or angels, may take in saving men, they have never turned men from darkness to light, but by the agency of man?

To see this clearly proved, let me cite you to Acts xxvi. 16-18: Jesus said to Saul, "But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God," etc. Instead of sending the Holy Spirit to open the eyes of the Gentiles, and turn them from darkness to light, Jesus sent Paul. Let us see if we have any of the fruits of his ministry, from which we can see his success in removing this blindness of mind. Eph. i. 18: "The eyes of your understanding being enlightened, that you may know what is the hope of his calling," etc. From this testimony we have the fact that they had become enlightened. But how was it done? Eph. iii. 8, 9: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and that I should make all men see what is the fellowship of this mystery," etc. These testimonies leave no room for conjecture. The understanding is enlightened, the ignorance removed, and blindness cured, by the preaching of the Gospel. Men and not angels are employed as the heralds of the Cross. Hence the language of the apostle, II. Cor. ii. 7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

The Holy Spirit has enlightened and inspired men to preach and to prophesy. Angels have brought messages and directed the first preachers in their labors; but the message was the thing needed, without which the world would have remained in ignorance and consequent alienation. In my next I will explain further upon this great work of saving men from a darkened understanding in spiritual things. UNCLE ALFRA.

Correspondence

The Freedmen's Mission. Bro. Errett.—The attention of the brotherhood has already been called to the education and Christianizing of the freedmen. This has come before us mainly by the efforts of Bro. Neely, of Alabama. Much assistance has already been given and he was sufficiently encouraged to begin the work.

In March last, while traveling in the South, and having no little interest in this great religious movement, I concluded to visit Bro. Neely, and satisfy myself as to the state of things among the freedmen, and the probabilities of the success of this undertaking.

I found that he had abandoned his colony enterprise, on account of the death of his wife, who was a co-laborer with him in his work, and had located in Haynesville, the county seat of Lowndes Co. Here he had established a school, and had already a large number of pupils of all ages, and of average talent. The instruction was under the direction of Sister MARY ATWATER, who is emphatically identified with the work and certainly succeeding to the full extent of her anticipations. They had just completed their building designed to be used for both school and Church purposes, the only one designed for the freedmen in the country. I was in attendance at the dedication. True, it was not finished in artistic beauty and skill, upholstered and frescoed like many modern temples; but it was no less a monument of energy and self-sacrifice, dear to those who had labored on it with their own hands.

The occasion was one of great interest to the "despised people" in that community; the house, although large, was too small for the audience. I have been in large assemblies called together on great occasions, but have never yet seen a people so much interested in what was being done, and appeared to appreciate the labors of others in their behalf, as did this congregation.

When Bro. Neely proceeded to break to them the bread of life, it appeared to be manna to their taste; and when the invitation of the Gospel was offered them, a number responded. I shall ever remember this dedication scene, not on account of its imposing ceremonies, but of the joy and happiness it called forth. Could all who read this imperfect description of that meeting, have been there, and seen what I saw, and heard what I heard, that mission would not want for means to carry it forward.

Much has been said about the prejudice against the colored people at the South but it is not confined to them. He who interests himself in their welfare and would educate and elevate them, must submit to calumny and reproach. Despised and rejected must he be, even by those who profess to be the followers of Him who was the friend of the lowly. Nor is this all; the life of the friend of the colored man is in danger for this his only crime. Bro. Neely is meeting all opposition and hatred like a man and a Christian. He has given himself to the work and cannot be intimidated or discouraged. True to the farewell of his devoted wife, he has no intention of giving up the work.

In conversing with me on this subject, he said: "I value my own life only as I can do good to this neglected people." If this be Christian devotion and sacrifice, I was forced to ask myself, what am I doing, and what are we, as religious people, doing to give the Gospel to the poor?

As far as I could ascertain by conversing with Bro. Neely it is his desire to labor as evangelist among this people throughout his state. And judging from what he has already done, I have no doubt that his labors will be blessed in the salvation of many precious souls. Such devotion and self sacrifice does honor to any cause, should be encouraged and sustained, and will surely be rewarded.

Now to conclude this communication, I have no hesitancy in giving to the brotherhood the conclusions I arrive at from my personal observations.

1. That this is a very important work, and that there is no field within our reach in which so much good can be done in the same time with so little outlay.

2. That Bro. Neely being already known and in the work, if we propose to do anything for the freedmen, here is one vantage ground.

3. If he should not be sustained, we lose the good already done, and with it a favorable opportunity of establishing the Gospel among that people.

If the brethren have any disposition to encourage and sustain this mission, they can remit at once to Bro. A. B. Green, at Ravenna, Ohio, Treasurer of the "Freedmen's Missionary Society," with the assurance that their money will be economically expended in carrying on this good work.

F. G. UDELL. Ravenna, O. May 2nd, 1868.

Discussion. BRO. ERRETT.—Please announce through your paper, that a discussion is to take place at Blachleyville, Wayne Co., Ohio, to commence on the 16th of June next, at which the following propositions are to be discussed—one day on each proposition:

I. Do the Scriptures teach immersion as being apostolic baptism? Barnes affirms; Barnes denies.

II. Do the Scriptures teach that sprinkling or pouring is apostolic baptism? Barnes affirms; Barnes denies.

III. Do the Scriptures teach that penitent believers are commanded to be baptized for the remission of sins. (that is, that from the day of Pentecost to the final amen in the revelation of Jesus Christ, no person was said to be converted or turned to God until he was buried in and raised up out of the water?) Barnes affirms; Barnes denies.

*Note.—The words included in parenthesis are explanatory of "for remission."

IV. Do the Scriptures teach that man is justified by faith alone, or only? Barnes affirms; Barnes denies.

V. Do the Scriptures recognize the eligibility of infants to baptism under the Gospel? Barnes affirms; Barnes denies.

VI. Do the Scriptures teach that the evidence of pardon is rendered conclusive to man by the emotions or feelings produced, (that is, that he is assured of pardon by the emotions or feelings produced in his own mind or heart)? Barnes affirms; Barnes denies.

VII. Do the Scriptures teach that unbaptized persons are in the Gospel dispensation commanded to pray to God for pardon? Barnes affirms; Barnes denies.

VIII. Do the Scriptures teach that the Holy Spirit operates in any other way than through the Holy Scriptures? Barnes affirms; Barnes denies.

The above discussion is to be conducted by Joseph McVay Barnes on the part of the Methodist Episcopal Church, and by A. Barnes, on the part of the Christian Church. The sessions are to be two per day, three hours each. Opening speeches on each proposition one hour, responses the same; afterwards, half hours alternately.

Discussion to take place in the presence and under the control of Moderators mutually chosen.

The Freedmen's Mission. The arrangements of the Freedmen's Missionary Society were disconcerted by the return of Bro. Orrin Gates, who had been sent out as the missionary of the Society. Bro. Gates met with so many difficulties, and encountered so much fierce and bitter opposition, that he deemed an abandonment of the field necessary to his safety, and accordingly came home. At the time of his return, he was of opinion that, under the then existing state of affairs, nothing could be done.

His return becoming known, brethren wrote me and other members of the Board, to know whether the mission had been abandoned, and some asked that the money which they had paid be returned to them. This we had no authority to do; and not knowing what would or could be done, I made no report.

The Board at length decided to call a meeting of the Society, to consider the condition of affairs, and to decide whether, under existing circumstances, the mission be abandoned or otherwise. The call for this meeting was published in the Standard, and thus made as public as possible. On the 16th inst., several brethren—members of the Society and others—convened in Hiram, and had a free conference as to the condition of affairs. Among the number present was Bro. Udell, of Ravenna, who recently returned from a southern tour; and who, just before his return, visited brother G. W. Neely, at Haynesville, Ala., and thus had a good opportunity to examine into the condition of affairs, prospects, etc. From him, and from various sources, we learned the following facts:

1. The opposition of the whites of the South to all efforts to educate and Christianize the Freedmen is very intense. All peaceable means are resorted to, to frustrate such efforts, and these failing, threats of violence are freely used, and are not executed only because of the presence of the soldiery.

2. A very great desire to learn to read, and to hear the Gospel, is manifested by the Freedmen, and as the whites of the South will not lift them, it depends upon the enlightened Christian people of the North to do it.

3. Bro. G. W. Neely, a southern man by birth, and who could occupy an honorable and lucrative position among the whites, provided he would renounce his "fatal notions," so called, deeming it his imperative duty to preach to the oppressed and unfortunate, is perfecting arrangements whereby he can devote his entire time to preaching to the Freedmen. For this, he is ostracized from the society and esteem of the whites, is derided and threatened with death. Yet he is so impressed with his duty and with the importance of the great work, that in the face of all this bitter opposition, he is determined to continue the work which he has begun. Since the death of his wife, he has moved to Haynesville, the county town of Lowndes County, has there erected a building for meeting and school purposes, is making this the base of operations, and is preaching to the Freedmen there and in the adjoining district. While he is engaged thus, sister MARY ATWATER, who has manifested the spirit of Christ, assisted by brother Neely's daughter, is teaching the blacks of all ages, through the week and on Lord's day. Bro. Neely is heard by great and eager crowds of people with great joy, and the members of the various sectarian Churches, unlike their white brethren in the North, as well as the South, express the desire to unite upon the Word of God alone. A great and noble work can be accomplished in a short time.

Bro. Neely proposes to send his motherless children north, if he can find homes for them, to be educated here while he remains there to prosecute the work.

We are convinced that brother Neely is just the man for the place he now occupies. He is deeply impressed with the importance of the work, and his whole soul is filled with sympathy for the poor and unfortunate. In short, he has the spirit of Christ to a remarkable degree. He has the confidence and affection of the Freedmen, wherever he is known. He can exert an influence that no other man can exert.

4. But Bro. Neely is poor. He has nothing, save some real estate that now is valueless. He must, therefore, if sustained as a man should be, rely upon his brethren in the North to support him.

In view of all these facts, and impressed with the greatness of the work, convinced that we can not neglect it and be guiltless, we determined that so far as we are able, Bro. Neely and sister Atwater shall be sustained. The funds now in the hands of the

Treasurer of the Society will be expended thus, as well as all funds received.

The Society adjourned to meet in Hiram, June 12th, when it is determined to enlarge the Society, make it more general, powerful and effective.

Brethren, will you now talk of not paying the money which you have pledged? He who has the power to pay and will not, is unworthy the confidence of the great brotherhood among whom he stands. And you, brethren, whoever you are, and wherever you may reside, are not absolved from duty simply because you have not pledged to pay certain amounts. How many wealthy brethren will, like Charles Leslie, send on their fifty dollars? How many will send ten—five—one? We speak, not for the sake of speaking, but that you may be induced to act.

"Shall we whose souls are lighted With wisdom from on high, Shall we to man besighted The lamp of life deny?"

May God open our eyes and hearts more fully to the importance of this work.

Fraternally, J. N. SMITH, Newton Falls, O., Apr. 21.

Below, I append the Report of A. B. Green, Treasurer of the Society, up to Jan. 15th. Since that time considerable has been paid, and there are now about three hundred dollars in the Treasury. Brethren, send on your money to brother Green, Ravenna, Ohio, and every cent will be judiciously expended.

J. N. SMITH. REPORT OF A. B. GREEN, TREASURER OF THE FREEDMEN'S MISSIONARY SOCIETY, JANUARY 15, 1868.

Table with financial entries: Total sum paid in up to Oct. 15, 1867, \$218 85; Paid Orrin Gates, Oct. 15, 1867, 209 00; Balance on hand, after paying Orrin Gates, \$9 85; 1867. THE SEVERAL SUMS SINCE PAID INTO THE TREASURY: Editha Robbins, Gold Watch, Hiram, Ohio, \$25 00; O. C. Hill, cash, Hiram, Ohio, 6 00; J. S. Hughes, cash, Hamilton, Ohio, 50 00; J. F. Hawkins, cash, Ky., 50 00; W. J. Ford, Hiram, Ohio, 14 40; J. C. Powell, cash, Iowa, 10 00; Sister Luce, cash, Remson, O., 2 00; Esther Mussen, Remson, O., 5 00; E. A. Packer, Hiram, O., 5 00; R. G. White, Chagria Falls, O., 12 00; The Church in Green, O., by Bro. Mitchell, 4 55; Charles Leslie, Davenport, Iowa, 50 00; Another, name unknown, Davenport, Iowa, 3 00; W. J. Ford, Hiram, Ohio, 25 00; Joseph King, Allegheny City, Pa., 25 00; Church of Christ, Akron, O., 10 87; T. P. Butler, South Bend, Ind., 5 00; 1868. A. Thompson, Otisco, Mich., 10 00; James Norton, Ravenna, O., 1 00; R. Milligan, per W. J. Ford, Ky., 25 00; J. N. Smith, Newton Falls, O., 25 00; J. H. Jones, East Cleveland, O., 1 00; J. W. Collins, Chagria Falls, Ohio, 10 00; W. W. Collins, " " " " 8 00; G. H. Kent, " " " " 1 00; Jed. Hubbell, " " " " 1 00; Jas. Hubbard, " " " " 50; Picture Fund, " " " " 10 70; Total, \$258 37; Paid out on orders, since Oct. 15, 1867, 25 37; Balance on hand, \$232 50; An order for one hundred dollars (\$100) is sent to the Treasurer, not paid yet.

A. B. GREEN, Treas. F. M. Soc. Ravenna, Jan. 15, 1868.

To our Christian Mothers. For volumes 1, 2, 3, and 4, of Lord's Quarterly, I will send one copy of the "Living Pulpit of the Christian Church," and one copy of "Reason and Revelation," by Milligan, mail prepaid. As I want these books to bind, I should expect the numbers unbroken. If you have not all the volumes entire, write me what you have. In hopes of an immediate reply.

J. W. MONSER, Atlanta, Ill.

From California. SANTA CLARA, April 11.

Dear Bro.—I have been favored with the STANDARD regularly through the winter, but have seen so little of California news, that it seems as if we were entirely cut off from our brethren of the Atlantic States. I very much enjoy reading correspondence from different parts of the country, and, judging others by myself, venture to contribute to their pleasure as they have to mine. From these notes you may extract such as seem most interesting.

At Hopeton, a small village six miles below Shelling, on the Merced river, our brethren have a neat and commodious brick meeting-house, which is capable of holding six times as many as usually assemble there. In numbers, the Church is strong; but so many of the brethren live at a distance that a full meeting can scarcely be held, especially during the rainy season. This is a general hindrance to the prosperity of the churches throughout the State. Going to meetings, when the streams are not fordable and the roads next to impassable, can not be expected of those who reside from three to fifteen miles distant.

There is more zeal manifested among the Hopeton brethren lately than for some time past, and I hope that a career of increasing prosperity is before them. Their regular meetings are, at present, only twice a month. There have been good reasons for this, perhaps, in the past, but now there is little force in the former reasons why they should not meet on the first and third, as well as on the second and fourth Lord's days of each month, and no reason at all can be found now for not meeting on the fifth, whenever one occurs. I hope they will notice these suggestions. On the route to Stockton, I passed through the region called Paradise, and visited several of the brethren here, but, having only a day or two to spare, could not remain over Lord's day. This Church compares favorably with any in the State, in energy and faithfulness. It has been greatly weakened, within the past year, by the removal of many members to the south side of the Thiollume river, but has a good prospect for recovering its former numerical strength, under the continual and faithful labors of Bro. Hining, who is now working there as pastor. In Stockton, Bro. McCorkle labors two Lord's days in each month, and is doing much good. The Church is not large, and for a few years past has been in poor condition, but now has a

good prospect of a steady and prosperous growth.

Owing to the condition of the roads, I did not go to Woodland, where a flourishing Church and the young but prosperous Heerian College are located. Bro. Martin deserves more credit than he has yet received, for the vigor and perseverance he has manifested in overcoming obstacles that discouraged others, and bringing the college to its present prosperous condition.

Wishing to pay a visit to Santa Rosa, I went to San Francisco, and thence to Petaluma. The remaining distance of sixteen miles, I traveled over a road that was in fine condition, they told me, compared with its state for the three months past. The mud is of the blackest and most adhesive variety, and in some places the bottom was, apparently, three feet below the surface, though, owing to the small size of my horse, and my own light weight, I could not test it thoroughly. The Church in Santa Rosa is quite strong in numbers, but its members are quite zealous. They expect the assistance of Bro. G. O. Burnett during the present year, and when the roads become dried will have a full attendance, for many of the members, perhaps a majority, live at some distance from town.

On this north side of the bay there are about fifteen churches, including those in the Sacramento Valley, at Vacaville, Buckeye, Woodland, Red Bluff, and Grass Valley.

Last Wednesday I reached San Jose, finding Bro. Hallam located there, and intending to devote his time and talents to building up the Master's cause in that flourishing city. Since his arrival, a Church has been organized, and will soon number forty members. Many of these have belonged to the Church at this place, only three miles distant; others have resided in San Jose without uniting with any Church. There is plenty of room and material for a flourishing Church in each of these places, and a few years will, undoubtedly, find them both in prosperous condition. The Santa Clara Church has numbered nearly a hundred and twenty, but, with the withdrawal of those who find San Jose a more convenient place of membership, its numbers will probably decrease to seventy or eighty. At both places, meetings is held regularly twice on Lord's day, and a prayer-meeting during the week. In San Jose, they have no public place of worship of their own, but here there is a good house, well furnished. Brother Thompson, who has long lived here, and held the office of Elder, is still the leading member, and performs his duties, at the age of seventy-two or three, with a vigor and zeal that might put younger champions to shame. The soil in this valley is much like that about Santa Rosa, and the April shower that fell yesterday has converted it into a substance very difficult to be distinguished from tar. Some flourishing Churches are planted in this valley, but they need fair weather and pastoral care, in order to keep up the primitive practices faithfully.

Gilroy, about thirty miles south, has Bro. Haley residing there, and preaching for the Church. All over the valley, and mountains, our brethren are scattered in little groups, waiting to be gathered into flocks. Hoping in a few years to see a powerful and well-organized brotherhood in this State, I am

Yours, truly, J. C. C.

O. A. Bartholomew.

At a meeting of the members of the First Church of Christ in Philadelphia, held Lord's day on the morning of January 19th, 1868, the following resolutions were adopted:

Whereas, our beloved Brother O. A. Bartholomew has signified his earnest desire to be released from his present connection with this church (as soon as his successor shall have been selected), so that he may devote his whole time in laboring for the Second Church, and engaging in other missionary work in this city;

Resolved: That we wish in deciding to grant Brother Bartholomew's request, to express our grateful appreciation of his energetic and successful labor among us during the past two years, whereby he has endeared himself to us as a faithful and efficient worker for the cause of Christ.

Resolved: That we assure him of our deepest sympathy and most hearty cooperation in his efforts to advance the Redeemer's kingdom in this great city.

Resolved: That these resolutions be forwarded to the "American Christian Review" and "Christian Standard" for publication.

The foregoing resolutions were unanimously adopted at the time indicated above; but, at the request of Brother Bartholomew, were withheld from publication until such time as his resignation should become final. That time having arrived they are now forwarded as before directed.

KINLEY J. TENNER, Clerk. "American Sunday School Association"—Means of Raising Funds.

Brother Errett: A meeting of the Board of this Association was recently called in Cincinnati to consider the interests of the enterprise, and among other measures I was directed to ask, through the papers and otherwise, for collections from all the Sunday Schools in the States to be sent to C. H. Gould, Cincinnati. Funds are needed in this as well as all other good works; and we especially call attention of superintendents and church officers to this request. Each school can send several collections before the October meeting of the "Association," at which time a new impulse will doubtless be given to the work.

THOMAS MUNNELL. P.S. The same confusion that prevails in collecting missionary funds, between the General and State societies, will, I fear, get a start between the State and General Sunday School associations, unless we, next fall, make such adjustments as will prevent all clashing.

The State associations will, of course, desire to tax their schools for State purposes and all to help. This will be the Cor. Sec. of the General "Association" out aid add cooperation from the agencies, and compel him to get a rate set of agencies, at an extra travel even then among schools and already committed to State interests is precisely the difficulty in raising for the general Missionary enterprise as long, as no better adjustment can be made, but little can be done in either enterprise. To remedy both difficulties to give us hereafter a higher and stronger pulse in all our Missionary day School movements, I suggest the following considerations following:

1. Let the Committee appointed to revise the Constitution of the C. M. Society, meet at Cincinnati, and in consultation with the Board of the Convention, next October, make a simple and unobjectionable plan to cooperate with the Convention of Domestic and Foreign Missions, their home missions respectively, and all their churches be urged to or perhaps two collections annually sent to Cincinnati, and spent by us in our territories or destitute States; do not intend to state any part than to suggest the general idea of cooperation on some terms that suggest to the most wary in the dangerous consolidation. This done without concentrating the all the State Boards in the Cincinnati, as in the "Evangelical Committee for the Board need not be composed from the State Boards, but of known the Domestic and Foreign; than any others among us. To break the neck of a centralized thing we all are opposed to, from all the States, and yet with cooperation of all the States in outside of their own limits. To do there would be no objection.

2. I repeat the conviction of my address to the "Illinois State Association," that the State work ought to be taken in as a part of machinery that moves the mission; is no need of a separate association day Schools, so far at least as missionary territory is concerned. We list need lose a sermon by starting all over his territory, and even do less preaching to adults, and make the most available Missionary agents and would do much to keep up schools than to number would do, rambling in States and letting the whole school hind them almost as fast as they do them. Every Missionary ought to be a day School agent. This would save extra machinery, but every day Sunday School enterprise should be a part of the Missionary work, under the management of the same Secretaries and the same finance. True, there might be a separate dwelling, reflecting upon his education and planning what he would report to them, and be a sympathy with the Cor. Sec. as evangelist in the field. He would simply all our operations; our Missionary minister report of scholars and teachers, numbers committed, &c., together with of Sunday School collections; interest connected with the well little ones.

As for the churches not including missionary grounds they could, without respect without, his thoughts were serious, he was waked up to the work of Sec. and a Sunday School agent. I would be under the separate plan.

Now if next October the Association should think this the most of doing good for the children, resolve to enlarge their labor, this way, let them so resolve a Sunday School agent whose commensurate with that of our Secretary. Let these two and assist each other, as two great work before them. Let School reports come before the monthly just as the missionaries. Let every evangelist feel that he is a part of his work and the need of the separate "Association" need last fall at Cincinnati.

Not is there need of any of tions in the States. Their Mission could hear all Sunday School reports when they hear the Cor. Sec. The Corresponding Secretary might be a Sunday School agent much more in connection with lists employed, than a Corresponding Secretary for Sunday Schools calling in special and official reports of evangelists. Of course the evanglists will after a while take School work in their own hands; here is the Sunday School agent will do the rest. But let us continue such an awkward arrangement not all the same work? A dread of the country the most objects of our effort?

In this way I can see the Sunday School work could be for the State schools would be for the State schools children, and for the State schools, and weekly own states, and weekly own themselves and their own work just as the mission work if the States would agree once or twice a year to be on at Cincinnati. The brotherhood united in at least fear of any clerical

the plan. As I am one of the Co. to revise the Constitution, a part may be premature, but perhaps not that things must take a better shape. Let us pray over this whole matter, and debate. May grace be to adore our Lord Jesus Christ.

THOMAS MUNNELL.

The Family.

Tabby and her Kitts. Mr. Tabby, a motherly dame, Ver tidy and neat you would think, and all she could do, to train up to be good little ones, "Spotty" and "Pink."

Spotty and Pink are as chubby young kittens as you ever could wish to behold. They are mischievous and fun, they will frolic and run as they could never grow old.

To often gives them a "pat" of rebuke, get they laugh at each motherly hit, much as to say, "Did you never love play?" and pay, were you never a kitten?

When after all, it is plain to be seen, they are displeased, quiet look of her eyes, and it gaddens her heart to witness their sport, while she chides so demurely and wise.

They seem to it, the saucy young kittens, and if other amusements should fail, they will spring without fear, at her whisker or play jump-and-catch with her tail.

One day Tabby took them from the fold, with a brood, stately step to the house, and what do you think she brought Spotty and Pink? A fanny, wee little live mouse.

His row commenced their most frolicsome play, they were fairly wild with delight, they tumbled and shook, then tossed and tumbled, the mouse, near dying with fright.

"Tower," the house-dog, was taking a nap, and happening to open an eye, saw at a glance here was a rare chance to train these young pussies so sly.

"My lady," said he, "you're so fond of the play, why you with such zest have begun, to play with my paw, too, making moans of you, then see how you relish the fun."

giving Miss Spotty a vigorous shake, less time than you could say "Jack," caught little Pink, and as quick as a wink, he tossed her quite over his back.

per little kits, taken quite by surprise, showed no wish to continue the strife, scampered with fright, and were soon out of the mouse escaped with its life.

Tower growled after a word of advice at parting, as if he would say, look to it again, that you can't not more pain, than the pleasure you take in your play."

The Persevering Boy. The month of December in the year 1867, was unusually cold and blustering. In such a season, cattle and swine, poorly sheltered, found badly frozen; winter had been so suddenly that many were unprepared for it, while the effect of such severity, weather, so early in the season, was a warning to young and old.

There was one exception, however, a young man of fifteen summers, tall and slender, who sat, one stormy evening, in a fashionable chimney-corner of his father's comfortable dwelling, reflecting upon his education, and planning what he would improve it. There was one fixed purpose in his mind, and this was, to get an education. How to accomplish it he could not tell, for though his will was as iron, his power of conception was undeveloped. He had been to a school in his neighborhood the previous winter, but avenue to learning was now closed. As he sat on the old-fashioned stool, and the noise and confusion of the family around him, and the hoarse sighing of the wind without, his thoughts were serious, of this nature: "Winter has come, I long to be at my studies. I would be under the separate plan, call my own, is passing away; what will I do?"

As if in answer to this question, there was a knock at the door, and presently a neighbor walked in, covered with snow, had been to a village beyond, and returning to his home, when the bright light of the pine knots attracted his attention.

Our youth in the corner nodded good evening to the guest, but his mind was fully absorbed to listen to the chit-chat of the neighbor. The great question, "What will I do?" was still undecided, and his heart was more and more, as he reflected on the difficulties in his path, which, however, one moment deterred him from pursuing.

Presently he was roused by a voice. "Jo, did you hear, Jo? There is a school in Plainfield. Neighbor G. says it's a good one, taught by Master Maynard." "I will resolve slowly from his seat, a look of resolve stamped on every feature. I shall go to Plainfield in the morning, and I shall go quietly." "But how can you get there? It'll be fully drifted, the snow is a foot deep now, and the wind blows a gale." "I'll get there somehow, I reckon." "But," remonstrated his father, "I don't see the way for you to go to Plainfield. It's a long way for your board nor schooling as I'd like to do it." "I know that, father, but I'm determined to have an education." "Bidding the family good-night, he moved to his humble chamber in the loft, and said to himself, "Yes, that's the next step, go to Plainfield, and I'll go to-morrow. A few drifts of snow to me, no matter. I determined to get where I can be at school. Perhaps this Master Maynard will help me to contrive a way to get an education." The next morning the thermometer was down to zero, the banks in front of the house covered the stone walls; but not so daunted, our friend started off as usual. It was light, a small package of cloth

ries to the true work of the church... We had large audiences at the Jefferson Avenue Church...

Societies and the General Society... On another page, a communication from T. Munnell touching the relation of State Societies and the General Society...

Open-Mouthed Infidelity... A radical journal which we some- times commended in professedly religious papers...

Richardson's Memoir of A. Campbell... We are informed that this forthcoming work will be disposed of by agents alone...

Large Edition of the Hymn Book... We have received from H. S. Bosworth, the new edition of the Hymn Book...

From the Lutheran Observer... Luther Versus "Lutherans." "Quaint sayings and doings concerning Luther," and under the caption, "Luther," Dr. Morris has the following:

Philip Phillips, Author and Publisher of the "Singing Pilgrim," "Musical Leaves," and other Standard Sunday School Music, appears to be growing rapidly in public esteem...

Query 3. Was Luther's "catholicity" as evinced in the noble language above quoted, but "the wisdom of idiocy over again, of jumping at the stars and landing in the mud?"

I am weary of the dissensions which are reading the Church asunder. A species of orthodoxy-mania seems to have taken possession of some of our leaders...

Who is our leader, Luther or Christ? Is it Luther in Christ, or Christ in Luther? Or are both our masters? Do we follow Christ when we follow Luther?

Notwithstanding Luther's protest, his friends have called themselves after his name. And discussions have been had among them as to who were true Lutherans...

Brother Campbell contended for the divine authority of the name of the people of God, as well as the truth of which the name was an exponent...

Had some one of our scribes written the last paragraph of "Mohawk's" article, he would have been denounced as uncharitable...

When he follows Luther, then he must follow Luther or he cannot be a Christian. Does a man follow Christ when he follows Wesley? Then he cannot follow Christ without following Wesley...

PHILIP PHILLIPS, Author and Publisher of the "Singing Pilgrim," "Musical Leaves," and other Standard Sunday School Music...

soon as the ear, and one finds himself floating upward and heavenward on every strain. We learn it is Mr. Phillips' intention to make a trip to Europe during the summer...

Book Table.

The Readable Dictionary, or Topical and Synonymic Lesson: Containing Several Thousand of the More Useful Terms of the English Language, Classified by Subjects...

A Readable Dictionary is something new in literature, at least so far as our acquaintance with it extends. The author of this work states in his preface that definition is much neglected in our schools...

Holden & Clark. Old Mortality. A Romance by Sir Walter Scott. New York: D. Appleton & Co. 1868.

Little Dorrit. By Charles Dickens. New York: D. Appleton & Co. 1868.

Not Wisely But Too Well. A Novel. By the author of Cometh up as a Flower. New York: D. Appleton & Co. 1868.

Independent Fifth Reader: Containing a Simple, Practical, and Complete Treatise on Education, Illustrated with Diagrams; Select and Classified Readings and Recitations; with Copious Notes, and a Complete Supplementary Index. By J. Madison Watson. New York: Published by A. T. Barnes & Co. 1868.

After a somewhat careful examination, we have failed to find anything peculiar or striking in this text-book. It is simple in arrangement, compiled with care, and all things considered, of about average merit.

Magazines, Pamphlets, etc. Trial and Sentence of Rev. Stephen H. Tyng, Jr. Reported by Warburton, Bortyng and Devise. New York: 1868.

We have here 300 pages, in neat paper cover, presenting the charges, testimony, speeches of counsel, decision of the court, sentence and admonition. As this case has excited great interest all over the land, it is desirable that full and accurate information of the trial be possessed.

Christ and the Common People. A Sermon Preached Jan. 19, 1868, to the Jefferson Avenue Church, in the City of Detroit. By B. A. HINSDALE.

This sermon was called out by the Union Convention held in Detroit about the beginning of the year, and deals principally with the causes of failure in Protestant Churches—a topic of much interest in that Convention. It is an appeal to Protestants generally, from a common stand-point, and, without entering on our distinctive plea of reformation, points out with much force and plainness of speech, many of the errors into which Protestant movements generally have wandered...

Question Book on the Acts of the Apostles. Designed for Sunday Schools and Bible Classes. By JAMES CHALLEN, Philadelphia: Howard Challen, 1868.

No book of the New Testament needs to be taught more carefully in Sunday schools than Acts. This question book has been carefully prepared by one entirely competent, and may be relied on for fullness and definiteness. We will supply orders from this office. 15 cts. per copy. By the dozen 12 cts. per copy.

The Sabbath-School Index. By R. G. PARDEE, A. M. Pointing out the Origin, History, and Progress of Sunday-schools, the most approved Principles and Plans of Teaching, Model Lessons and Examples, the Use of Illustration, Object-Teaching, Blackboard Exercises, Approved Outlines, The Art of Questioning, Securing Attention,

Preparation of the Lesson, Illustrative Teaching, Child-Culture, Management of Infant-Schools, Intermediate Classes, and Young Men's Classes; as well as the proper conducting of Conventions, Teachers' Institutes, Normal Classes, Missionary Associations, Juvenile Societies, Youth's Temperance Meetings, Children's Prayer Meetings, Preaching to the Young, Anniversaries, etc., together with a List of Desirable Books and Helps for Superintendents and Teachers, a form of Constitution and By-Laws, Sunday-school Statistics, &c. One volume, 16mo. Price \$1 25. Address all orders to J. C. Garrigue & Co., Publishers, 148 South Fourth Street, Philadelphia, Pa.

Items from Correspondents.

GENEVA, Apr. 27. The Master's cause still moves on in this place. Our hearts were filled with joy yesterday by the addition of two persons to our little band, one a preacher from the Methodist church, of long standing and good ability; and as he is a man of age and experience, we have reason to hope he will be of great value to the church. The other was the wife of Bro. Spring, who has long been a faithful and devoted member of the M. E. Church of this place. She was sprinkled in former years, but as her faith in this practice was without foundation, it yielded to the influence of truth, and she desired to be immersed, as the ancients were.

INDIANA. CORYDON, Harrison Co., Apr. 21. Elder MOSES SMITH has just closed a meeting here of nine days, during which time seventeen were added to the Church of Christ, six by confession and baptism and eleven by letter and otherwise.

LAFAYETTE, May 1. Allow me to say that I take charge of the congregation at Lafayette, Ind., and my correspondents will address me at that place. You may also say that I closed a meeting a few days since at Clermont, near Indianapolis, with twenty-seven added.

ILLINOIS. MINONK, April 15. Bro. U. H. WATSON held a meeting of two weeks in this place which resulted in eleven additions to the brotherhood. Also he just closed a meeting of ten days at Diamond Creek which resulted in twenty-one additions to the church.

PENNSYLVANIA. The church at New Castle continues to prosper. A letter dated April 29, reports three baptisms. Bro. J. T. Phillips is preaching and teaching regularly.

MICHIGAN. PINE RUN, Genesee Co., Apr. 22. Through the joint labors of Bro. Andrews and myself a church has been organized at East Thetford, Genesee county, with forty-three members; twenty-nine by immersion, and fourteen from other denominations—most of whom were reclaimed and received by confession. Others are inquiring the way, and almost all acknowledge that the Bible is the only feasible basis of Christian union.

NEBRASKA CITY, Apr. 20. Four more made the good confession yesterday. Uncessingly the Truth marches on.

ELMORE, Apr. 22. The second meeting ever held by our brethren at this place was continued five days, and closed this morning with seven immersions.

MARRIED. May 7th, at the residence of the bride's mother, in Painesville, by B. A. HINSDALE, Mr. D. H. DARLING, of Lancaster, Ohio, and Miss ANNY A. WYMAN, of the former place.

DIED. On the 28th of January, 1868, Elder JOHN ADAMS, in the 83d year of his age. The subject of this notice was born in the city of London, England. His parents were members of the estab-

lished Church, and in their faith he was educated. In his youth he traveled extensively through Europe. Returning to London, he united with the Free Will Baptists, by whom he was ordained a preacher and sent to Africa, as an agent for the establishment of a mission there. He remained there three years. He was a great traveler, having, in addition to his travels in Europe and Africa, visited South America, the West Indies, and Newfoundland. He crossed the ocean seven times, and was once shipwrecked, losing all his books, for which he grieved ever afterwards. From Kingston, Jamaica, where he taught an academy until prostrated by the yellow fever he went to Saratoga Springs, N. Y., and thence to Washington county, Pa., where he married. Here he became acquainted with Elders D. Wallace and McBride, with whom he united on the Bible and the Bible alone. Forty-eight years ago he came to Columbiana Co., Ohio. He preached and taught school in all parts of the county, and preached also in the adjoining counties—Trumbull, Carroll, Stark, Jefferson and Harrison. Following out his principle of the "Bible alone," he finally identified himself with the Church of Christ, in which he spent the remainder of his days. He labored in season and out of season for the salvation of men. Although not eminent as a proselyter, he nevertheless turned many to righteousness. He would often teach school until Saturday, then walk fourteen miles and preach that evening and the next day, and walk back to his school Monday morning. During the last twelve years he suffered greatly—becoming entirely blind, and being afflicted with nervous disease which terminated in the softening of the brain. While reason lasted, his confidence in God was strong. He cheered many a lonely hour with glad songs of praise.

Kentucky. Thos. N. Arnold, who has been laboring for some time with the first church in Louisville, has returned to Frankfort. Nearly one hundred persons were added to the church during his stay.

NEBRASKA. NEBRASKA CITY, May 7. Dear Bro. Errett: From the west bank of the Missouri river, a thousand miles west of Cleveland, and yet only a little way out west, I am seated to write you a line. Nebraska is on the whole the most beautiful of all the Prairie States of the Great West.

There are no swamps, the prairies are more rolling, the bright brooks run in narrow channels, never spreading out into sloughs as they often do in Illinois and Iowa. There is a peculiarity about the soil in this State; it is almost uniformly good, and just as rich on the highest mounds as in the bottom lands along the water-courses. The whole country is under laid by lime stone, which frequently crops out along the streams, affording abundance of good building material. But the great lack of timber for fencing, building and fire-wood, is a great drawback, at least in the eye of a man raised in Ohio.

The farmers are planting the osage orange, which grows in three years large enough to protect their crops effectually against flocks and herds of all kinds. Building materials are bought and hauled inland from the river, costing from 50 to 80 dollars per thousand. This makes an important item in the cost of a home in Nebraska! Cotton-wood is planted largely by the farmers, millions of which spring up yearly on the sand-bars along the Missouri, and in ten or twelve years affords trees of sufficient size for fire wood! Ten acres of cotton-wood planted on broken prairie in ten years will afford all the fuel a family will need. Apples, peaches and plums seem to do well in this country; the only trouble seems to be that the young trees grow with such astonishing rapidity in the summer, that the extreme cold of the winter kills them down, and often kills them entirely. The remedy for this is, however, in the fall early to cut them back and thus harden up for winter.

One gentleman near this city last season had over two thousand bushels of peaches. This settles the peach question (for one season at least); and the trees for another crop were out in full bloom two weeks ago. We have in this city a flourishing church of over one hundred and fifty members. Bro. J. B. Johnson, a young man of good abilities and education, well reported of for faithfulness in pastoral labor, and withal, a man of power in the pulpit, ministers to them in word and doctrine, with marked success. The brethren for some years past, and yet, labor under disadvantage for the want of a house of worship of their own. They now meet in the Court House, the largest assembly room in the city, and yet we are straightened for room on many occasions.

The church is now engaged in the erection of a large and beautiful house of worship in the most desirable location in the city. During my stay here, we have had very large and attentive audiences, and some fifteen additions to the congregation. I remain over next Lord's day and hope for still larger success. We have been interrupted by a State Convention for three nights, a concert one night, and Bell Ringers for four; so you see the disadvantages under which we have had to hold our meetings.

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MARRIED. May 7th, at the residence of the bride's mother, in Painesville, by B. A. HINSDALE, Mr. D. H. DARLING, of Lancaster, Ohio, and Miss ANNY A. WYMAN, of the former place.

DIED. On the 28th of January, 1868, Elder JOHN ADAMS, in the 83d year of his age. The subject of this notice was born in the city of London, England. His parents were members of the estab-

lished Church, and in their faith he was educated. In his youth he traveled extensively through Europe. Returning to London, he united with the Free Will Baptists, by whom he was ordained a preacher and sent to Africa, as an agent for the establishment of a mission there. He remained there three years. He was a great traveler, having, in addition to his travels in Europe and Africa, visited South America, the West Indies, and Newfoundland. He crossed the ocean seven times, and was once shipwrecked, losing all his books, for which he grieved ever afterwards. From Kingston, Jamaica, where he taught an academy until prostrated by the yellow fever he went to Saratoga Springs, N. Y., and thence to Washington county, Pa., where he married. Here he became acquainted with Elders D. Wallace and McBride, with whom he united on the Bible and the Bible alone. Forty-eight years ago he came to Columbiana Co., Ohio. He preached and taught school in all parts of the county, and preached also in the adjoining counties—Trumbull, Carroll, Stark, Jefferson and Harrison. Following out his principle of the "Bible alone," he finally identified himself with the Church of Christ, in which he spent the remainder of his days. He labored in season and out of season for the salvation of men. Although not eminent as a proselyter, he nevertheless turned many to righteousness. He would often teach school until Saturday, then walk fourteen miles and preach that evening and the next day, and walk back to his school Monday morning. During the last twelve years he suffered greatly—becoming entirely blind, and being afflicted with nervous disease which terminated in the softening of the brain. While reason lasted, his confidence in God was strong. He cheered many a lonely hour with glad songs of praise.

Kentucky. Thos. N. Arnold, who has been laboring for some time with the first church in Louisville, has returned to Frankfort. Nearly one hundred persons were added to the church during his stay.

NEBRASKA. NEBRASKA CITY, May 7. Dear Bro. Errett: From the west bank of the Missouri river, a thousand miles west of Cleveland, and yet only a little way out west, I am seated to write you a line. Nebraska is on the whole the most beautiful of all the Prairie States of the Great West.

There are no swamps, the prairies are more rolling, the bright brooks run in narrow channels, never spreading out into sloughs as they often do in Illinois and Iowa. There is a peculiarity about the soil in this State; it is almost uniformly good, and just as rich on the highest mounds as in the bottom lands along the water-courses. The whole country is under laid by lime stone, which frequently crops out along the streams, affording abundance of good building material. But the great lack of timber for fencing, building and fire-wood, is a great drawback, at least in the eye of a man raised in Ohio.

The farmers are planting the osage orange, which grows in three years large enough to protect their crops effectually against flocks and herds of all kinds. Building materials are bought and hauled inland from the river, costing from 50 to 80 dollars per thousand. This makes an important item in the cost of a home in Nebraska! Cotton-wood is planted largely by the farmers, millions of which spring up yearly on the sand-bars along the Missouri, and in ten or twelve years affords trees of sufficient size for fire wood! Ten acres of cotton-wood planted on broken prairie in ten years will afford all the fuel a family will need. Apples, peaches and plums seem to do well in this country; the only trouble seems to be that the young trees grow with such astonishing rapidity in the summer, that the extreme cold of the winter kills them down, and often kills them entirely. The remedy for this is, however, in the fall early to cut them back and thus harden up for winter.

One gentleman near this city last season had over two thousand bushels of peaches. This settles the peach question (for one season at least); and the trees for another crop were out in full bloom two weeks ago. We have in this city a flourishing church of over one hundred and fifty members. Bro. J. B. Johnson, a young man of good abilities and education, well reported of for faithfulness in pastoral labor, and withal, a man of power in the pulpit, ministers to them in word and doctrine, with marked success. The brethren for some years past, and yet, labor under disadvantage for the want of a house of worship of their own. They now meet in the Court House, the largest assembly room in the city, and yet we are straightened for room on many occasions.

The church is now engaged in the erection of a large and beautiful house of worship in the most desirable location in the city. During my stay here, we have had very large and attentive audiences, and some fifteen additions to the congregation. I remain over next Lord's day and hope for still larger success. We have been interrupted by a State Convention for three nights, a concert one night, and Bell Ringers for four; so you see the disadvantages under which we have had to hold our meetings.

NEBRASKA CITY, Apr. 20. Four more made the good confession yesterday. Uncessingly the Truth marches on.

ELMORE, Apr. 22. The second meeting ever held by our brethren at this place was continued five days, and closed this morning with seven immersions.

MARRIED. May 7th, at the residence of the bride's mother, in Painesville, by B. A. HINSDALE, Mr. D. H. DARLING, of Lancaster, Ohio, and Miss ANNY A. WYMAN, of the former place.

DIED. On the 28th of January, 1868, Elder JOHN ADAMS, in the 83d year of his age. The subject of this notice was born in the city of London, England. His parents were members of the estab-

Special Notices. Please announce through the STANDARD that the next Preachers' Meeting for Northern Ohio will be held at Shelby, O., on Tuesday before the second Lord's day in June next, at 2 o'clock, P. M.

Order of Exercises: 1. A Discourse on what constitutes the Church of Christ. A. B. BORN. 2. Essay on Interpretation. A. S. HAYDEN. 3. Exegesis of Eph. ii. 12. W. H. TAYLOR. 4. Essay on Signs of the Times. J. F. POWERS. 5. Preadb of Christ. D. H. VAN BUREN. 6. Discourse on Christian Sacrifice. M. BROWN. 7. Discourse on the Utility of Pastoral Visits. A. MOORE. 8. Essay on the Laws of Growth in the Church. E. B. CARR. 9. Discourse on the importance of adhering to the Word of the Lord independent of the opinions of Men. R. M. BRAYTON. 10. Best way of conducting Protracted Meetings. J. W. LOWE. 11. Exegesis, Romans x. Christ the end of the Law. S. E. PHARES. 12. Discourse on Amusements. ISAAC BARRETT. 13. Essay on Evangelist's office and duty. J. H. JONES. 14. Religious Aspects of England. J. M. BROWN. 15. Inspiration of the Bible. R. MOFFAT. 16. Department of Preachers toward the Denominations. W. H. MARTIN. 17. Church Discipline. W. BAUGHMAN. 18. Exegesis of Eph. iv. 10. J. ESCOFF. 19. Success of Home Missions. R. R. SLOAN. 20. Essay on Secret Prayer. R. WINDOLLA. 21. Essay on the Opening of the Seven Seals. Rev. J. B. NORTON. 22. Discourse on the harmony of God's Justice and Mercy in the Salvation of Man. J. S. HITCHCOCK. 23. Discourse on the Order of the Lord's House. JACOB S. LOWE. 24. Exegesis of John iii. 3. H. H. HULLOCK. 25. Discourse on the Utility of Sunday Schools. J. F. SIMONS. R. M. BRAYTON, Sec.

Educational Convention. By mutual agreement of leading educational brethren in the State a general Educational Convention of the Christian Brotherhood of the State of Illinois, will be held in the city of Bloomington, on the eighth and ninth days of July, 1868, in the Christian Church, at 10 o'clock, P. M.

All questions of general interest to the cause of education in the State, and to the advancement of Christianity by the education of indigent young men for the ministry, will be freely discussed. Come up, brethren, from all parts of our great State, and let us freely deliberate on the great educational demands which this age makes upon us as a people. By order of the Trustees of Major's Female College. J. W. MAXWELL, Sec'y.

BURNETT'S FLORENZINE—Its nature may be expressed in two words—sweet and salubrious. UNPRECEDENTED SUCCESS in treating inferior imitations of Burnett's Coochine for the Hair, and are liable to prosecution. BURNETT'S GOODS are established upon their merits.—CINCINNATI GAZETTE.

BURNETT'S COOKING EXTRACTS—Their universal success is based upon their merit. Reference is made to the principal Purveyors, Confectioners and Hotels in the United States. WINTON'S ASTHMA REMEDY is a scientific preparation recommended by eminent physicians.

Situation Wanted. If a church that is weak and unorthodox, will correspond with me, I can furnish them with a good young preacher who can make part of his support by teaching a common school. Address A. D. FILLMORE, Cincinnati, O.

Advertisements.

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Having now on hand Pianos from the following makers, in slip cabinet order:

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Good Boarding from \$3.50 to \$5.00 per Week.

Students can Board themselves for \$2 per Week.

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BOURBON FEMALE INSTITUTE

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The Second Term of Session 1867-8 of the above Institution will begin on Monday, February 24, 1868. For further information, address, WM. AXLETTE BUCKNER & BRO., and 1/2

North-Western Christian University.

INDIANAPOLIS, IND.

The first term of the next session of the University will begin Wednesday, Sept. 18th, 1867, and continue fourteen weeks.

For particulars, send for a Catalogue or address the undersigned, A. R. BENTON, Pres., July 27, 11.

HIRAM COLLEGE.

1868.

Spring Term commences Tuesday, March 11th, and closes Tuesday, June 15th.

Dr. SHAS E. SHEPARD, A. M., President. Professor of Moral Science, Biblical Science, and Literature, Logic and Rhetoric.

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A. M. WESTON, A. M., Professor of Mathematics and Natural Science.

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The College is easy of access, being about two miles distant from the Ashland depot, and can be reached by Hack or omnibus regularly with trains at GARRETSVILLE and JESBO STATIONS.

Students can take the REGULAR COLLEGE COURSE, can graduate in any one of the Seven Departments, or can enter any Class for a single term.

THE COMMERCIAL DEPARTMENT, conducted by PAUL HILL, affords a fine opportunity to secure a full and thorough course, at an expense to the student of less than one-half the usual rates paid for the same in the Commercial Colleges.

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Students can board themselves for \$2.00 per week.

Tuition, including all Departments, (except Commercial), per Term, \$15.00.

Complete Commercial Course, \$15.00.

A Course of Popular Lectures will be given before the students and citizens, during the winter months, by gentlemen invited from abroad.

For Catalogue or information, address, A. M. WESTON, Sec'y, Hiram, Ohio.

Feb. 29, 11.

ECLECTIC MEDICAL COLLEGE OF PENNSYLVANIA.

This College holds three sessions each year. The first session commences October 8th, and continues until the end of January; the second session commences February 1st, and continues until the beginning of May; and the third session commences throughout the summer months.

It has an able corps of twelve Professors, and every Department of Medicine and Surgery is thoroughly taught.

Every facility in the way of illustrations, morbid specimens, herbarium, chemical and philosophical apparatus, microscopes, instruments of the latest invention for physical examination and diagnosis will be provided.

Splendid Hospital and Clinical instruction are afforded. Free tickets to all our Hospitals are provided; Dissecting Material abundant at a nominal cost; Perpetual Scholarships are sold for \$50.

Send for circular.

The Eclectic Medical Journal of Pennsylvania.

Published monthly, contains 48 pages of original matter. Price \$2 per annum. The largest, finest and most progressive Medical Journal in the United States. Splendidly illustrated, and the best paper of any other.

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W. T. HORNER, C. KELLEY, and THOS. P. BENTON, Proprietors. Pat. Jan. 21, 1868. Warranted to operate in hundreds of places where other patents will not. Territory sold by States, Counties, Townships, or Individual Rights. Single township sold for \$25, which is the profit on a single well, of 30 ft. Individual rights, \$5 each. Address, W. T. HORNER, mari4,5m Buffalo, N. Y.

HIRAM COLLEGE

Special Notices.

Preachers' Meeting.

The second session of the "Belmont Preachers' Association" will be held (D. V.) in Belmont, O., commencing the evening of the first Tuesday in June next.

Bethany College Commencement.

The regular commencement exercises of Bethany College will begin on Tuesday, the 16th of June next, and end on Thursday following.

Sunday School Books.

Having been appointed on a committee for the adoption of measures to call into existence a good collection of Sunday School books for the use of Schools in our State, I write this as the best method of bringing the matter before the brethren.

Missionary Collection.

Dear Brethren.—The time for our regular quarterly contribution for the General Missionary Society is the second Lord's day in June.

O. C. M. Society.

Dear Brethren.—The church in Mt. Vernon is preparing to give a hearty welcome to a very large delegation of members and visitors at the approaching Anniversary of the O. C. M. Society.

Indiana Christian Sunday-School Association.

The first semi-annual convention of this association will be held at Columbus, in connection with the semi-annual meeting of the Missionary Society, beginning at two o'clock, P. M., Tuesday, June 23rd.

Semi-Annual Convention.

The Indiana C. M. Society will convene at Columbus, June 24, at two o'clock P. M.

Financial and Commercial.

OFFICE OF THE STANDARD, Cleveland, May 13, 1868.

We can report no improvement in the condition of the local money market. General trade is dull and quiet and the amount of money going into bank is consequently on a limited scale.

The reports from all parts of the country in regard to the growing crops are still of the most favorable character, and the prospects of an immense wheat crop have never been better than at the present time.

Table of market prices for various goods including sugar, coffee, flour, and other commodities. Columns list item names and prices per unit.

New Advertisements.

S. H. PETTERGILL & CO. 27 PARK ROW, NEW YORK, AND 10 STATE ST., BOSTON. Are Agents for all the Newspapers in the United States and Canada.

Burnett's Cocoaine, For Promoting the Growth of, and Beautifying the Hair—and rendering it Dark and Glossy.

LOSS OF HAIR. I cannot refuse to state the salutary effect in my own aggravated case of your excellent Hair Oil—Cocaine.

A REMARKABLE CASE. Messrs. Burnetts, Boston, Mass., June 9, 1864. I send you a statement of my daughter's case, as requested.

BOOK AGENTS WANTED. To solicit orders for Dr. WILLIAM SMITH'S DICTIONARY OF THE BIBLE.

THE CHURCH UNION. The largest and most Catholic paper in the world. The organ of the Union movement in the whole Church.

THE SPRING OF THE YEAR. Is the proper time to take cleansing and purifying medicines, of which SWAIN'S CELEBRATED PANACEA.

BEWARE OF IMPOSITION. Swain's Panacea is in round bottles, fitted longitudinally, with the following letters blown in the glass.

AGENTS WANTED. Everywhere, to sell JOHN S. C. ABBOTT'S "LIFE OF GEN. GRANT." New work, "The Poplar and the Olive."

Ladies and Gentlemen Employed. Picture business. Very Profitable. No risk. Seventeen specimen Pictures and Catalogues sent for 20 cents.

EUREKA, THE INFALLIBLE HAIR RESTORATIVE.—Dr. Van Zandt, one of the oldest and best physicians of St. Louis, has pronounced it "a most happy compound."

New Advertisements.

10 A DAY FOR ALL. STENCIL TOOL SAMPLES free. Address A. J. FULLAN, Springfield, Vt. may2,4

FIRST PREMIUM PIANOS. With Iron Frame, Celebrated Bass and Agraff. Bridge, Melodious, Pastor, Church and Cabinet Organs.

EMPLOYMENT! To do Good and get Paid for it! Take an AGENCY for the Indispensable Hand-Book.

BOOK AGENTS WANTED. FOR DR. WILLIAM SMITH'S DICTIONARY OF THE BIBLE.—Written by 70 of the most distinguished Divines in Europe and America.

JUST PUBLISHED. BY A. S. BARNES & CO., NEW YORK. CANTATA, No. 2.—Glee and Part Songs for Schools.

VALUABLE GIFT.—80 pages. DR. S. S. FITCH'S "DOMESTIC FAMILY PHYSICIAN" contains all the latest and best Remedies.

GEN'L GRANT. Agents Wanted to sell the best and most reliable Life of the Greatest of Living Soldiers.

WANTED—AGENTS. "E. D. MANSFIELD'S LIFE OF GRANT," in English and German. Extraordinary inducements to Agents.

PHILIP PHILLIPS & CO., 37 Union Square, Broadway, N. Y., WHOLESALE AND RETAIL DEALERS IN SMITH'S UNRIVALLED AMERICAN ORGANS.

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New Advertisements.

ALLCOCK'S Porous Plasters. Especially useful in pains of the breast, sense of weakness and inward sinking, for coughs, colds, asthma, difficulty in breathing.

ACCUMULATING ELECTRICITY. and imparting it to the body, whereby the circulation of the blood becomes equalized upon the part where it is causing pain and morbid action ceases.

55,000 WORTH SOLD BY ONE DEALER. Messrs. J. Balch & Son, Druggists, of Providence, R. I., write, Nov. 28, 1867.

IMPORTANT FROM A PHYSICIAN. Messrs. THOMAS ALCOCK & Co. Please send, with dispatch, twelve dozen Allcock's Porous Plasters.

HOME SINCERE. SING SING, March 10, 1868. Messrs. THOMAS ALCOCK & Co. I have suffered greatly from a weak back.

AFFECTION OF THE HEART CURED. GLEN RIDGLE P. O., Delaware Co., Pa. March 16, 1868. Messrs. THOMAS ALCOCK & Co.

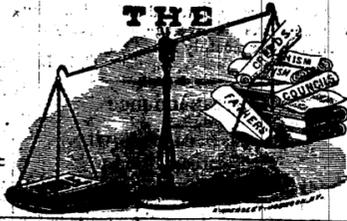
PAIN OF THE SIDE CURED. ALLENTOWN, Penn., April 4, 1868. Messrs. T. ALCOCK & Co. Dear Sirs: My daughter used one of your Porous Plasters.

SOBE CHEST AND COUGH. Dr. ALCOCK. Sir: In May last I was visiting my cousin in Corning.

CURE OF CRICK IN THE BACK AND LUMBAR. Messrs. ALCOCK & Co. Lyons, N. Y., July 4, 1868. Please send me a dollar's worth of your Plaster.

PLASTER WORKS, SING SING, N. Y. PRINCIPAL AGENCY, BRANDRETH HOUSE, New York. SOLD BY ALL DRUGGISTS.

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CLEVELAND, O., SATURDAY, MAY 23, 1868.

VOL. 3.—No. 21.

The Christian Standard.

OFFICE OF THE STANDARD,
No. 97, Bank Street,
NO. 2, UP STAIRS.

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Original Essays.

A Council.

The religious world, for the sake of Christian unity, ought to have an ecumenical council during the nineteenth century. It has been three hundred years since the Council of Trent, and now let the lovers of God have another grand assembly for the restoration of the primitive Church and unity among the disciples of Christ. The Pope knows the influence of such a body and proposes to call another this fall. He also claims the past eighteen councils, although many of them were held before the birth of Catholicity. His pretensions, however, should not deter Protestants from employing any lawful instrumentality for good. Our generation is the one to convocate such an assembly, and our brethren are the people to bring such a religious movement about.

But would such a convocation be scriptural? I find myself and many brethren opposed to all assemblies separated from and above the congregation. In the New Testament, there are no synods, conferences or societies; but in Acts xv. there is one general council. It was called by the church at Antioch for a specific purpose, and was composed of the Apostles, elders and brethren, and was universal in its jurisdiction. It was also advisory and persuasive, and not legislative and dictatorial. The Apostles understood infallibly the question of circumcision without this meeting; still they left us this strange precedent. This example does not authorize a denominational assembly for party objects, but one composed of the Apostles, in fact, or by their writings which represent them, and of competent and pious elders and brethren for a universal purpose. All the essential points of the council in Acts may be met by a similar one during our own generation.

The advantages of such an assembly are obvious. It was Councils which led the church from the Apostles, and they will have to lead it back again; as the prodigal had to retrace his steps to reach his father's house, so will the church have to do in order to reach her former purity. The religious world cannot be united by individuals and denominations in many centuries, if at all; and as, in the first instance, it was divided and alienated in a day, so might it be restored to its primitive unity in a day. As in society, there may be innumerable divisions, yet by a "mass meeting" perfect unanimity may be restored in an hour. In religious matters, one party will not give up a name or a creed without others doing so, or at least by a general revolution. Such a body of bishops as met at Nice, with the enlightenment of our age, and the experience of all others, would exercise a wonderful influence, and at least bring the subject of unity directly before the entire race.

But it may be said that these matters are visionary and impracticable. As, however, the Saviour made the conversion of the world depend upon the oneness of his followers, so a dream in that direction may be tolerated. If this effort fails, it costs but little; but if it succeeds, it would effect the salvation of the race. A religious council held now much more easily than those anciently; because the facilities for travel and for conveying intelligence are now better than at the time of the emperors preceding ones. Besides, there is an eminent necessity for such a convocation. The church was never more disgraced by schisms and heresies than at present, and it is trammelled by alienations and strifes of the most alarming character. But some might fear the mandates of such a body when invoked. Its decisions would be advisory, by necessity, and not peremptory. However, Gospel and the authority of God have an inherent power over the human heart and lead it captive when they are faithfully exhibited. In a word, I could select a dozen brethren, who could probably unite the pious of earth in one year's time in such a council as that of Trent, containing representatives from all Christendom. They could be abundantly sustained during that time for an object so glorious, and they could at least do much more for unity than they could in their present isolated conditions.

But others may think the action of such an assembly would fall still-born. It is true, terms of universal amnesty might not be accepted at once, yet if they were the true basis of union, ordained of God, they would ultimately be accepted by the truly pious. The same efforts which unite a few individuals and congregations, would produce the "one body" of all the children of God, if the obligations were equally understood by all.

An objector may contend that councils have done great harm, and therefore cannot be trusted;—that one might decide adversely to unity, and that it might make the walls of partition stronger than at present. We answer, that it could not make things worse than at present, and let its decisions be as they may, it would at least invoke discussion and thereby do good. In agitating this subject, much may be gained but nothing can be lost. The council at Jerusalem, in which James presided, did good; besides, others in later times did much for the cause of Scripture.

In order that our thoughts may have a tangible form, we propose that a Circular shall be prepared by competent brethren either privately or at some general meeting; then the signatures of prominent clergymen be obtained to it by correspondence, and then the call shall be sent to the religious journals of Europe and America irrespective of religious, national or political differences. The propositions submitted in this circular should be few, universal and intuitively true. We present the following form, as merely suggestive, partially conformed to the language of Acts:

The undersigned elders and brethren, to the whole church throughout the world, send Christian salutation. As there have been "no small dissension and disputation" among those who should "be perfectly joined together in the same mind and in the same judgment," therefore "it seemed good unto us" for you to "assemble with one accord" with "chosen men" who "have hazarded their lives for the name of our Lord Jesus Christ," "to consider of this matter" proposed in the dying prayer of the Saviour:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

In order to effect that unity, please give these or similar propositions your prayerful attention as its basis.

1. The Bible contains the whole law of Christ in doctrine and discipline. His religion is there stereotyped and perfectly preserved. Proof: "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."

2. The Church of God, described in the New Testament, is the one true, Apostolic Church in name and fact. Proof: "The Church of the Living God" is "the pillar and ground of the truth." "On this rock I will build my Church."

3. Its members should be Christians and should be called Christians. Proof: "Al-most thou persuaded me to be a Christian." "The disciples were called Christians." (For illustration signed.)

These propositions are exhaustive; the laws, the body or church, and the membership, cover the whole religious troubles. Let a unity be secured on the Bible, the one Church of God, and the name Christian, and every other difficulty will cease. Indeed, the three propositions resolve themselves into the universal and comprehensive doctrine that the Bible contains the only religion which God will accept. The Bible must be the supreme arbiter in matters of faith and practice, and whatever it plainly teaches must be accepted, and what it does not authorize must be rejected by the church or regarded as merely human opinion.

A general assembly composed of the apostles by their writings, and of wise and pious elders and brethren selected from the various denominations of earth, accomplish in a day the greatest work the world has seen, since Christ. All I ask, should this essay be honored with a place in any paper, is for a council similar in every essential point to the one in Acts xv. Should it once win public favor, it would attract more visitors at its sittings, than the crowning of a king or the Paris exhibition. Whether the reader may approve my seemingly wild scheme or not, let us at least labor and pray that there may be one body, one Spirit, one hope, one Lord, one faith, one baptism and one God and father of all.

Canton, Mo. J. C. RISK.

Dear Bro. Erritt: On Saturday last, I returned from a trip to Dane Co., Wis., whither I had been unexpectedly summoned by the sudden sickness and death of my father. I doubt not all who lose friends are impressed to a greater or less extent with the thought that the lives and characters of the departed were invested with charms, and illustrative of principles, attractive and valuable beyond the immediate circle of the friends and relatives. From this perhaps arises the custom of publishing in the public journals the obituaries of those of whom the world never before heard. It may be a weakness, but if such, it is one to which I confess myself subject in common with others.

Thomas Burgess settled with the Pilgrim Fathers, seven years after the landing of the Mayflower. My father, Asa Burgess, was of the fourth generation in direct descent from the Pilgrim Thomas, and was born in Old Plymouth, Massachusetts, on the 28th of August, 1781, and died in Dane Co., Wisconsin, on the 29th day of April, 1868, thus lacking a few months of being 87 years of age.

Born amid the fires of the revolution, and descended directly from the old Pilgrim Puritan stock, it is not difficult to imagine with what deathless devotion he adhered during his whole long life, both to the integrity of the American Government, and the purity of the Christian religion. With respect to education, he possessed but little of that obtainable in schools; but by extensive reading and careful observation, he had acquired a fund of knowledge and experience from which he could draw with surprising facility, and of which he could make the most ready and practical application, either for his own use, or for the benefit of those who sought his counsel. He was very fond of ancient history, having read perhaps every work of importance upon the subject, and was so familiar with the history of Josephus, whose entire works he read in connection with the Old Testament, that it was difficult to detect him in error, or commit one that he would not detect. No longer ago than the winter just past, he re-read the history of Egypt, and on the very day of his death, spoke to me about it as a very valuable work. But *The Book* was his chief delight; and at an early hour in the morning, 3 o'clock in the summer, and 4 o'clock in the winter time, he arose, leaving the family still in their slumbers, and taking the old family Bible, read from its sacred pages. This was his regular practice during the entire years of his manhood's strength. I do not now remember, though I have often heard him say, how many times he read the Bible in regular order from Genesis to Revelation; but enough to give him, blessed as he was with an excellent memory, a ready use of any passage of scripture he desired to quote. Nor were his quotations without meaning; for he had long ago come to the conclusion that the scriptures were designed for the ignorant and rude, as well as the learned and polite, and that therefore they must be easy of apprehension and simple in application. His first religious training was under the old English church rule, when taxes were levied to support the clergy. On being sent one day while yet a small boy, to work out his mother's tax, who was a poor widow with no help but my father, and who, not a member of the church but only a "parishoner" was yet taxed for its support—my father being sent one day to work out this tax, saw such luxury and ease at the clergyman's house—saw a boy about his own size with his ruffles, powdered wig, and silver buckles—saw so much to draw a painful contrast, that the impression never left his mind. And though still rigidly trained under its influence, he could not, as he grew older, resist the conviction that a religion maintained in such a manner, must be in its vital points essentially wrong. This led him to a study of the Bible for himself, and this study led him, after years of hard struggle, doubts and conflicts, hopes and fears, into the Baptist church, the nearest to the light and truth, undoubtedly, that met in that day had attained. The manner by which he arrived at his conclusions must seem laborious; and almost incredible to us of this day, with the light of the truth and the aids to study which are in our possession. His manner was to decide upon a given point which he wished to understand, and then beginning with Matthew, carefully read the whole New Testament with special reference to that point; note the passages applicable, compare them over and over, then draw his conclusion.

Almost times without number have I heard him relate, with what unspeakable anguish the subject of baptism rested on his mind; and how day by day, as he could snatch a few moments from the hard and constant toil necessary to draw a support from a not over fertile soil, he read and re-read every sentence, and how at length when he came to the sixth chapter of Romans, what an immense burthen fell from his heart, what a glorious light shone about his pathway. Other passages confirmed him, and immediately he accepted the truth, was immersed, and for just about three score years, he walked with unshattering faith towards what he always styled his "Heavenly Home." Nor on baptism alone did he work his way into the truth; for though he remained a member of the Baptist church till the day of his death, yet I was surprised and gratified to find, that when some years ago he came to live with me, he held in common with us the most simple and elementary principles of the Gospel. But I never made any effort to have him change his church relations. He was then seventy-five years of age, and I preferred he should spend his declining years undisturbed by what might be a technical rather than a practical difference between the two great religious bodies.

At an early day, he went from Mass. into Windham Co., Conn., where he was married on the second day of April, 1815, to Pamela Town, my mother's maiden name, and who preceded him to the "Heavenly Home" by a little more than twenty-six years. In Connecticut, he remained until his children, eight in number, were all born, and the youngest about five years of age, when he removed to Chenango Co., New York, remaining there until the year 1847, when he went to Wisconsin, where he now sleeps. He possessed one of the most perfect physical organizations one will often see; his last sickness was also his first sickness. Nor was his old age decrepit; it might almost be said of him, as of one of old, "his eye was not dim, nor his natural force abated." He had taken a bad cold, and under consequent loss of appetite, loss of strength, which paved the way for one of those terrible things known in the west, as a *congestive chill*; this chill he took on the 17th of April, and survived it but twelve days. Among some of his leading traits may be noted intense loyalty to country, unshattering faith in God, an indomitable will that never yielded to difficulty or surrendered the right, and a deathless devotion to those beloved.

His memory of my mother was as pure and fresh in his mind on the day of his death as on the day of hers. The following extract from a letter to me, the last he ever wrote me, will give his own expression on that subject:

SUN PRATIE, Wis., March 11, 1868.
My Dear Son: It is just twenty-six years to-day since your mother left us, and there has never been a day since, that I have not thought more or less about her: * * * "there my best friends and kindred dwell, and there I long to be." * * * I am a stranger and a pilgrim here, as all my fathers were, but I seek a city which hath foundations, whose builder and maker is God. As a traveler in the desert thirsts for the fountain of pure water, so do I thirst for the waters of everlasting life. * * * It will be but a few short days until I go home to my Heavenly Rest. * * * Continue my son to "cast the net on the right side of the ship," and be faithful till the end.
Your affectionate father,
ASA BURGESS.

This is perhaps the last letter he ever wrote. It contains a favorite expression of his when writing or speaking to me of my labors in the Gospel: "cast the net on the right side of the ship." And nothing rejoiced him more than to hear of the conversion of sinners and the progress of the cause of truth. But we shall hear his voice no more on earth, and only by sacred memory of his counsels can we follow him as he followed Christ. Although advanced to a good old age, his death was little looked for, and to me, it came like a terrific shock. I reached his bed side about nine o'clock in the morning, and he died at half past five in the afternoon of the same day. His first question, after the greetings, was for my wife, whom he loved as one of his own daughters. On being informed that she could not come, he expressed deep regret, at not being able to see her once more in the flesh, but raising his hand toward heaven, he said, "tell her I shall see her again beyond the flood." He retained his consciousness to the last, and answered questions which I asked him but a few moments before his last breath. His anxiety to depart could only be equalled by the undoubting certainty he felt, that to be absent from the body, he would be present with the Lord. And any intimation from his children that they were not yet ready to part with him, was firmly met with the declaration that he was ready, willing, even anxious to go. In the afternoon, and but an hour or two before his death, among other questions, I asked him if he could see well. Turning to my youngest sister who was by the bedside, he said, "bring me the family Testament." She brought it, and taking it from her with a firm and steady hand, he opened it, and turning a few leaves back and forth until his eye rested upon the desired passage, he distinctly read, without glasses, from that

beautiful and glorious scripture, beginning with the fourteenth chapter of John. Then returning the book, he looked up at me with a smile as if the very light of heaven were already on his face, and said, "O, that is glorious reading." Death is terrible; but as it must come, scarcely, perhaps, could it come under circumstances better calculated to alleviate the sufferings of the dying, or soften the sorrows of the living, than it came to my father. He suffered but little pain after the first congestive attack, and never did more tender or loving hands minister to the sick and dying, than ministered to him. Not alone and among strangers, but surrounded by his own children; his every motion watched, and his every wish gratified within their power, his daughters vied with each other in sleepless vigilance and tireless assiduity to make his last moments on earth a fit prelude to his first in heaven. Thus surrounded, he spent the few days of his sickness without a murmur and without a fear, and when the moment came, he raised his hands once, crossed them over his breast, closed his own eyes, and was "asleep in Jesus." On the first day of May, carefully and tenderly, and with many tears, we laid him down to rest by the side of one of our sisters who had gone before him; and we know that when Christ appears, he will appear with him in glory. My mother and one sister sleep side by side in the State of New York; and three of my father's grand children also went "over the river" before him. Of his remaining generations, there are six children, sixteen grand-children, and three great grand-children, who must all in their turn follow. May God grant us all grace to meet again "beyond the flood."

In sorrow but not without hope,
I remain sincerely, your brother,
O. A. BURGESS.

Tracts.

Having just received a valuable lot of TRACTS—for home circulation—I feel constrained to call attention to this much neglected, simple, easily available, and inexpensive means of good. How slow we are to appreciate the power of little things! "Little drops of water, little grains of sand," are forgotten, in the admiration we bestow upon the "mighty ocean" and the huge mountain, and yet the latter could not exist but by the aggregation of the former. We hope to place one of these little messengers of truth in the hands of every man in this city. Though we may not realize any present appreciable influence from this enterprise, we will, nevertheless, cast our bread upon the waters, assured that it will return after many days. Some of these tracts may be lost, some may be destroyed, and at best they may be but drops, but surely, drops which will increase to rills, whose mingling waters will constitute no mean power for good. "A tract, if no more, it may be, than two leaves from the hand of a servant girl, perhaps, led to the conversion of no less than Richard Baxter. He awoke to a world of usefulness. Among the library books he wrote, was the "Call to the Unconverted." It fell into the hands of Philip Doddridge. It pointed him to Christ. He, too, awoke to a world of usefulness. His "Rise and Progress" was the means of the awakening of William Wilberforce. A book of his writing led to the conversion of Leigh Richmond. He wrote the "Dairyman's Daughter," which fell upon the world like a "leaf from heaven." I give this little extract as an illustration of the influence of a tract.

In circulating tracts, it is best to visit every house, and in a kind and courteous way introduce them into notice. A few placed in barber shops, hotel reading-rooms and other public places, will strike and tell somewhere. A few dropped in the cars, or other public conveyances, may turn some wayfarer to the truth. Besides all this, the Church itself may be greatly edified in this way. Bro. Holman informs me that there is, an immense demand, South, for the most excellent tracts published by him. In communities where the people are poor, tracts are the only reading in which the people can invest. It is impossible for one man, or hundred men, to furnish tracts sufficient to supply the crying demand of the poor and the benighted all over this land.

Every brother, it seems to me, ought to send for a thousand pages, for home use, and many who are able should feel it in their hearts to donate a few thousand for the use of those who are in religious darkness. Bro. Thomas Holman, corner Centre and White Sts., New York, can furnish a large assortment, able, short, and to the point. Bro. H. S. Bosworth, 103 Main St., Cincinnati, keeps constantly on hand many excellent tracts of larger size. T. H. Springfield, Ill.

TOOTHACHE.—At a meeting of the London Medical Society, Dr. Blake, a distinguished practitioner, said that he was able to cure the most desperate case of toothache, unless the disease was connected with rheumatism, by the application of the following remedy: Alum, reduced to an impalpable powder, two drachms; and nitrous spirits of ether, seven drachms; mix and apply to the tooth.

New Advertisements.

ALLCOCK'S Porous Plasters.

Very useful in pains of the breast, sense of weak inward sinking, for coughs, colds, asthma, and in breathing, oppression and fatigue about the chest. They give much ease in Gout and Rheumatism. They give much ease in Gout and Rheumatism. They give much ease in Gout and Rheumatism.

ACCUMULATING ELECTRICITY

Starting it to the body, whereby the circulation of blood becomes equalized upon the part where applied, pain and morbid action to cease. The Porous Plaster is flexible, and found of great help to the weak backs, or pain in the side. Especially valuable to those who have neglected colds, or often preventives of Consumption; may be used to have often loosened the grasp of this terrible, and been mainly instrumental in effecting a cure.

1000 WORTH SOLD BY ONE DEALER.

J. Balch & Son, Druggists, of Providence, R. I., Nov. 28, 1867.

REPORT FROM A PHYSICIAN.

HARTFORD, Conn., Nov. 11, 1864.
THOMAS ALLCOCK & Co.
I send, with despatch, twelve dozen Allcock's Porous Plasters. Our daily experience confirms their very excellence. At this moment of writing a man for one, who, by entanglement in the shaft of a wheel had both his legs broken, spine severely injured and was for nearly a year entirely helpless. This relief very soon by the application of your plaster. He was soon enabled to work, and now as well as ever. He would certainly pay for a plaster if they could not be had at a lower rate. The plasters to be so useful, I have no scruples in recommending them.

HOME EVIDENCE.

SING SING, March 10, 1868.
THOMAS ALLCOCK & Co.
I suffered greatly from a weak back; at last the same so severe I could not get out of my bed. S. J. Fisher, of this village, recommended to me an Allcock Porous Plaster. I did so, and in a few days the pain began to abate. The spot where the most severe seemed like a coal of fire, and the plaster appeared to draw out. The day after the plaster I got up, and my trouble was all over. I wore the plaster three weeks, and since the day after applying it, I have had as strong and well as any one. If I had paid fifty dollars for a plaster I should have considered it cheap.

PERFECTION OF THE HEART CURED.

GLEN RIDGE P. O., Delaware Co., Pa., March 10, 1868.
THOMAS ALLCOCK & Co.
I have been troubled with heart disease for a long time after doctoring with our physician for months and no relief, I gave up in despair. I was with sharp pains in my chest, and had about my chest, and often felt that death would come. At this time I was persuaded to apply your Porous Plasters. Within a few hours after the plaster I felt no more pain, and all ceased about my heart, and I felt like a new man and my prices by the quantity.

PAIN OF THE SIDE CURED.

ALLENTOWN, Penn., April 4, 1868.
T. ALLCOCK & Co.
My daughter used one of your Porous Plasters. She had a very bad pain in her side, and it was cured in one week.

SORE CHEST AND COUGH.

May last I was visiting my cousin in Corning, and one of your Porous Plasters for my chest. Some through me at the time that I could hardly breathe. It was not more than three hours after it was on I felt comfortable. I had suffered long from soreness of the chest, with cough and phlegm, but your Plaster has cured me, and my health is better than it has been for years.

CRICK IN THE BACK AND LUMBAR!

Send me a dollar's worth of your Plaster. It cured me of a crick in the back, which has been for some time, and now my father is going on for difficulty about the heart.

WORKS, SING SING, N. Y.

PRINCIPAL AGENCY,
BROTHERS HOUSE, New York.
SOLD BY ALL DRUGGISTS.

Foreign Religious News

Germany.—The number of deputations at Berlin have had for some time before them a petition from the Mennonites, a people who like the Quakers are conscientiously opposed to military service, praying that by a special law they should be exempt from bearing arms. They have always heretofore enjoyed this special exemption in Prussia, but have always, as a compensation, been obliged to pay a special tax, called the Mennonite tax. By the recent military law passed by the North German Confederation, all persons without any exception are obliged to bear arms under the same rule. This has occasioned a great excitement among the Mennonites, who are numerous in Prussia, especially in the particular province of Old Prussia. By petitions and deputations to the government, they have made strong and persistent efforts to obtain in some way an exemption from the law, but thus far without effect. Neither the Prussian government itself, nor its representatives, can do anything for them in opposition to the general law of the Confederacy. As it was, however, the earnest desire of the King, who always recognized in this people useful and faithful subjects, to do all in his power to relieve their conscientious scruples, it became a question how to do this without contravening the law of the Confederacy.

There was but one way to do this, and that was to use the conscripts from the Mennonites according to each man's fitness, either as nurses in the military hospitals, as clerks, as army artificers, or finally as drivers, &c., in the military trains. Heretofore, in the more important of these employments, only such persons have been engaged as had some military training and experience, and an exception in this respect will have now also to be made in favor of the Mennonites. By a late royal decree, therefore, the King has ordered that the members of the older Mennonite families who are not voluntarily ready to serve in the army, are to be conscripted, for the usual time of service, as nurses in the hospitals, as clerks for the Landwehr corps, and as military artificers and drivers; and that in regard to the heretofore demanded necessary military education for these places in the Landwehr corps, an exception is to be made in favor of the Mennonites. This people cannot but regard this a proof of the kind and liberal feeling of their Sovereign towards them.

The Mennonites have in the past exhibited an energy and a character generally, that obliged the Prussian government to respect their religious convictions. They are in Prussia chiefly devoted to agriculture, and live in the country. But they are also found in considerable numbers in the cities of Elbing, Marienberg, Thorn, Koenigsberg and Marienwerder. Their doctrine was proscribed in 1732; but Frederic II. seeing he could not induce them to abandon their faith, consented to tolerate it. They had been subjected to the intolerant laws enacted against Anabaptists, as they are opposed to infant baptism, as well as because of their refusal to bear arms. At the commencement of the present century the Prussian government made a new effort to force them to bear arms. Many of them, in consequence, at that time resolved to sell their possessions, although the government declared it would confiscate one-tenth of the price of sale, as a punishment. In spite of all this, some two thousand and four hundred sold their property and emigrated to Russia, and settled in the district of Melitopol.

In commenting on this case, the Journal des Debats, of Paris, says: "No political society could exist, if it were allowed to individuals to withdraw themselves from their obligations as citizens under the pretext of liberty of conscience. Equality before the law does not any more allow, in a regular state of society, to grant to certain denominations exemptions or privileges, than to visit others with exclusions from common privileges or to lay upon them exceptional burdens. In like manner we could not grant that any class could withdraw themselves from the obligations of a law which they dislike, without being ready to submit to the pains and penalties of such a withdrawal—that is, without being willing to undergo the punishment to which such resistance subjects them. A dispensation from such punishment, if obtained, would be an injustice against those still subject to the objectionable law, while the refusal to submit to it from motives of conscience may in time lead to an abrogation of it in the common interest of all, if the law against which the protest is made really violates convictions worthy of respect. It is thus in continuing their assemblies in the desert, in spite of the laws which forbid all schismatic religions, and in thus exposing themselves voluntarily to the chastisements pronounced by the edicts against those who assembled to practice the reformed religion, that the French Protestants succeeded in France the general principle of religious liberty. It could not be otherwise, with any of the great advances which the future must realize; they will still have to begin with their martyrs."

THE HOLY GARMENT OF TREVES.—It will perhaps be remembered by some what an excitement was occasioned in 1844 by the holy garment of Treves, "leading" even to a conflict in the bosom of the Catholic Church. The Cathedral of St. Peter's, in Treves, Prussia, claims to possess the seamless garment of our Saviour, for which the soldiers made lots. It was given to the Cathedral by the Empress Helena. It is exhibited, but only once in a century. At the last exhibition, in 1844, 1,100,000 pilgrims visited Treves to see it, and numerous miracles of healing were said to have been performed. Next year it will be again exhibited.

ited, and, says a Roman Catholic paper, "the sick and infirm will return healed, the blind will see, and the deaf hear, the dumb speak to render thanks to Jesus Christ, and all the marvels will come to pass in the light of day." We are to wear this old piece of cloth that certainly has never seen Jerusalem, being every way in its character irreconcilable with the description and idea of our Saviour's robe, exhibited for the adoration of the ignorant and fanatical Catholics of Germany, and other European lands.

ENGLAND.—ISRAELI AND THE RITUALISTS.—In a previous number we gave Dr. Harnet's letter in which he made several charges interpreted to refer to the ritualists, in connection with the important question now urged by Mr. Gladstone in Parliament, relative to the abolition of the Irish 'Establishment'—that is, of the Anglican State Church in Ireland. The Premier is between two fires, the ritualists and the liberals in England. To avert now the wrath of the Anglican cry to Romanists, he writes the following letter to the Rev. Arthur Baker, rector of Addington, Bucks, England, an English ritualist.

"HUGHENDEN MANOR, Maunday Thursday, 1868.

"Reverend Sir: I have just received your letter, in which, as one of my constituents, you justify your right to ask for some explanation of my alleged assertion that the High Church ritualists had been long in secret combination and were now in open confederacy with Irish Romanists for the destruction of the union between church and state. I acknowledge your right of making the inquiry; and if I do not notice in detail the various suggestions in your letter it is from no want of courtesy, but from the necessity of not needlessly involving myself in literary controversy. You are under a misapprehension if you suppose that I intended to cast any slur upon the High Church party. I have the highest respect for the High Church party; I believe there is no body of men in this country to which we have been more indebted, from the days of Queen Anne to the days of Queen Victoria, for the maintenance of the orthodox faith, the rights of the crown, and the liberties of the people. In saying this, I have no wish to intimate that the obligations of the country to the other great party in the church are not equally significant. I have never looked upon the existence of parties in our church as a calamity; I look upon them as a necessity. They are the natural and inevitable consequences of the mild and liberal principles of our ecclesiastical polity, and of the varying and opposite elements of the human mind and character. When I spoke I referred to an extreme faction in the church of very modern date, that does not conceal its ambition to destroy the connection between church and state, and which I have reason to believe has been for some time in secret combination, and is now in open confederacy with the Irish Romanists for the purpose. The Liberation Society, with its shallow and short-sighted fanaticism, is a mere instrument in the hands of the confederacy, and will probably be the first victim of the spiritual despotism the Liberation Society is now blindly working to establish. As I hold that the dissolution of the union between church and state will cause permanently a greater revolution in this country than foreign conquest, I shall use my utmost energies to defeat these fatal machinations. Believe me, reverend sir, your faithful member and servant.

B. D'ISRAELI. OPPOSITION TO MR. GLADSTONE.—Vigorous opposition is organizing in England and Ireland against Mr. Gladstone's Irish Church reform measure. A great battle is no doubt about to be fought in England both in and out of Parliament, on the great question of Church and State alliance, involving the immense prerogatives and privileges so many centuries enjoyed by the Anglican Church. If not now, at least very soon, this base alliance between Church and State will be destroyed, and the people of Great Britain emancipated from a shameful burden of ages. It will be seen in the coming conflict how tenaciously the Anglican clergy—most of them, not all—will cling to "place, pay and power." It is now proposed, in view of the great popularity of Gladstone's reform and the unexpected forces coming up to it, and the great prospect of success now rising up before the nation, to take the bold step of appealing directly to the Queen in person to "avert the dreadful calamity," and to withstand the flood of reform, and the Bishop of England is to lead this delegation. But if the bill of reform pass the Commons and the House of Lords, neither the Government nor the Queen will oppose its execution; they will accept the situation.

COMMENDABLE LIBERALITY.—The South London Press relates that two banknotes of 1000 pounds sterling each, designed for a Christian work, were found this other day in Mr. Spurgeon's letter box. The donor signs himself simply A. B. He had previously given 1000 pounds sterling to the Pastors' College, and another 1000 to the Orphan School of Stockwell. Thus this unostentatious giver has placed in Mr. Spurgeon's hands for these Christian purposes over twenty thousand dollars. Such things ought, however, not to be extraordinary or rare with the rich. Let us not forget the lesson in Mark xii. 41—44.

EGYPT.—A THEOLOGICAL SEMINARY AMONG THE COPTS.—The United Presbyterians have a Theological Seminary in Omdoum, conducted with their mission to the Copts. Rev. Mr. Hoag has the charge of it. He has fifteen students, who have, some of them, submitted to the baptism rather than leave the school. The local government is very hostile, and Miss McKim's school for girls is nearly deserted.

girls was nearly deserted at one time; but she now has an average of twenty-five names on her monthly roll.

C. L. L.

Correspondence

Thoughts for the Times. VII. MIRACULOUS POWERS.

Adventists claim the perpetuity of miraculous powers. The most striking argument I have read, is from the promise in the apostolic commission: "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The extent of this promise is explained by Matt. xxviii. 20: "Lo, I am with you always, even unto the end of world." Here, it is claimed, these signs were to follow all believers to the end of the world.

To this I answer: there is no evidence that all believers in any age exercised these gifts. A careful analysis of the facts of the New Testament, will furnish the following:

1. The twelve apostles possessed these gifts in an unlimited degree. "The Lord worked with them, and confirmed the word with signs following." They preached the Gospel "in demonstration of the Spirit, and of power." The miracles wrought were to confirm the truth preached. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." (I. Cor. xiv. 22). This power continued with them always, even to the end of the age (Acts). This age terminated with the lives of these apostles. They had no successors in office. 2. Another class in the primitive church who possessed these powers, were those persons on whom the apostles laid their hands, that they might receive the Holy Ghost. "And when Simon saw that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money, saying, give me this power, that on whomsoever I lay hands, he may receive the Holy Ghost." (Acts viii. 18, 19). This class of persons never transmitted this power to a third party. They could not communicate the gift.

3. The entire body of believers, received the gift of the Holy Spirit. "Not the miraculous powers, but the ordinary gift of the Spirit, as a comforter, an indweller, a holy guest. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I. Cor. iii. 16, 17). "Now if any man have not the spirit of Christ, he is none of his." (Rom viii. 9.)

We have, then, three classes of spiritual gifts; two of them are miraculous, the other is not. The first was limited to the apostles. The second, to those on whom they laid their hands. The third was the common heritage of believers in all ages of the church. It is claimed that the prophecy of Joel teaches that miraculous powers were to be continued through the entire dispensation, and that in the last days of the world the Spirit will be more abundantly poured out upon the sons and daughters of men, that they may prophesy. This beautiful theory is sadly spoiled by the apostle Peter, Acts ii. 16: "But this is that which was spoken by the prophet Joel." The "last days" of this prophecy, are only the last days of the Jewish nation and worship, and have no reference at all, to the last days of the world. Peter says this is fulfilled now.

Eph. iv. 11, 12, 13, is another resort of Adventists. Because the evangelist, pastor and teacher are always needed in the church, they claim that apostles and prophets are also to be perpetual. This, however, is a mere assumption. The apostle, no doubt, refers to the necessity of the times. Men were miraculously endowed to be evangelists, pastors and teachers for two reasons: 1. The revelation of God's will was not fully written, and none but inspired men could rightly fill these offices. 2. There was not time to prepare men by natural means. Hence the necessity of inspiration. This would continue "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." When the revelation of God's will was complete, then men were "to study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth." (II. Tim. ii. 15.)

The apostle Paul (I. Cor. xii. 31) after referring to the prevalent gifts, in the primitive church, says: "Cover earnestly the best gifts, and yet I show unto you a more excellent way." This better way is the diffusion of love in the church; when prophecy should fall, when tongues should cease, and when faith, hope and charity would still abide. This is the perfection of this great plan of salvation, when the revelations are complete, and when all "scriptural" offices are taught, like Timothy, from the Scriptures their duty and responsible work. "But how is it shown that miraculous powers are continued in the church? The history of the miracles of the church, after the apostles' days, is but a collection of most silly fables. Justin Martyr was converted by some remarkable person, appearing to him, and conversing with him about the absurdity of his course, and of his duty to his God. This bears strong marks of miracle, truly! John Wesley was saved from a burning house when an infant, and afterward attacked by a mob and not killed! Marvelous indeed! A ship's crew met with a remarkable deliverance on the coast of Africa in 1815. But for a full list of these sacred wonders, I refer the reader to a little book called "Miraculous Powers," by McEl-Cornick, published by the Seventh Day Adventist Publishing Association, Battle Creek, Mich.

I will not say that these statements are false, but I fail to see the marvelous, much less the miraculous, in them. They remind me of some of the works wrought by Joe Smith and his deluded followers, and of these deluded believers will share the same inglorious fate. In conclusion of this subject, I wish to quote a few passages, by way of warning: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish; because they received not the truth in the love of it, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie: that they all may be damned who believe not the truth, but had pleasure in unrighteousness!" (II. Thes. ii. 8-12). Comment is unnecessary.

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the false prophet. For they are the spirits of devils working miracles," etc. (Rev. xvi. 13, 14). And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast into a lake of fire burning with brimstone." (Rev. xix. 20). Beware and make no vain pretenses, for even in the days of the apostles, there were "false prophets, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." (II. Cor. xi. 13, 14). In the light of these warnings, I close in the language of the great but somewhat peculiar Wesley: "Such things must be received with great caution; they may be from God, they may be from the devil."

"Beloved, believe not every spirit; but try the spirits whether they are of God, for many false prophets are gone out into the world." (I. John iv. 1). For divine criteria examine carefully the first six verses of the fourth chapter of the first Epistle of John. J. C. IRVIN.

The Church at Atlanta, Geo. ATLANTA, GA., March—, 1868.

DEAR BRETHREN.—The Church in this city had the misfortune to have their house of worship destroyed when the city was burned by the army in 1864. They would, therefore, through me, their pastor, most humbly and prayerfully solicit you, in your Christian kindness and love, to aid them in rebuilding, that they may have the pleasure of worshipping in their own house, which they have commenced, but on account of their poverty have not been able to complete. It now stands in this exposed condition, utterly useless, and must be seriously damaged unless they can raise the means sufficient, at least, to put it under cover.

It is unnecessary to remind you of the importance of having a suitable building in this city—the Capital of the State: this, it is presumed, you already know. The vastness and importance of this field of labor is also well known to the brotherhood throughout the country, and needs no argument on my part to establish the fact. Hoping and believing that this appeal will not be in vain, I would suggest that any amount of money (however small) which you may feel able to donate to this worthy object, can be sent either to Col. James Atkins or myself at Atlanta, which will be thankfully received, and properly applied. As I am unknown to you, I beg leave to refer to you the following brethren: Elder J. S. Lamar, Judge Hook, Augusta, Ga.; Elder D. Hook, Col. James Atkins, Col. C. Howell, Atlanta, Ga.; Elder N. W. Smith, Jonesboro, Ga.; Elder T. Fanning, Nashville, Tenn.; Prof. J. D. Pickett, Lexington, Ky.

Done by request of the Church. E. P. PERDUE, Pastor.

Tract Distribution. New York, April 23, 1868.

Bro. Errett: The following letter from Bro. A. C. Hill, of Austin, Texas, is one of many which I am daily receiving. I rejoice to find the tracts are so acceptable, and I send this letter to you, for publication, that our brethren, may rejoice with me in learning that wherever the good seed is sown, blessed results will follow.

"Thos. Holman—My Dear Brother.—The package of tracts which I ordered, came safely to hand, and I must say I am delighted with them. I would that every man, woman and child on this continent had a supply of them, and would give them the attention they merit. I shall try and induce others to send for them, and possibly order several more packages myself, soon. You will find enclosed \$1.12, for which please send a package to my brother, Maj. Wm. H. Hill, Austin, Texas."

I do not know what you think, Bro. Errett, but my opinion is, that our preachers everywhere, ought to have a supply of these tracts; and if some brother, who had the means to spare, would deposit funds in your hands for this purpose, and the fact were made known through your columns, very many of our preaching brethren who have not a dollar to spare, would gladly avail themselves of the opportunity of obtaining these truth-telling messengers.

There are hundreds of thousands who will not subscribe for a religious paper, and who are becoming interested in the subject through incidentally put into their hands, eventually become permanent supporters of the weekly family religious newspaper. First, the blade, Brother Errett, then the ear; after that the full corn in the ear. As a people we are becoming more and more interested in the subject of the millennium, and we are becoming more and more interested in the subject of the millennium, and we are becoming more and more interested in the subject of the millennium.

We do not sufficiently appreciate the principle thus forcibly illustrated by the Saviour. THOMAS HOLMAN. [We will receive and forward money for Bro. Holman's Tracts, when necessary, but it is better to order them directly from Thos. Holman, corner Center and Walnut streets, New York. He is honest, punctual and every way reliable.—Ed. Standard.]

Shameful. It is often better to pass in silence by the follies and failings of men, and to let their errands and sins be forgotten as soon as possible. But there are times when it would be wrong to do so. When we are sinned against, we may often better vindicate our own honor, as well as the faith we profess, by a patient and forgiving silence. But when Christ, as of old, is rudely dragged to Pilate's hall, crowned with thorns and spit upon by men who call themselves his ambassadors, it is no time for his friends to stand afar off in silence. "There are many talkers, whose mouths must be stopped."

I, therefore, will give your readers, quite a number of whom were eye and ear witnesses, an account of a shameful occurrence which transpired on the third Lord's day of the present month, in a village where I preached on the evening of the same day, at which time the following was related in substance to me by living witnesses: The hero of this narration is named Barton, a M. E. preacher. It had some time been dropped out that sometime during the day certain persons who had passed through the probationary period, according to the Methodist authority, would be immersed. One of the number was a young married man, Christian parents. This fact led the parents and relatives and friends to a desire to be present. But they sought in vain to ascertain the time, for the strictest secrecy seemed to have been enjoined in regard to it. Nevertheless, they kept a vigilant look out, a few going to the Methodist meeting in the morning to be sure of the time.

Mr. Burton preached, as usual on such occasions, on baptism—rather, I should say, against baptism—for he declared, after using many long-sole arguments, common to men of small attainments, that immersion was, or is, ill-adapted, often dangerous, unauthorized by the word of God, and a thing in which he had no faith at all. But all this attempted tyranny over the clear and scriptural convictions of truth and duty, on the part of said persons, proved unavailing; for when Mr. B. called the roll for all who chose sprinkling or pouring only six came forward and three remained on their seats, still determined that Mr. B. should go with them "to a certain water" and perform the very act which he had just declared to be ill-adapted, dangerous, unscriptural—yes, an act in the value of which he had not a particle of faith.

Let us now repair to the banks of Owl Creek (a beautiful stream—almost a river) and see how the Rev. Mr. Burton will administer an act, in the name of Father, Son and Holy Spirit; an act in which he has no faith, and for which, consequently, he can not have a particle of respect.

The candidates, with a large company stand on the bank of the stream. And now comes the reverential Mr. Burton. In his walks, with martial step, hat on; without a word, without a song, without a prayer without the "most excellent Discipline," without a pleasant look, without any thing save ungraceful abruptness. The young man, whose parents stood by with sad hearts, descended the bank; and as if to wound their feelings as much as possible, and to be revenged on the candidate for daring to have a mind of his own and free and manly convictions of duty, Mr. B. lowered him down far enough to wet his back fairly, leaving his breast and face out of the water, thus entirely defeating his desire to be buried; and giving him what was not a whit better than sprinkling.

At this stage of the farce some one whispered to Mr. B. to take off his hat, which thing he did, and received the second subject, a gentleman also, and failed against an entire immersion. And last of all the third subject, a young lady, stepped into the water, and again he failed in an entire immersion, and left her to get out of the water as best she could; not a single member of his flock offered her any assistance and when the poor girl had waded to the shore, she had to ask help of persons standing on the shore, whose absence would have been much preferred to their presence.

At the conclusion of this pitiable spectacle, the crowd walked away, some with feelings of gratified spleen, others with sorrow and sadness. But as if this were not enough to render the whole sufficiently contemptible, the very sensible Mrs. — said to the Rev. Mr. B., "Law! I thought you always tied their hands when you immersed; not knowing that men and women who have sense and independence enough to think and act for themselves do not need to be tied and forced up, as many a struggling child is, to receive something to which it gives no consent, and concerning which it would escape if it could.

Eighteen hundred years have elapsed since Christ was reviled and spit upon at Pilate's judgment-hall, and there are still men, now as then, holding religious rites who, though they can not literally spit upon his person, can crucify him in his ordinances. Jesus slept in a grave for mortal man's sake; and man has the proffered privilege of being baptized into the likeness of his death, and of then being raised up in the likeness of his resurrection through the power of God. And the man or the woman who makes light of a baptism by burial, makes light of Christ in his grave.

When will such men learn wisdom, consistency, self-respect? Are there no great and good men in the great Methodist brotherhood whose hearts sicken at such de-

tails; and who will call such men to account for such profanity? Or will fallen upon days so evil that eye will be endorsed, if it is done for party? W. H. T.

The Family. Written for the Christian Standard. DEAD HANDS. ANNE CABLE GOLD.

Dead hands! dead, pallid hands, in rigid rest. Thus always humbly folded o'er the breast. As if in meek submission to the Will. That bade thy weary fingers rest—be still! Poor, powerless hands! how oft thy clanking. Hath thrilled my contemplating soul with awe. A rush of thrilling thoughts, my breath. Grew faint—'twere wreathed with this dread mystery.

Dead hands! dead, motionless, impressed. Firm manacled with myriads unseen bands; Snatch'd from thy busy tasks, despite thy will. Each nerve and fiber numb'd with sudden chill. Naught else, in death, so speaks that bound. Which moles us every heart-beat, breath and Who breathes—and man before him stands. Who speaks—and he! he falls inanimate.

Dead hands! dead, dainty hands of beauty's. Like frosted lilies on a freshen lake. I've twisted thy slender, snow-white fingers. Above the silent bosom's cold repose. And thought how oft, when warm and rosy. Into some clasping palm, perchance, thy hand. And made one pleading spirit thrill, and bled. The light love pleading touch and shy career.

Dead hands! dead, task-worn hands, all scarred. With tireless, ceaseless labors, sternly hard. I've clasped thy stiffened fingers, toil-shake'd. And, pitying, held thy rugged palm and muscled. Upon the weary white thy dew-dropt and worn. Of thanksless toil the lonely bosom filled. Where yearnings oft, for love and kindness, thrived.

Dead hands! dead, baby hands, so fair and soft. Upon thy frozen dimples, pearly white. I've dropped such burning tears of bitter pain. Thy frozen pulse would almost melt again! Lived o'er the days when these wee fingers. In baby fondness o'er my life, and swept. Each heart-string that of joy or gladness thrived. Which snapp'd, alas! when those dear hands were.

Dead hands! dead, mother hands, which fondly. Our earliest steps, and on our wifely hand. Were wont to lie in blessings fond; which on Our feverish brow, its throbbings surely sooth. So prick'd with laborious tasks for others' plea. What powerful mandate bade thee lay aside. Thy life-long work of love, and idle rest. In this still fold across the faithful dead?

Dead hands! dead, useless hands—mere mockery. Thy passive stillness seems to answer (as) "Wait, mortal, wait! 'tis now beyond thy ken. A few brief seasons passed, and surely then. 'Twill come to thee—this grandly wondrous change. Then, only then, shalt thou solve the mystery. 'Tis wrought by God, be this thy knowledge. Go work his will, and trust him for the rest." Jeffersonville, Ind.

The Ant-Lion. I was going into a deep forest, a foot, with my blanket, and food, and using utensils on my back. The day was hot, and the road seemed very long. Just before plunging into the forest I passed over a piece of land which a hunter's fire had burned over. Not far left but here and there a tall stump blackened by the fire and entirely and now and then a great rock with its covering all burnt off, and which left to be bleached in the sun, and pelted by the storm. Under the shadow of one of these rocks I sat down to rest. A bird was still, and every leaf hung less on the trees, and the only sound heard was the murmur of a distant fall, far away in the forest.

"I am now," I said to myself, "the reach of men, and almost beyond malice; I can't see a living thing in this solitude!" Just then I noticed something that the sand to fly up from the middle footpath; and, looking carefully at it, satisfied myself what it was. It was an insect that had burrowed down in the sand with his tail, or some other apparatus (I could not see what) was throwing sand fast and thick. How it flew! It minutes he had made for him a hole the size and depth of a large coffee nearly so as the dry sand would take shape. The sand was dry in a few moments and of course would very readily roll into the centre. I had read of the ant but had never seen one before. He little dark-looking fellow; and now himself in the very center of the depression himself into the sand, the nothing to be seen but a little black as it appeared to be, sticking out in the looked as if it might be the point of a small rusty needle. This was the end that was his den.

After the sand was dry, and the specimen of his skill and power. A faint came running along, seeking for herself and her young. So she climbed the rim of this sandy cup, and peep to see if she could see anything. Presently she seemed to suspect danger, and scrambled off. Alas! it was too late. Sands rolled under her feet, and down to the bottom; when in an instant that little black horn opened like a shears, and "clip," and the poor ant leg cut off! Now she saw her danger struggled to mount up the sides. He did not move or show himself. He what he was about. And now the thing struggled to climb up; but one gone, and she finds it hard work. She has got almost to the top, and when the sands slip, and down she rolls to the bottom. "Clip" go the shears. The leg is gone! She now seems terrified beyond and struggles hard; but she gets up little way off. She slips again, and her leg is off. She now gives up the effort.

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That's How!

After a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door.

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Theory against Practice. In a certain college, in which the Rev. Dr. —, a Presbyterian minister, was the Professor of Greek, there was a quizzical genius of a student whose name we will call Newlet. Now, it so happened that the Rev. Doctor was seriously exercised in his mind by the thought that most of the people in the community entirely misunderstood the meaning and use of that much persecuted Greek verb, baptizo; and accordingly undertook to enlighten the natives, by preaching a series of sermons on baptism.

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and other vegetables, were once the bed of the ocean, that the waves rolled miles and miles inland, that vessels once sailed where farm-houses now stand, that fishermen let down their hooks and nets above those meadows. But so it has been, and the story of the rise, and growth, and pumping out of Holland, is one of the most interesting in all history. It shows us what enterprise, intelligence, perseverance and hard work will accomplish.

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something or somebody, for bringing him into such an awkward situation. I know just how he felt. Still, I don't think he was very wise to feel so, for just as fast and just as surely as his feet were helping him up, his sting was keeping him down. He would sometimes get up quite a distance, so that he could almost see over the wash-bowl, when down would go his sting, to give one more bite to the ugly old metal, and back he would fall. So he worked away almost half a day. A little boy tried to help him by putting a nice fine card under his feet, but it did no good, for he would keep stinging away at the brass beneath him, and after struggling an hour or two longer, Bridget came along, and, as she said, "poked the ugly crathur down the hole." I don't know whether he went stinging all the way down or not, but I am pretty sure he never saw daylight again.

The Family.

Written for the Christian Standard. Dead hands! dead, pallid hands, in rigid rest, These always humbly folded o'er the breast, As if to meek submission to the Will...

The Land of the Wind-Mills.

"Carleton" writes to the Boston Journal a letter in regard to Holland, which is a model in its way, giving to young readers a more definite and vivid conception of the geography of that country than they will be likely to get from their regular school text-books.

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I was going into a deep forest, alone, on foot, with my blanket, and food, and cooking utensils on my back. The day was very hot, and the road seemed very lonely and long.

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and other vegetables, were once the bed of the ocean, that the waves rolled miles and miles inland, that vessels once sailed where farm-houses now stand, that fishermen let down their hooks and nets above those meadows. But so it has been, and the story of the rise, and growth, and pumping out of Holland, is one of the most interesting in all history. It shows us what enterprise, intelligence, perseverance and hard work will accomplish.

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Miss LOUISE M. SACKETT, Principal of the Ladies Department. Miss J. E. PARDEE, Instructor in Mathematics.

Miss TILLIE NEWCOMB, Teacher in Instrumental Music. Teacher in Vocal Music.

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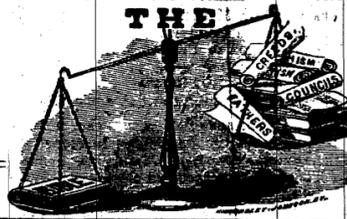
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CLEVELAND, O., SATURDAY, MAY 30, 1868.

VOL. 3.—No. 22.

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Written for the Standard.

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By JAMES CHALLEN.

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Live on what God may freely give—

Thy life is lent.

Live, if thou canst, on less;

If more thou'll have to give away;

Hoard but to bless.

Yet not thy soul for gold;

There is no greater vanity

For young or old;

The end thereof is shame;

The debt that every fool must pay

Who plays this game!

Ev'ry not any one;

Each has his sorrow and unrest;

Some are undone.

Pity they all may crave;

A prayer, a tear, a helping hand

The lost to save.

The blessed angels knew

That Lazarus was happier far

Than the rich few.

Whose lot appeared the best;

The pride of circumstance conceals

The troubled breast.

Original Essays.

Pastoral Authority. III.

In the matter of Church government, the most difficult part of the work committed to men, we would do well to learn a lesson from this senate of apostles, for if we can find into whose hands the authority and duty of ruling was committed by the apostles, and how to organize and utilize the rulers, we shall have found the first great essential to peace and prosperity in the Churches of the present age.

While the apostles lived, the right to govern the Church, both in the sense of the one body, and in the sense of congregations, was given into their hands. But the apostolic age ceased, and the question arises—Into whose hands did they commit the work of shepherding the flock? As to the government of the whole Church, the Pope claims the right as a successor of Peter. This is denied by Protestants, and as we are writing for Protestant readers, we will not argue that question, but proceed in the investigation of the government of the Churches.

Upon this subject of the right to rule, which is included in the command to be shepherded to the flock, we shall invite you to consider another corps, bearing the same relation to the individual Church that the apostolic corps did to the whole kingdom of Christ. Of course there was a difference in the matter of inspiration, but that which the apostles knew through inspiration being written, was available to the corps under consideration. This corps is called episcopos, and was appointed by the apostles to be shepherd or pastor of the flock of God. Acts x. 28: "Take heed to yourselves, and to all the flock over which the Holy Spirit has made you overseers, that you feed the Church of God which he has purchased with his own blood."

A single member of this body of rulers was called episcopos, from which comes our word bishop. A plurality of bishops, therefore, are considered a governing unit, and divinely authorized to exercise the pastoral authority over a single Church. Corresponding with these Greek words, are the Latin "Senate" and "Senator," which have been transferred into English, unchanged, and are used to represent the highest governing body in the United States. The episcopos in the Grecian City bore the same relation to the City as did the Senate to Rome. The name of this governing Senate in the Grecian City is the word chosen by the Holy Spirit to represent the body of men placed in authority over the Church—the city set on a hill whose light can not be hid. "Elder," is a name applied to a man who has reached the standard of Christian char-

acter which makes him eligible to the office of episcopos. Bishop is the name of the office, and designates the man only in an official capacity.

A single bishop is nowhere in Scripture authorized to rule a Church, much less a multitude of Churches; but a senate of bishops, considered as a whole, are not only authorized, but commanded to exercise this authority.

We have now traced authority from Christ to the apostles, and from them to the senate of Bishops, appointed to rule over a single Church.

Taking a general view of this headship, God is head over the universe; Christ is head over all things to the Church. This Church, or kingdom of Christ, includes the whole family of God, both in heaven and on earth. The apostolic corps is head over the earthly branch of this family, acting under the great Head, Christ. The senate of bishops is head over the congregation, acting under the apostles. We have seen that the apostolic corps had its foreman or President (Peter), while as yet there was but one congregation—the Church at Jerusalem; and we now inquire, whether this senate of bishops should have a president. The Episcopos of the Greek City had its president, as did the Roman Senate. The House of Lords, and the House of Commons, of England, as well as both branches of our United States Legislature, are organized in the same way. We can not conceive of a representative body existing in an organized state, without such a head. A head is essential to separate existence in all animal nature, and we may add in all society of animals. Among the irrational, instinct guides in selecting the leader, as in migratory animals and birds. Among rational beings, reason, enlightened by God's will, aids in the selection. The governing head of any given society may be a single individual; then it is a monarchy. It may be a plurality of individuals, themselves organized, thus preserving their unity; then the government is representative. Society may exist for a time as a pure democracy, but there will be found a head, existing and exercising authority by and with the consent of the whole.

The Church, considered as a kingdom, is essentially monarchical. Christ the Lord is King. Considered as an organized congregation, and in some sense under human administration, the first stage is a democracy. The people of the Lord are a Church, first, in the sense of the "called out," which is the primary meaning of the word ecclesia. They have left the kingdom of Satan, and taken Christ to be their King, and are citizens of Jehovah's monarchy. Next, they are called together, to form a band of brothers, mutually to bear each other's burdens, and so fulfill the law of Christ. In this stage of their existence, they are prepared to choose out from among them, such as have attained the Scriptural standard of character which fits them for a place in the senate of bishops. These being Scripturally installed, the Church passes from a democracy to a representative government. Of course, we are speaking now of human administration in these traditions. When Christ comes the second time, the Church will pass into a pure monarchy. Till then, we must govern Churches under the apostolic order.

Scriptural Resurrection. No. I.

REPLY TO "J." The resurrection of the dead is a doctrine explicitly taught in the Scriptures. Upon it, reason casts but a faint and uncertain light, only making the darkness more visible. Hence in all our investigations of it, the ultimate appeal, in the solution of our perplexities, must be to the Sacred Word. The author of the articles in the STANDARD signed "J.," who writes plainly though not convincingly, clearly admits that the scripture doctrine on this subject is the only one worthy of consideration. Nor is it immaterial what theory we hold on this subject. To deny a future resurrection, and to maintain that the resurrection is past, is to overthrow the faith of some. (II. Tim. ii. 18.) Besides, "we are saved by hope," which, with the clearness of demonstration, the apostle calls the hope of the redemption of the body. (Rom. viii. 24.) Hence the denial of the true doctrine tends to the overthrow of faith; but the holding of the true doctrine has an important bearing on our salvation. It should further be observed, that the resurrection of the dead is spoken of in scripture as a most stupendous miracle. It stands the most conspicuous and crowning proof of the Messiahship of Jesus (Rom. i. 4); and at the close of the Christian age it will be an illustrious display of the Divine power, when from Death and Hades, there shall come the countless millions of our race, restored by the power of the resurrection. (Rev. xx. 14.) If, then, the resurrection be a miracle, all attempts to explain it on "principles of science, or to conform it to known laws," will be unavailing. Reason never expected that Christ would rise from the dead; and after the fact, it is totally incompetent to explain how that notable miracle was performed. While admitting this truth, there are some writers, with singular inconsistency, who are unwilling to admit any doctrine on

this subject that does not square with THEIR reason. For every why, they must have a wherefore. They reject the long prevailing idea of the resurrection of the body, because to their reason there are insupportable objections to it. This is the ground upon which the plain declarations of scripture are sought to be explained away. This is one of the outcroppings of the spirit of Rationalism, which refuses to believe what it can not comprehend and explain. The present mind of the Saviour seems to have anticipated this condition of mental activity, when he asks the question, which we may well ponder, "When the Son of Man cometh will he find faith on the earth?"

In the statement of a controverted question, nothing is more common than to give a false coloring to the matter at issue. This is done sometimes uncandidly, sometimes unconsciously. It is scarcely stating the question fairly to say that those who believe in the resurrection of the body, believe in a material, fleshy body as raised.

If the Confessions of Faith are evidence of the so-called orthodox view in the resurrection, "the same body is raised, although with different qualities."

In opposition to this view, our friend's theory, when stripped of its disguises, is that, at the very time of death, there is a spiritual body, now residing in our physical body, which is raised out of the fleshy body; and that this is what is called in scripture the resurrection of the dead. This is the theory of Spiritualists, of Swedenborgians, and of J.

Whether these have a better understanding of this sublime subject than those who hold the orthodox view, will be seen from an examination of his arguments.

It is denied by J. that the Old Testament Scriptures teach the doctrine of a material resurrection. Now if his argument on the passages selected from the O. T. mean any thing to the purpose, it is that the resurrection is not taught at all in that book. His selection of passages, for the purpose of refuting the idea of a resurrection of the body, is like some Commentaries, very good for the easy places.

Now neither the Old Testament, nor the New, so far as I can discover, affirms anything about a material resurrection, but of the resurrection of the body.

They make none of the nice distinctions that belong to modern philosophy; they speak not of the ultimate particles, or of the matter constituting human bodies, but in a popular way of the body subject to the wondrous change from corruption to incorruption, from mortality to immortality. This change can be easily predicted of our mortal, corruptible bodies, but is utterly inconceivable as belonging to what is already spiritual, which at death is supposed to be raised out of the grave of the body. But of this in another place.

That the Old Testament does teach the resurrection of the same body will be evident from the following brief statements. It teaches the doctrine in type, in fact, and in dogmatic statement.

1. In type. When Abraham was commanded to slay his son, he recoiled not from that apparently atrocious act, because he believed that God could raise him from the dead, from which state he received him in a figure. (Heb. xi. 20.) He believed in the resurrection of the body after the death of his son. On what grounds this faith rested we are not informed, but probably on some primeval revelation like that which was given to the world respecting a future judgment, by the mouth of Enoch, the prophet.

2. In fact. When Elijah went to a city in Zidon to dwell with a widow, her son fell sick and died, and the man of God, as he is called with emphasis, restored him to life again. (I. Kin. xvii. 22.) In allusion to this and other similar facts, Paul declared that women received their dead by a resurrection. (Heb. xi. 35.) Hence the Hebrews were taught by fact that a resurrection of the body was possible.

3. In dogma. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to everlasting shame and contempt." (Dan. xii. 2.) "The dead shall live; together with my dead body shall they arise." (Is. xxvii. 19.) But, says our author, all such passages are figurative. Figures of what? Of realities or arguments? Certainly of realities: Hence the Jews commonly believed in the resurrection of the body, and these figures, if figures they are, were powerful appeals taken from the common doctrine of the resurrection of the body. That this was the state of public opinion at the time of Christ will be shown in our next article.

A. R. BENTON.

Letters to my Nephew. VII. I resume my pen to further speak of instrumentalities in saving men. The "effectual calling" is that of the Gospel. Where the Gospel is not known, conversions to God are unknown. The apostle says, (II. Cor. ii. 14), "Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." The same apostle says (I. Thess. ii. 13), "For this cause also, thank ye God without ceasing, because, when ye received the word of God which ye heard of us, ye received it, not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." These testimonies affirm,

first, that they were called by the Gospel; secondly, when they heard it, they received it as the word of God, and not as the word of man; thirdly, it was an effectual means of salvation.

If further evidence was wanting on this point, I would cite you to Rom. i. 16, 17, as follows: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, &c."

From this testimony, it is evident that the Gospel is God's power to win the heart, and gain the confidence, and save us from the love of sin, as truly as water in nature is his power to slake the thirst of him that drinks, or food to allay the hunger of him that eats. The physician needs knowledge, and wisdom to direct it, and goodness of heart to act right in all cases. But these do not constitute his power to heal. That lies in his medicine. So God's power to save is found in the means he employs.

But the testimony of the apostle James (i. 18) is too important to be passed by in silence. He says: "Of his own will begat he us with the word of truth." This is directly to my point. 1. It was God's will to beget them to himself. 2. His word was the effectual means employed in doing it. These testimonies, so directly to the point, will prepare your mind to see more clearly the mission of the Holy Spirit, and of the apostles in saving man from sin and death. The word we could not have unless God should speak in person to all, or send a messenger with it to the world. He chose the latter. Hence, Heb. i. 1, 2, reads: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

The agency of the Spirit, then, was the next claim to our attention, for the reason that without his aid, we should be in utter ignorance of the will of God. It is folly in the Deist to say that we can learn the will of God from his works. We may learn the ingenuity and mechanical skill of the silversmith by examining his work. But the servant that would learn his will must look beyond the watch he makes. For spirit alone can commune with spirit. Hence Paul says, (I. Cor. ii. 11), "For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God knoweth no man but the Spirit of God." We learn nothing from the dead man, nor from the living, only as his spirit communes with ours. Well might the apostle say (I. Cor. ii. 12, 13), "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Under a former dispensation the Lord gave his Spirit to Moses, and made him the guide of the people. So testifies Isaiah (xlii. 11, 12). After this, the prophets possessed it and taught the people, as may be seen in Neh. (ix. 30), and Zech. (vii. 11, 12). But under the Christian dispensation, Jesus gave it to the apostles, and made them the illuminators of the world. To this Paul testifies as follows: "Now thanks be to God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us, in every place." (II. Cor. ii. 14.) But let us appeal directly to the great teacher himself, who had been the Comforter of those who had believed in him. He said to the apostle thus: "I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." (John xiv. 16, 17.) The Spirit's mission to the apostles is stated thus (John xiv. 26): "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This was an important work; for the apostles were but men, and as liable to forget as other men.

The object of the Spirit's mission to the apostles was to "reprove the world of sin, of righteousness, and of judgment." (John xvi. 7, 8.) We see the proof of this still further, in the effect of apostolic preaching (Acts ii. 37): "Now when they heard this, they were pricked in their heart, &c. Their conviction came from their hearing the word of God. That the word might be received as it is in truth, the word of God, he bore "them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost according to his own will." (Heb. ii. 4.)

As to the Spirit's mission to the church I cannot now speak particularly. I can only add, that the Spirit has been given first to reveal; secondly, to confirm the truth; and thirdly, to bear fruit in the believer. Time and space forbid my speaking of the Spirit of God pervading all nature, and the thousand influences in the Providence of God. Hence I have called your attention to the things needful to understand.

UNCLE ALFRED. Never meet trouble half-way, but let him have the whole walk for his pains.

A Biblical Criticism on I. John ii. 12. I write unto you, little children, because your sins are forgiven you for his name's sake.—I John ii. 12.

Because John here uses the expression, "little children," in contradistinction to the expressions, "young men," and "fathers," in the same connection, there has been some difficulty in understanding the class of persons he meant; and many suppose he had reference to those who were really little children, young children or persons! But the difficulty can be easily settled by a reference to the term used in the original, and its application in other or parallel passages, where it is used. We will remark, in the first place, however, that these "little children" were persons whose sins had been forgiven, and who were conscious of it, as John tells them that was the reason he wrote to them; and who could also understand and were capable of appreciating what he wrote, or he would not have written to them.

Now the expression "little children," in I. John ii. 12, in the common version, does not consist of two words in the original, an adjective corresponding to "little," qualifying a noun corresponding to "children"; but of only one word, and that a noun: "I write unto you, little children (teknia)." etc. The Greek word here, teknia, is the plural of teknon, which (last) is defined by Greenfield (whose lexicon of the New Testament is the only one we have at hand)—"a little child; metaphorically, teknia, spoken in endearing compellations, little children, carissimi, Jno. xiii. 33, Gal. iv. 9, I. Jno. ii. 1, et al." According to this, the expression "little children" has no reference whatever to the age of persons as to natural life, or to those we term "children" on account of age; but is used in this place (I. Jno. ii. 12) as an "endearing compellation," without any reference to age; or if any, only to their being young converts, which are termed novices by Paul, in I. Tim. iii. 6, or new converts.

In proof and illustration of our position, we find that John, in this same epistle and chapter of it, uses the same term in reference to all those to whom his epistle was addressed: "My little children (teknia), these things write I unto you," etc. (I. Jno. ii. 1.) Again: "And now, little children (teknia), abide in him," etc. (ii. 28.) Again: "Ye are of God, little children (teknia), and have overcome them," etc. (iv. 4.) And again: "Little children (teknia), keep yourselves from idols," etc. (v. 21.)

And we find that Paul uses the very same Greek word, teknia, in reference to all the Gallatian disciples, to whom he addresses that epistle: "My little children (teknia), of whom I travail in birth," etc. (Gal. iv. 9.) And we also find that Jesus uses it, in speaking to the apostles, the night on which he was betrayed: "Little children (teknia), yet a little while I am with you." (Jno. xiii. 33.)

But we find that John also uses another Greek noun, paidia, for "little children," in the same chapter of his first epistle: "I write unto you, little children (paidia), because ye have known the Father." (I. Jno. ii. 13.) This is the plural of paidion, defined by Greenfield, as "a child, infant, male or female, Matt. ii. 8, 9, 11; Mark v. 39, 40, 41; Luke i. 59, 66, 76, 80, et al. Freq. plural vocative [paidia] used as an affectionate compellation, Jno. xxi. 5, I. Jno. ii. 13." And we find the same term used by Jesus in speaking to the apostles: "Then Jesus saith unto them, children (paidia), have ye any meat?" etc. (Jno. xxi. 5.)

Now, what our scribes and wise men have been after; that they have not seen these things, and written upon them, I can not see. Here we not only have it settled as to whom these "little children" were; but we have the Paidobaptist argument for infant baptism, drawn from these expressions, in I. Jno. ii. 12, etc., completely refuted and overturned. J. R. H. Near South Pass, N.

BEHAVIOR IN COMPANY.—On the subject of behavior in company, Leigh Richmond gives the following excellent advice to his daughters: "Be cheerful, but not gigglers. Be serious, but not dull. Be communicative, but not forward. Be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every place, and his ear in every company. Beware of levity and familiarity with young men; a modest reserve without affectation, is the only safe path. Court and encourage serious conversation with those who are truly serious and conversable; do not go into valuable company without endeavoring to improve by the intercourse permitted to you. Nothing is more unbecoming, when one part of a company is engaged in profitable conversation, than that another part should be trifling, giggling, and talking comparative nonsense to each other."

The entire amount of gold in the world at the present time is estimated at about \$5,950,000,000 in value. If melted together it would make a lump of 680 cubic yards. If beaten out into gold-leaf it would cover an area of about ten thousand square miles, a tract one hundred miles square, less than the extent of Vermont, and little more than a fifth of either New York or Pennsylvania.

Foreign Religious News.

Prepared for the Christian Standard.

England.

At a remarkable session on the relation of the Church and the State has taken place lately in the chapel of Zion College. One of the most distinguished men for learning and talents in the whole Anglican Church, Stanley, Dean of Westminster, delivered a discourse on the occasion which has caused a good deal of excitement and discussion. According to him, dissent has had two classes in Great Britain. 1. "The vigorous act of 1802," which established uniformity of doctrine and uniformity of worship. 2. The existence of the Papal Church. As for him, he considered dissent as a very imperfect remedy of the evils of "the establishment," and he would fix the relations of the Church and the State on a principle which, if it were consistently carried out, would bring about a much more complete liberation. He distinguishes between the accidents and the essence of a State Church. Among the number of the accidents he places: 1. Dotations; 2. An exclusive system of doctrine or ecclesiastical government; 3. The delegation of the powers to an ecclesiastical body. These are the adjuncts without which a national church can be very readily conceived. But its essence is the following: 1. The State recognizes the religious expression—the religious aspirations of the community. 2. This religious expression is controlled in such a manner that the excesses of fanaticisms are avoided as offenses against society. Dean Stanley then defends the Anglican Church much less as it is, than as it ought to be. It is not surprising then that it is said of him, that "he renounces in reality the present establishment, and inaugurates a social revolution as great as that which he rejects." It is not strange that men in the very bosom of this church, and belonging to its friends and defenders, see and feel the disadvantages of the Anglican system of to-day, and it is at least encouraging to see that it is to be put on trial—to the proof, before the nation. It will not come out of this trial before such a bar without great loss and great changes; indeed, such are the demands of this age, such the wonderful and unexpected changes of the most radical kind, that it is impossible to foresee and foretell what will be even the near future of the haughty, once and even yet so powerful, Church of England. It is now, in fact, summoned to come to its knees before the people—not the king nor the clergy—this latter might be tolerable; but the people have summoned it to the judgment, and it must obey. Stanley wants to mingle the church with the nation, to be the church not of the sovereign and the clergy, but of the people. Such is his democratic ecclesiastical idea. As he is not regarded as very orthodox, the Record accuses him of desiring to open the gate of the church, so wide that all the so-called liberals of England can enter. He wants no creed nor formularies, except, perhaps, the Apostolic symbol, or creed. The bishop of England spoke in a more conservative spirit. He does not recognize like Stanley the many abuses of the Anglican Church, but supports it as it is, and whatever it is. To defend the Union of Church and State he had recourse to a very strange argument, and one based on a falsehood. He said "In America the freest thought, the highest culture has turned from Christ and gone over to Unitarianism. He did not desire that England should become Unitarian; but he feared this result, or something like it, if Church and State were separated." Of this plea the Saturday Review has very forcibly said, "If men like Bishop Tait have no confidence in the inherent power of the Christianity which they believe and teach, and that at least it needs the supporting arm of the State to stay it up, we are not surprised that, even outside of the party of the liberationists, people ask whether a faith that needs such crutches to keep it, on its legs might not without any disadvantage and loss be at once dispensed with. The help of the State has never galvanized, and given life to a religion that is without any life of its own; and a religion which has such a life, would not accept the gilded chains with which Dean Stanley would load it."

Other speakers represented the independent point of view. Mr. Miall expressed the idea that the Christian religion has a double mission, "To bear testimony to the truth of the revelation of God as it is in Christ Jesus, and to reproduce as widely as possible its own religious life." In his view the support of the civil law suits neither the one nor the other of these two objects. The meaning, the etymology of the word for church in the Greek, is at war with the confounding of Christians with the nation. Ecclesia supposed an election. The religious life commences with the individual, and is transmitted from heart to heart.

The honorable Anthon Herbert declared that the era of national religion is passed. The principle of religious equality has laid hold of the minds of men. He charged Stanley with having entirely omitted this point of view, which is that of modern societies.

ANTI-TEMPERANCE.—Among the bad habits of churches in the past and present, is the one offensive to God and man, of distilling for money the seeds of the church, where God's people are to assemble, so that the rich and honorable have the choice. Prominent, select places, and the poor and obscure may sit where they can. Although this shameful habit is being given up with the express language of the Holy Spirit and its benevolent teaching, and has never ceased to bear a vile spirit in men, and to give offense to many, yet it is common in this day. It is called "evangelical churches," and like every other evil habit of the past, it is called "evangelical churches." This evil practice is being abandoned.

Not Princeton College only, but American scholars everywhere will be gratified to learn that Dr. James McCosh has accepted the invitation to the presidency of this ancient institution. Mr. McCosh brings a name second to none other among Jewish thinkers and statesmen, and as such, a name that will be remembered. Dr. Hall, Mr. Fish, and Dr. McCosh show that America possesses an attraction for the most cultivated European minds. Dr. Born, Scotchman, for seventeen years as

by the better judgment and the freer Gospel spirit of to-day. A strong anti-temperance movement, as it is called, is going on in the bosom of the old church of England. As it is the clergy, especially in the spirit and motive of the benefactors of the church, are "opposed to the innovation," because the church gets "much gain"—not of souls, but of money—by the new system.

A GOOD WORK.—A Home for Fallen Women has been established in Paris, and Lady Harriet Cowper is at the head of the Committee to manage and support it. There is indeed for such an institution, and it is gratifying to know that ladies of the highest social position, both French and English, co-operate in this work. Their self-denying and earnest efforts, prompted by true sympathy with the perishing, put to shame the fastidious delicacy of many of our women, who would not touch such a work with the tip of their fingers.

A MISSION CHURCH.—On the spot where the Christian Bishop Pelerinus suffered martyrdom for baptizing Pagans in the River Yonne, a Protestant church has been erected and a congregation gathered through the agency of two English ladies, one of whom had been touched by the darkness and religious destitution of the town—Auxerre—while lying there an invalid. Tracts and Gospels and Bibles commenced the work; colporteurs and evangelists succeeded each other after sore discouragements; schools were formed; a place of worship opened, supported partly by the evangelical Society of France and greatly by the persevering collection of funds by the two now venerable sisters, who say they feel very near the end of their pilgrimage. Souls have been saved, and members of the little church have died in a happy trust, and triumph in a Saviour's perfect salvation. Pastor Berthuel, a converted Roman Catholic Priest, has been nominated to the new church opened last year.

PERSECUTION OF JEWS.—Outrages on Jews in Romania are still reported. At Jassy the mayor has forbidden Jews and Christians to employ each other. Jews have been forbidden to build booths at their feast of tabernacles. At Barlad they have been forbidden to kill animals according to their custom. The following, however, seems to indicate that a stop has been put by higher authority to this wicked persecution. We hope it is true. The Persian government has promised to use its influence in these regions in behalf of the Jews. MAYNNA, May 10.—Telegrams were received yesterday, which state that the persecution of the Jews in Jassy, Boken and other places in Moldavia, has been stopped by the authorities. Those who were compelled to flee from their homes have been allowed to return. The assassins and desecrators of the graves of the Jews, who perpetrated these outrages almost with impunity for a long time, will hereafter be vigorously punished. C. L. L.

Denominational.

Methodist General Conference. The Fifteenth Delegated General Conference of the Methodist Episcopal Church convened in the First Methodist church of Chicago, on Friday, May 1st. It is the chief council of a church with nine bishops, 8,004 "traveling preachers," 1,146,081 communicants, with nearly the same number of children enrolled on its Sunday-school records, with missionary laborers scattered throughout the world, and vast educational interests. It supervises every department of the church; elects bishops, governs the vast publishing concerns of the denomination, and is the undisputed head of this most powerful, disciplined, and thoroughly governed of all Protestant religious bodies. Bishop Morris presided, aided by six other bishops, and 250 delegates were present. The report of the Methodist New York Book Concern gives sales of Books for the last four years as \$3,595,199; profits, \$164,735; liabilities, \$54,752; having a net capital stock of \$590,571. The report of the Western Book Concern shows a total sale of books and periodicals in Chicago, Cincinnati and St. Louis for the last four years to be as follows: For 1864, \$541,761; for 1865, \$618,785; for 1866, \$728,453; for 1867, \$810,548; total, \$2,399,548. The resources of the concern are \$771,989; liabilities, \$11,814, leaving a net capital of \$480,874.

Episcopal. According to a table in one of our Episcopal exchanges, there are twenty-three churches of this order which have 450 communicants or upwards, outside the city of New York. Six of these large churches are in Philadelphia, Boston has three, and New Haven two. The largest on the list is Holy Trinity of Philadelphia, which numbers 700 communicants and has Phillips Brooks for its rector. In contrast with these large parishes, the church of Fairfield, Ct., has but four communicants. That at Bloomfield, Iowa, three; at Little Falls, Minn., two; at Cochen, Iowa, one.

Presbyterian. Not Princeton College only, but American scholars everywhere will be gratified to learn that Dr. James McCosh has accepted the invitation to the presidency of this ancient institution. Mr. McCosh brings a name second to none other among Jewish thinkers and statesmen, and as such, a name that will be remembered. Dr. Hall, Mr. Fish, and Dr. McCosh show that America possesses an attraction for the most cultivated European minds. Dr. Born, Scotchman, for seventeen years as

Irishman, Dr. McCosh will make an equally good American, and will prove an invaluable acquisition to Princeton.

Unitarian. THE NEW THEOLOGICAL SCHOOL. The Unitarians of Boston, who, unwilling to sustain the infidelity developed in the Divinity School at Cambridge, opened a Theological School in Boston, are well satisfied with their success. Twenty-three students and eleven instructors make up the Seminary. Students are permitted to study with some minister, visit the sick, and have what is regarded as office practice before they graduate. This is something in the style of Mr. Spurgeon's College. The New Seminary has the patronage and sympathy of the leading and progressive men of the sect.

AMERICAN HOME MISSIONARY SOCIETY. The anniversary meeting of this society was held at the Broadway Tabernacle. The society employs 980 missionaries in 20 States and Territories. Five hundred and eighty-five have been settled pastors, and 285 have each ministered to two or three churches, and 38 preached in foreign languages. Fifty-eight churches have been organized, 56 new church edifices completed, and 28 are still in process of erection. Sixty-six thousand three hundred children are instructed in the Sabbath-schools of the society. Eighty-five missionaries report revivals and conversions, numbering 3290. The receipts of the society amounted to \$217,577, or, including the balance in the treasury at the beginning of the year, to \$292,135. The expenditures amounted to \$254,218, leaving a balance of \$34,267. The appropriations still due amount to \$148,552, to meet which the society has received pledges for \$160,200. The increase in the disbursements is \$26,704. The operations of the society have been successful during the year.

THE BOARD OF FOREIGN MISSIONS—of the (O. S.) Presbyterian Church, held an anniversary meeting in the Fifth-avenue Presbyterian church. Reports were read from the missions among the Jews and Indian tribes of this country, the Romanists of Brazil and the United States of Colombia; in Japan, China, Siam, among the Laos, and in India; in Liberia and Corsico in Africa. In these countries the Board has 79 foreign missionaries; a missionary physician, 21 ordained native and licentiate preachers, 17 assistant missionaries from this country besides the wives of missionaries, native helpers 134; or in all a force of 370. There are 44 organized churches, with a membership of over 1,000. To these, as far as reported, have been added the past year nearly 300 communicants. The missions of the Board have been re-enforced during the year by 11 ordained ministers, one licentiate, one physician, and 11 assistant missionaries; of these, 18 were new laborers. The receipts of the Board have been \$285,308. The expenditures, with the debt of last year of \$35,472, have been \$312,828; leaving a balance against the treasury of \$27,356. The gifts of the children of our church for this cause were unexampled in her history, amounting to \$45,340.

AMERICAN FEMALE GUARDIAN SOCIETY. The thirty-fourth annual anniversary of this society was celebrated at the Presbyterian church, corner of Nineteenth street and Fifth avenue. The object of the society is to rescue from moral and social degradation homeless children, and after suitable probation in "The Home of the Friendless," to secure permanent homes in the country with Christian families. Also to reach as many of the children as possible who are running about the streets, and provide them with education through the Home, Industrial schools, and to afford a place and means of protection for destitute and respectable young women without employment or friends. Of this class 259 have been inmates of the Home for a longer or shorter period during the year, and 222 of them have been sent to situations; and of the daily outside solicitations for employment, 629 have received help. Five hundred and thirty-two children have been legally committed to the society, and 342 of these have been provided with homes in Christian families. There are seven Home Industrial Schools in operation, and two more are about to be established. The receipts, including balance on hand, to January 1, 1867, amounted to \$65,540.77, and the disbursements were \$57,867.50.

HOWARD MISSION. The Howard Mission and Home for Little Wanderers celebrated its sixth anniversary in the presence of an audience of about five thousand persons. The secretary's report states that the number of children brought under instruction during this year is 1438. The largest number in the school at any time was 619. The treasurer reports from May 1, 1867, to May 1, 1868, receipts amounting to \$69,760.74; expenses, \$69,547.93; balance on hand, \$212.81. "The Sheltering Arms," an institution under High Church Episcopal care, devoted to the support of crippled and otherwise unfortunate children, held its anniversary at St. Michael's church. An address was delivered by Dr. Morgan Dix, of Trinity Church, and a number of sisters of St. Mary, dressed in black like the Roman Catholic Sisters of Mercy, were present.

The Five Points House of Industry held meetings in their school-room on Wednesday and Thursday. The average attendance in school the past year has been over 400. From 28,552 to 38,544 meals have been provided each month; 1,289 inmates have been present during parts of the year; 612 have been sent to situations, and 174 returned to their parents. The African Civilization Society reports the receipt of \$19,989 during the year, the support of 127 teachers and assistants, and

the instruction of 8,000 pupils in the South. This society is supported by colored men and provides colored teachers.

The American Seaman's Friend Society met at the Fourth-avenue Presbyterian church. The report states that campaigns have labored the past year in ten American and twenty foreign seaports. The society has provided ships with 431 new libraries, besides refitting 320 more. The boarders in the Sailors' Home since May last have been 1,071, who have deposited \$38,379 with the superintendent. The receipts of the society have been \$55,381.

Southern Baptist Convention. This body met this year in Baltimore. We give a summary of their work in domestic missions: The receipts for Home Missions during the year have been about \$27,700. The expenditures have been greater, and this excess, added to deficits of former year, has brought the Board in debt some \$17,500. The number of Missionaries sustained or aided for the whole or parts of the year, has been 108. In this report some interesting references occur to the past operations of the Board since the Southern Baptists separated from the North in 1845. Previous to that date, the Southern States, co-operating with the American Bap. Home Miss. Board, raised for Home Missions, during a period of thirteen years, only \$38,656.40. Within the period of fourteen years since, between 1845 and 1858, the same states raised and expended in Home Mission work, \$266,356.13. Figures were given, also, showing contributions to this object during the war—in 1861, \$35,274.60; in 1862, \$14,998.73; in 1863, \$29,972.12; in 1864, \$18,937.91 (Confederate money); in 1865, \$156,491.79 (Confederate money); in 1866, \$23,053.28. The whole amount raised and expended in this department by Southern Baptists since their separation from the North, is \$743,207.87.

Correspondence. The Preachers' Association. The meeting of this Association in East Cleveland, from the fifth to the seventh of May inclusive, was one of more than usual interest and profit. The brethren of East Cleveland welcomed the Association to their place and generously provided for the comfort of its members during the Convention. There were about thirty preachers present, besides many brethren and sisters from neighboring churches. The exercises, consisting mainly of sermons and essays, evinced careful study in their preparation, and were highly creditable to the speakers. Each address was subjected to criticism and formed the basis of free discussion. Some of the topics introduced and discussed at length, embraced "Thoughts for the Times" in an eminent degree. A few of the more suggestive may be mentioned. The Relation of the Natural to the Supernatural, "Church Organization," "The Pastoriate," "Church Enterprise," "The Sunday School." These meetings are growing in favor with preachers, and with the brethren generally. More than three-fourths of all our preachers within the bounds of this Association were in attendance during the Convention. To insure a like success in subsequent meetings, and to avoid weakening the institution by numbers, it should be made the special aim of each contributor to condense the exercise assigned him—not as much as the nature of the subject will allow, for the subject of every speaker is of "vast importance"—but prepare it for a special occasion on which the commodity called time is generally very precious. It is not expected that any subject discussed at these meetings will be exhausted by the speaker, but that it may be more suggestive than otherwise. No arbitrary rules with reference to the length of essays and sermons, can be very well maintained, even if adopted by the Association. But a hint to the wise is sufficient. Brevity is not only the soul of wit, but the life of good sense. If these suggestions are regarded, the committee will have no difficulty in securing a full attendance and enlisting the personal interest of all the preachers on the Western Reserve. Bro. A. B. Green preached the concluding sermon on Thursday night. The Association adjourned to meet in Ravenna at 2 P. M. the first Tuesday of October, 1868. H. W.

District Meeting. The fourth quarterly meeting of the fifteenth district of the I. C. M. S. met at Little River Church, March 18, 1868. Churches well represented; had a very pleasant meeting with cheering prospects throughout the district. The chief business done was the employment of E. W. Hammond and E. Thompson, district evangelists. Our report for the past year foots up as follows: Sermons preached, two hundred and ninety-six; discussions held, two; churches organized, four; whole number of additions, one hundred and ninety-four; by confession one hundred and fifty. No evangelist besides the writer. We shall feel strong this coming year and confidently expect to do a great work with the assistance of our beloved Bro. Thompson. We appreciate the kindness and assistance of our much esteemed Bro. N. A. Walker, State Secretary, and thank him for his presence and efficient counsel during the meeting. We think he is the right man in the right place. Our next quarterly meeting will be held at Beach Grove, commencing on Tuesday at two P. M. before the fourth Lord's Day in June. E. W. HAMMOND, Corresponding Secretary.

Is the Kingdom of God ever Subjective?

Bro. S. E. S. is right again, in the Standard of the 25th of April, on the above question. The main fault he now finds with my criticism originates in an alleged mistake in the phraseology I have committed, in the use of the word subjective. He quotes the following sentence from Webster: "Subjective is an epithet applied to those internal states of thoughts, or feelings, of which the mind is the subject; opposed to objective, which is applied to things, or objects, separate from the mind as objects of attention." Upon which he remarks: "Such a thing as a subjective kingdom cannot exist. It can not be a state of thought or feeling of which the mind is the subject." (Italics mine.) A copy of Webster is not at hand as I use Worcester's Quarto, which I greatly prefer. But if Webster has given the above sentence, as his only definition of subjective, he would seem to me to have gotten the task of a lexicographer, which is to recognize meanings already in use, and tried his hand as a definition Creator! It is true, that every mind is subjective to itself. But it is not true, that the mind is the only subject of which subjectivity can be affirmed. It is also true, that the scriptures very frequently speak of the kingdom objectively—but not always. In logical definitions, the authority of Sir Wm. Hamilton is much superior to such a standard as he quotes. He says in the philosophy of mind, "subjective denotes what is referred to the thinking subject, the ego. The objective what belongs to the subject of thought, the non ego." There is a slight difference of apprehend, between "what is referred to the thinking subject," and the thinking subject, to which it is referred. Pearson gives the following definition of the adverb subjectively: "In relation to the subject; as existing * * * * in the mind, opposed to objectively." Here says: "All knowledge, of whatever kind, must have a two-fold ground of faith—one subjectively, in our own faculties, and the laws which govern them; and the other objectively, in the matter submitted for our examination." I used the words here used by these great writers as thinkers, and I am willing to let the case before the learned world, for adjudication, notwithstanding the protest of S. E. S. But whether I or the Doctor be mistaken in the use of a technical term, is not of much practical interest to our readers. But the real issue between us involves serious consequences. The question was and is whether the kingdom is not sometimes spoken of as internal; or is it always objective and external? S. denies the former, and affirms the latter. He thinks the heaven in the three measures of meal would not be subjective, even though we ascribed consciousness to the meal, "any more than ardent spirits, when they are in men, and they feel their influence." Well, Doctor, technicalities apart, would not the heaven be internal to the one, and ardent spirits to the other? Can three measures of meal be leavened by distributing leaven in among the measures of meal, and keeping it external to the mass to be leavened? Or is it not rather hid or immersed in the meal for fermentation? Is a man apt to feel the influence of ardent spirits as long as it is kept out of his system? If the Doctor give these questions conscientious answers he will perceive that the kingdom must here be spoken of as something internal to a thinking subject. To talk of leavening meal by keeping the yeast exterior to it, is the climax of trifling. And how much better is it to talk of an objective kingdom leavening a community, into whose heart never can enter, if enter it cannot? But again the Doctor's theory involves the absurdity of giving the kingdom an objective existence before it came into being. The objective kingdom was not inaugurated until the Pentecost. And before it came into being, it could hardly have been among even the Pharisees? But perhaps, to escape this absurdity, the Doctor would explain the verb as a Hebrew present for the future. Not that the kingdom was in fact among them, but so would be. He might urge that the verb erodeta, cometh, occurs twice in this connection, and in both instances it is a present tense, with a future signification. They say when the kingdom shall appear, not when it does appear. Jesus answers, "The kingdom of God cometh not," i. e., shall not come with observation—"for lo! the kingdom of God is i. e. shall be among you." This would be the best escape I can conceive of his making, to save his rendition. But, so soon as he does this, he solves his own difficulty about the kingdom's being within the Pharisees. Give "is" a future signification, and the Doctor's great objection vanishes: this air. For if ever a kingdom was in any one, it was certainly within the great Apostle to the Gentiles, and he was a Pharisee. I can see but two alternatives for this theory: To make the kingdom exist among Pharisees before it existed among angels and men, or to adopt the above theory of the future meaning of the verb "is," which theory, when adopted, annihilates the necessity of its own existence. Still open to, and thankful for criticisms. I remain, very respectfully, B. U. WATKINS.

Tennessee Manual Labor University. INCORPORATED DECEMBER 10TH, 1866—ESTABLISHED FOR THE BENEFIT OF INDIGENT YOUTHS, &c. The Trustees of the "Tennessee Manual Labor University" would inform the public that they have accepted the purchase of a nice location for the school, which for beauty of locality, and its attending advantages of healthfulness and fertility, is unsurpassed in our country, consisting of three hundred acres at "Kannazaga," near the National Cemetery, twenty-seven miles from Nashville, Tennessee, and three miles from Murfreesboro, Rutherford county. Our

purpose for fencing and arranging work before us are very great. It is unfenced, and timber for fencing and purposes scarce. We have a few buildings which are inadequate requirements, and we urge upon the education and human improvement of our people, and subscriptions until donations and subscriptions until put out mechanical and manufacturing concerns in successful operation, we shall receive such substantial support from pledges that are given as may be obtained, that we shall have assurance of inaugurating its great purposes, free from incumbrance and liabilities. Any person wishing to be liable, to carry forward this institution, means to carry forward this institution, as they direct to the institution, proceeds will be applied to the institution. We need at this time to secure our buildings alone, \$20,000, besides the amount we may be forced to make to continue school now in progress, consisting of hundreds of students, which we hope to increase in numbers in another year. Certain amount can be easily supplied by our volent, humane and generous of our agents will receive whatever subscriptions and donations persons willing to contribute, whether in articles of service in conducting the cultural Farm, and Stock, and Tools kinds; so that we can commence the education of youths in mechanics, and the establishment of Cotton and Woolen Mills further development, and to make further self-sustaining in all the needs of life, required by an advanced civilization, all of which will be duly acknowledged and gratefully received.

Address the General Financial Agent, President of the Board, Peter L. Nashville, Tennessee. March 10th, 1868. B. JOHNSON, F. DODSON, S. DAVIS, L. ROBINSON, TRUSTEES. I am well acquainted with most of the corporators of the Tennessee Manual School, and therefore cordially co-operate with the institution to the charitable throughout the country. GEO. H. THOMAS, Major Gen'l U. S. Army, Address, with supplies, SAMUEL L. Ebenezer, near Murfreesboro, Rutledge Co., Tenn.

Bro. E. Lowery has been in Cleveland on this mission, and will, during the summer, visit many places for aid. He is a man, and entitled to the confidence of brethren.—ED. STANDARD.]

The Family.

Just Twenty Years Ago. I've wandered to the village, Tom, I've sat barefoot on the school-house wicket ground, which you and me; But none were there to greet me, Tom, and few to know That played with us upon the grass, some twenty years ago. The grass is just as green, dear Tom, bare-footed play We're sporting just as we did then, with spirit and glee; But the master sleeps upon the hill, which, covered with snow, Afforded us a sliding place, just twenty years ago. The river's running just as still, the willows are Are larger than they were, dear Tom, the stream less wide. The grape-vine swing is raised now, where And swung our sweet hearts, "pretty girls," twenty years ago. The spring that bubbled 'neath the hill, the spreading beach, Is very low, 'twas once so high that we could reach; And kneeling down to get a drink, dear Tom, I used to see how much that I was changed, since twenty years ago. Near by the spring, upon an elm, you know the name, Your sweet-heart's just beneath it, Tom, and mine the same; Some harmless wretch has peeled the bark—'tis sure but slow, Just as at one, whose name was cut, died twenty years ago. My hair has long been dry, dear Tom, but tear my eyes; I thought of her I loved so well—those early days I visited that old church yard, and took some stroll; Upon the graves of those we loved, some twenty years ago. Some now are in the church yard laid—some 'neath the sea, But few are left of our old class—excepting you. And when our time shall come, dear Tom, and called to go, I hope they'll lay me where we played, just twenty years ago.

A Faqucer's Curse. Among the many strange objects an Englishman meets with in India are few which tend so much to our equanimity as a visit from a wandering specter. The advent of one of these gentry is regarded with the same sort of feeling as a vagrant rook, when he makes his appearance in a modern drawing-room. You could imagine the aforesaid cock-brandishing his horns in the face of a ruffled jinnah, exulting in the disgust his presence creates, and intimating, in a cocked swagger, that in virtue of his horns, he considered himself entitled to dine and wine, perhaps the analogy be more complete. The faqucer is the mendicant friar of India. He owns no superior; wears no ring; performs no work; despises body and every thing; sometimes p

The Kingdom of God ever Subjective?

E. S. is not a man, the Standard... the Kingdom of God ever Subjective?...

Means for fencing and arranging...

Means for fencing and arranging... work before us are very great. It was a...

The Family.

The Family. Just Twenty Years Ago. I've wandered to the village, Tom, I've set beneath the...

A Fuguee's Curse.

A Fuguee's Curse. Among the many strange objects which an Englishman meets with in India, there are few which tend so much to upset his equanimity as a visit from a wandering fuguee.

Sunday Schools.

Sunday Schools. Christ was very instructive. He was child-like, but never childish. He came to inform, to exemplify, and to train; hence, his teaching was always adapted to the subjects of it.

Selections.

Selections. Eternity has no gray hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages, but time writes no wrinkles on eternity.

...a present impression, and who...
...parliamentary oratory of Eng...
...undergone a great change withi...
...years, is known to all students...
...of history. The House of Com...
...is little more than a place wher...
...hundred gentlemen meet to do...
...and very much after the fashion...
...of bank directors. Such speech...
...that rung in the old Parliam...
...is never heard in the new. Disra...
...and Bright never attempt such...
...of eloquence as those that hav...
...to us from the last century.—...
...te plainly, tersely, with light...
...ent—that is, in a business-like...
...at they have to say; and such...
...as are their speeches. Oratory...
...entations than this is sometimes...
...the Commons, but no speeches are...
...there that will compare with the...
...and highly ornate efforts of Sher...
...ke and Pitt. Indeed, a distinguis...
...a statesman of this generation has...
...the House of Commons of the...
...ay would not stand the eloquence...
...Sheridan or Burke. When asked...
...why would do, he replied: "The mem...
...ld instantly leave their seats."
...atory has been influenced by the...
...ers in another way, not less effect...
...especially parliamentary oratory...
...was when there were open to the...
...debate, sources of information not...
...to the public, not accessible even...
...members of the legislature. Then...
...matter of no difficulty for the speak...
...ing forward new and original argu...
...to enrich his speech with fresh in...
...; indeed, this was expected at his...
...In this way he gave to his speech...
...and a zest that otherwise it could...
...ve had. Hence it was that those who...
...vote as partisans looked forward...
...to any question as a struggle...
...ould at least furnish the materials...
...which they should form their judg...
...Now all this is changed. The...
...has no sources of information...
...the question in hand that are not...
...very citizen. Before the decisive...
...comes, the subject has been present...
...public with every variety of argu...
...illustration of which it is suscepti...
...learned Senator, even, cannot say...
...his theme is already old, his...
...has hackneyed, his precedents and...
...ical illustrations have been the...
...of the newspapers; the whole sub...
...hausted. Such lordly intellects as...
...Fox, and their great compears...
...k with contempt on the poor scriv...
...Grub street, who sustained the...
...ness of their day; but the great com...
...of this generation see the dignity...
...of the press upheld by men of...
...bility with themselves. The im...
...of Mr. Johnson is a case in point...
...not, for a moment, imply that we...
...the prolix speeches of either the...
...managers or the learned counsel;...
...is little hcarded in venturing the...
...that neither the one nor the other...
...forward any material argument...
...ch the country had not already...
...is familiar, through the medium of...
...papers.

...making in Congress. The purpose is under...
...stood by all. The members of the House...
...know the speak for the constituency, not...
...for them, and they rarely give any attention...
...Indeed, not a few of these speeches are nev...
...er so much as read in Congress; they are...
...printed by "special order." In the...
...proceedings of the Senate, sitting as a...
...High Court of Impeachment, a new prece...
...dent has been established, borrowed, we...
...presume, from the courts. We refer to the...
..."sling" of arguments! It is to be hoped...
...that this proceeding will be followed in the...
...ordinary proceedings of both Senate and...
...House. The honorable gentlemen could gain...
...all the ends they now do. As making...
...speeches has already degenerated into read...
...ing essays, who knows but legislative...
...proceedings may yet be very largely carried...
...on by means of "filed" arguments?
...It is quite evident that oratory and the...
...press are not yet finally adjusted to each...
...other. What the precise sphere of each will...
...be in the future, cannot be told. One thing...
...is certain: oratory occupies a much less im...
...portant place than it did before the general...
...diffusion of knowledge. Then it was the...
...only efficient weapon of the statesman and...
...reformer; now it is of second-rate impor...
...tance. Men will never cease to talk. How...
...ever widely extended the sphere of the press...
...may become, it will always be necessary to...
...cite precedents and analyze testimony in the...
...courts, to explain measures in the halls of...
...legislation, to make speeches from the plat...
...form and on the hustings, and, above all, to...
...plead with men in the house of God. The...
...writer can never silence the talker. But...
...that the press has profoundly influence...
...d oratory, is beyond question; that it will...
...influence it still more, can not be doubted...
...Indeed, parliamentary and forensic oratory...
...after the ancient models, if not already, will...
...soon be numbered among the lost arts.

Methodists against Immersion.

The Pittsburg Christian Advocate of May...
...contains an essay, by Rev. Israel Mer...
...shon, on the question, "Should Immersion...
...be retained in the Discipline?" As it is...
...published by request of the Preachers' A...
...ssociation of Winter District, Des Moines...
...Conference, Iowa, it possesses an impor...
...tance that would not belong to it as the...
...mere opinion of the writer. It may fairly...
...be regarded as expressive of the intelligence...
...and piety of the Methodist preachers of that...
...District, so far as the question of baptism is...
...concerned. The writer goes for striking out...
...immersion from the Discipline. This of...
...course, is none of our business. As a book...
...of human authority, to regulate the affairs...
...of a human institution, it may with propri...
...ety be changed to suit the notions of those...
...who own its authority. But with some of...
...the reasons assigned, as affecting the integ...
...rity of a divine ordinance, and as exhibit...
...ing some of the phases of modern religious...
...thought, we have to do. Listen:
...1st. As there is no mode of Christian...
...baptism set forth, or defined in the Scrip...
...tures of divine truth, except the modes of...
...baptism, and effusions of the Holy Spirit...
...of which water baptism is the outward sign...
...and only beneficial, as our faith is there...
...by directed, and apprehends the spiritual...
...designs; the modes of which were without...
...exception in every instance, either by pour...
...ing or sprinkling, as the following Scrip...
...tures attest, etc.
..."No modes of Christian baptism set forth...
...except the modes of the baptism and effu...
...sions of the Holy Spirit." Then the baptism...
...of the Spirit and the effusions of the Spirit...
...are not the same thing. In this the writer...
...is correct; and in so saying he has entire...
...ly upset his argument drawn from these effu...
...sions, since the effusion is one thing and...
...the baptism another. That the Spirit was...
...poured out—shed forth—and fell on the...
...subjects of it, is evident; but this pouring...
...out, shedding forth, or falling on, is not...
...baptism, and is never designated by the...
...word baptizo! Let the reader always remem...
...ber, when these passages from Old and New...
...Testament are quoted about pouring and...
...sprinkling, that in no instance is the word...
...baptizo used, but words that mean to...
...sprinkle and pour, and which are never...
...used to designate the ordinance of bap...
...tism. This simple fact knocks...
...the underpinning out of the anti-immersion...
...argument.
...But what does the writer mean when he...
...says, of "which water baptism is the out...
...ward sign?" The sign of "the modes of...
...the baptism and effusions of the Holy Spirit...
...?" Such is the grammatical construction;...
...and we note it merely to show the want of...
...clearness of thought and expression. We...
...suppose he meant that water baptism is...
...the outward sign of the internal baptism...
...of the Spirit. But this is a mere assump...
...tion. He furnishes no proof, nor can he. The...
...baptism of the Spirit, if internal and spir...
...itual, is evidently a baptism only in a...
...figurative sense. No man of sense believes...
...that the Spirit was literally poured on...
...the people, or that their spirits were...
...literally immersed in the Spirit of God...
...It is a metaphorical use of the term, drawn...
...from its literal meaning in water baptism;...
...hence

...to derive its meaning in a literal baptism from...
...its metaphorical use in spirit baptism, is to...
...reverse the order of common sense and the...
...dictates of sound criticism. First, learn the...
...literal meaning of the term, then trace its...
...metaphorical meaning from its literal mean...
...ing. If literally, it means to immerse, then...
...metaphorically it means to overwhelm, and...
...very forcibly and beautifully expresses the...
...abundant fullness of the communication of...
...the Spirit to those who were the subjects...
...of this baptism:—a fullness which contrasts...
...with the limited and partial impartations...
...of the Spirit in former times. The pouring...
...too, has a significant metaphorical use, since...
...it indicates that this power with which...
...the subjects of this baptism were visited was...
...a heaven-descended power—a power that...
...came from above. All this is plain, sensib...
...le, and consistent. But when we attempt to...
...fasten a strict literal meaning on a metaphor...
...—bunglingly at that—and make the metapho...
...rical the basis of the literal, it is some...
...thing like attempting to build a house...
...beginning at the roof, cornice and balustrade...
...in the air, and coming down from these to...
...the foundation.
..."Water baptism," Mr. Mershon tells us...
..."is only beneficial as our faith is there...
...by directed and apprehends the spiritual...
...designs." Very good. What, then, becomes...
...of infant baptism? Will these Methodist...
...theologians tell us?
...The word dip is used in several instances...
...in the Bible, in connection with purifying...
...ceremonies, but always preceded the dedi...
...catory act. The terms washing and bath...
...ing are used in a number of instances, but...
...always after the dedicatory act. But now...
...where do we find the expression dip or im...
...merse, used as dedicatory acts, or modes...
...of baptism in the Scriptures.
...We do not care to go into the question of...
..."dedicatory acts," as it does not concern...
...the argument; but we call the attention of...
...these gentlemen to a fact which they ought...
...to know, that when the word dip is used...
...in the Bible, it is either baptizo or baptizo...
...in Greek, and their equivalents in Hebrew;...
...and that when the sprinklings and pourings...
...of the law are mentioned, it is never baptizo...
...or baptizo, but always a term that as definitely...
...means pour or sprinkle, as baptizo means to...
...immerse.
...2. According to the best authority from...
...Church history, immersion was not intro...
...duced into the Church as a mode of baptism...
...until the middle of the second century, or...
...near that time. Before that time the Holy...
...Scriptures were written out, and put up, so...
...they could not be added in support of...
...that mode, for it was paste begotten like...
...Mormonism! I am aware that it is spoken...
...of in the first century, by Mosheim, Gregory...
...and Butler's Church history, but delicately...
...and cautiously, not with confidence that it...
...was in practical use.
...What "paste-begotten" means, must be...
...learned by those who have access to the ar...
...chives of pedobaptist literature. We do not...
...know. But we advise such writers as Mr. Mer...
...shon, before they beget any more such mon...
...strosities in the way of historical statem...
...ent as the foregoing paragraph, to get a lit...
...tle paste and stick together on a card the...
...testimonies of ecclesiastical historians as...
...to the practice of the early Church, that...
...they may know better whereof they affirm...
..."Mosheim, Gregory and Ruter!" as if it...
...were not the uniform testimony of Church...
...historians that immersion was the practice...
...of apostolic times! What about the Aposto...
...lic Fathers—what about Dr. Pin's Meiser...
...Wadlington, Wall, Neander, Geiseler, Schaff...
...—what about Calvin, Luther, and the Wes...
...leys—what about the host of articles, com...
...mentators, encyclopedists, chronologers, as...
...well as lexicographers, who have explored...
...this subject! Probably the gentlemen com...
...posing this Preachers' Association did not...
...know even the names of the eminent histo...
...rians who have mentioned baptism, and...
...to affirm, in the face of all antiquity, that...
...immersion was not introduced into the Church...
...until the middle of the second century, and...
...to talk as if there were no opposing testi...
...mony to this, save some "delicate" and...
..."cautious" statements of Mosheim, Gregory...
...and Ruter! It is curious to see how im...
...pudence of assertion goes hand in hand...
...with ignorance of fact.
...3rd. When first introduced into the...
...Church it was by innovation; that is, con...
...trary to the Holy Scriptures, or the direct...
...practical teaching of Christ, His apostles...
...or apostles; but by heresy, prompted by a...
...vain imagination, and superstitious zeal...
...which led them both male and female, to...
...lay their hands on the heads of those who...
...were immersed, and receive baptism by im...
...mersion, in a state of entire nudity! Of...
...which Dr. Wall, a Baptist writer says, There...
...is no mark of history, but a tradition...
...that the first time when immersion was...
...introduced into the Christian Church, it...
...was a mode of baptism, it was by baptizing...
...men and women, and not by pouring water...
...on their heads, as is now the custom. But...
...this is a mere assumption, which was...
...not according to knowledge, but a...
...tradition, and a tradition of a few...
...days, to that certain amount of milk...
...and honey, with a certain amount of...
...ablution at the hands of the apostles...
...and their successors, and it became...
...Pagan idolatry, and a mark of infidelity...
...than the profession of a true and intelligent...
...Christian.

...Christian. Shall we retain immersion as a...
...mode of baptism in our Church, then, which...
...is scriptural, having the very elements...
...of superstition in it, by which so many...
...are led to its choice by a blind superstition...
...more than by the worship of the true God?
...It is not pitiful, to see ignoramuses who...
...know no better than to call Mr. Wall "a...
...Baptist writer," professing to talk oracular...
...ly on a grave question of Church history!...
...They do not know that Wall's work was...
...designed as a historical vindication of infant...
...baptism, and that he was no Baptist. If...
...they would read such works as Mr. Wall's...
...they might be profited by much that he...
...says, especially by such passages as the...
...following:
..."This [immersion] is so plain and clear...
...by an infinite number of passages, that...
...one can not but pity the weak endeavors...
...of such pedobaptists as would maintain...
...the negative of it, so we ought to discern...
...and show a dislike of the profane sooths...
...which some people give to the English Anti...
...pedobaptists, merely for the use of dipping...
...when it was, in all probability, the way...
...by which our blessed Saviour, and for...
...certain, was the most usual and ordinary...
...way by which the ancient Christians did...
...receive their baptism. 'Tis a great want...
...of prudence, as well as of honesty, to...
...refuse to grant to an adversary what...
...is certainly true, and may be proved to...
...be so."
...Mr. M. is evidently a mere novice in ec...
...clesiastical history. The superstitions he...
...refers to came in, not with immersion, but...
...with infant baptism and with baptismal...
...regeneration. He has picked up somewhere...
...a statement, as coming from Wall, that...
..."when immersion was first introduced, it...
...was by baptizing men and women entirely...
...naked." Now as Wall regarded immersion...
...as the apostolic practice, this simply...
...means that Christ and the apostles bap...
...tized people in a state of nudity—a state...
...for which there is not the slightest sup...
...port. The writers from whom the practice...
...of baptizing naked is derived are Ambrose...
...Basil, Cyril and Chrysostom—none of them...
...earlier than the latter half of the...
...fourth century. Coleman, in his Christian...
...Antiquities, says:
..."From the third century baptism became...
...one of the mysteries of the Church. Such...
...it continued to be until the middle of the...
...fifth century, when Christianity became...
...so prevalent, and the practice of infant...
...baptism so general, that the instances of...
...adult baptism were comparatively rare. But...
...during that period of time it was adminis...
...tered privately, in the presence of believ...
...ers only; and the candidates, without...
...regard to age or sex, were divested of...
...all covering in order to be baptized, and...
...in this state received the ordinance."
...We are inclined to think, from all we can...
...gather, that much more has been made...
...of this practice than the facts will war...
...rant. It was practiced during a period...
...when the great national church was regar...
...ded as a secret society, whose operations...
...especially in the reception of members...
...were kept as much as possible from public...
...view; when baptisms were only attend...
...ed to at stated times, once or twice a...
...year; and when the women were immer...
...sed in baptisteries apart from the men...
...being waited on by deaconesses, who...
...led them into and out of the water. At...
...all events, it was one of the corrup...
...tions that grew up with infant baptism...
...which belonged not to the primitive church...
...and which in the Greek church, in con...
...nection with infants, is practiced to this...
...day. The attempt to create prejudice...
...against an ordinance of Christ on the...
...ground of an abuse which grew up along...
...with infant membership and numerous...
...other corruptions, is worthy of men who...
...knew no more of history than to call...
...Mr. Wall a Baptist.
...4th. The apparent inconsistency of our...
...Church, in the practice of a mode that is...
...unscriptural, which has been so success...
...fully proved as such, by our standard...
...authors. True we admit it, and sometimes...
...we practice it, not of choice, but justifi...
...ably only on the ground that, as a Church...
...we attach no importance to mode, but...
...simply of their liberty, because many...
...have their attachments to our Church and...
...usages, preferring to remain rather...
...than leave, therefore we yield to them...
...in preference to having them dissatis...
...fied.
...That is, the Scriptures clearly teach...
...pouring and sprinkling, and do not teach...
...immersion; yet our Church attaches, "no...
...importance" to the divine teaching, but...
...does attach importance to the whims of...
...the candidate, and allows him to have his...
...own way against the clearly expressed...
...will of God! Truly, this is an accommo...
...dation line! If such triflers with God's...
...ordinances had lived under the law, they...
...would have been stricken dead with...
...Uzzah, or burned up with the sons of...
...Aaron.
...But the following reason reaches nearer...
...to the root of the difficulty:
...5th. Shall we as a Church continue...
...the practice of a mode by which our...
...assailants sow dissensions in our ranks...
...disaffecting the minds of our members...
...on which account, scores of our young...
...converts not being tested, are prosely...
...ted and led down to some fanciful...
...Jordan, where they enter the liquid...
...grave, to represent the death, burial...
...and resurrection of Christ, although...
...that was the design of baptism, in...
...stead of representing the work of...
...divine grace upon the heart of the...
...candidate, by which they frequently...
...become

...alienated in their affections, and are led...
...to speak repudiatingly of the very instru...
...mentality that God has blessed in their...
...conversion. This is fostering the very...
...spirit and process that seeks the alienation...
...and downfall of our membership. Shall...
...we continue to foster the influences, that...
...they may affect us the more, or shall...
...the choice of immersion be stricken out?
...That is unquestionably the root of the...
...dissatisfaction—"the alienation and...
...downfall of our membership," by admit...
...ting that immersion is baptism. If we...
...had any advice to give, we would advise...
...our Methodist friends, for consistency's...
...sake, to refuse to practice that which...
...they deny to be scriptural. If they...
...choose to ignore all lexicography, all...
...church history, the testimony of the...
...great reformers, and the whole weight...
...of evidence on this question, let them...
...do so; and we will have a fairer and...
...surer ground to proceed with them, and...
...bring it to a speedy issue than their...
...present practice admits of.
...Dr. Smith's Dictionary.
...New York, May 15, 1868.
...There is one reprint of Dr. Smith's un...
...abridged edition, published by a New York...
...house, in numbers, and costing, complete...
...about \$25. Its expensiveness will prob...
...ably limit it to the libraries of a few...
...professional critics.
...Dear Sir.—We clip the above from the...
...STANDARD of April 18. By a careful ex...
...amination of the work named you will...
...find it is a book for families as well...
...as for the libraries and professional...
...critics. It now has a large circulation...
...among families and is as much a book...
...of reference as is Webster's Unabridged...
...Dictionary.
...Yours truly,
...HURD & HOUGHTON.
...We have too often spoken in terms of...
...high approval of the edition of Smith's...
...Bible-Dictionary now in course of pub...
...lication by Hurd & Houghton, to allow...
...our readers to suppose for a moment...
...that we undervalue it. Every one who...
...is able should purchase this complete...
...edition. But many are not able. For...
...such, an abridgment is desirable; and...
...we do not discredit to the larger work...
...when we advise those who cannot afford...
...it to purchase an abridgment.
...Methodist Politics.
...We notice a letter going the rounds...
...of the Southern press, dated Chicago...
...Nov. 12, 1867, addressed to the editor...
...of the Knoxville (Tenn.) Free Press...
...and signed S. F. WALDRO, which is a...
...curiosity in its way. He professes to...
...speak by the card, and says, "I have...
...spoken plainly and candidly just what...
...all Northern Methodists feel and believe...
...but very few of them have the courage...
...to come out and speak their true...
...sentiments." He tells Southern Metho...
...dists that, being conquered and subjugated...
...they have no claim on anything that...
...formerly belonged to them; even their...
...Bibles, books, and printing establish...
...ments are forfeited, and they have no...
...more right to continue to propagate...
...Southern Methodism than Mexicans had...
...to continue their idolatrous worship...
...after the conquest of Cortes. He lets...
...in some new light also on Methodist...
...theology, affirming that "three persons...
...in one God is no more nor less than...
...a figure of illustration; so, a 'never...
...ending hell,' taught for hundreds of...
...years by all Protestants, is not for a...
...moment believed by the educated of...
...the present day." He calls it "a horrid...
...and dreadful notion." But among all...
...the oddities and quiddities of this...
...epistle, the following is the most notice...
...able:
...The Methodists of the North constitute...
...the great directing power of religion...
...in America; and the other denominations...
...called Protestant, though differing in...
...form, in ritual and other minor points...
...yet follow, in substance, the religious...
...course marked out by the great ruling...
...power, the Northern Methodists. You...
...may as well say that an army has no...
...right to the arms and supplies which it...
...wins on the hard-fought field of battle...
...as to say that the Northern Methodist...
...Church has no right to every church, school...
...house, and every acre of land formerly...
...held by the Southern Methodists. Not...
...only so; but it is just as wrong and...
...pernicious for Northern Methodists to...
...permit Lee or Johnson to call together...
...and drill their disbanded men under...
...arms.
...Who is this malapert Waldro? Is he...
...a reckless wag, cruelly practicing on...
...the credulity of Southerners—a madcap...
...whose irresponsible ravings are furnis...
...hing capital to southern politicians—...
...or is he a responsible man among the...
...Methodists, and does he truly express...
...the convictions and feeling of his bre...
...thren? Will some of our Methodist...
...exchanges inform us?
...We have just been listening to Father...
...Hecker, and he has satisfied us that...
...the Roman Catholic Church is such a...
...practiced and skillful hand in this...
...business of politico-ecclesiastical rule...
...that "if we are to have any of it in...
...this country, we prefer not to put our...
...selves under any bungling apprentices...
...but under experienced workmen." Like...
...the man who kicked another down stairs...
...politely that the kicker felt constrained...
...to thank him for his friendly assistance...
...Mr. Hecker dressed up the tyranny of...
...Rome in so pleasant and skillful a...
...style as to make

...feel that it is a priceless blessing to be...
...grandly subjugated and have the manhood...
...extracted from you without pain! Save...
...us from such cruel bunglers as Waldro...
...and from the ridiculous popery of Protestants.
...Our Educational Institutions.
...Attention is called to the advertisement...
...in to-day's paper of Bethany College...
...Hiram College, Kentucky University, and...
...the new College at Alliance. The prepa...
...rations at Alliance are progressing...
...rapidly. J. H. Jones, so long and favor...
...ably known as an earnest and powerful...
...preacher, has determined to locate at...
...Alliance, and preach for the church at...
...that point—a church of more than two...
...hundred members, and in a highly pros...
...perous condition.
...We hope that as the season of Commem...
...orations is upon us, our brethren will...
...be at pains to visit the Colleges within...
...their reach, and encourage the institu...
...tions of learning on whose prosperity...
...the prosperity of the cause we love...
...must largely depend.
...Magazines, Pamphlets, etc.
...See Youstices. By J. S. LAMAR.
...Faith in the Principles of Section. By JAMES...
...GALLAGHER.
...What shall I do to be Saved? By JAMES...
...CHAMBERS.
...These are three of Holman's tracts, of...
...eight pages each, which may be circu...
...lated with great profit. Let our bre...
...thren get into the way of spending a...
...few dollars in purchasing, and a few...
...hours in circulating such tracts as...
...these. One thousand pages can be had...
...for \$1.12, by addressing T. Holman...
...corner Centre and White streets, New...
...York.
...The Gospel of Christ and The Perfect...
...Lawgiver, being the chief portions of...
...sermons preached by D. Oliphant. A...
...tract of 12 pages from the Spectator...
...Steam Press, Hamilton, Canada, plain...
...ly written, in a kind and earnest...
...spirit, and worthy of large circulation.
...From Shore to Shore, a fine steel en...
...graving, by F. T. Stuart, from a paint...
...ing by Clarence M. Dobbell.
...This is a really beautiful engraving...
...presenting the journey from child...
...hood to old age. It is 20 by 26 in...
...ches, an admirable picture for any...
...and every home. Sold by subscription...
...only. Agents address B. B. Russell...
...55 Cornhill, Boston, Mass.
...MARRIED.
...At the residence of the bride's father in...
...Charleston, Portage Co., O., May 20, by...
...A. B. Green, Mr. A. E. Stephenson and...
...Miss Cornelia E. Fennell.
...At the bride's home, in Warrensville, O.,...
...on the 21st ultimo, by Rev. C. C. Foote...
...of Cleveland, Mr. L. J. Little, of Solon...
...O., to Miss S. Maria Conroy.
...DIED.
...CHARLESTOWN, Ind.
...JAMES BUNNELS was born in Ky. 65 years...
...and near 2 months ago. He came to this...
...City when a small boy and lived in or...
...near Charlestown as an excellent neigh...
...bor and kind citizen until the 11th of...
...April, when he passed over the old...
..."Jordan," relying upon the promises...
...of the Gospel. On the 27th of last...
...month he obeyed the Gospel, and until...
...his death expressed every confidence...
...in his future happiness. K. L. Howe.
...Near Table Grove, Ill., May 29, 1868...
...Sister HIRSHLIT, after a long and...
...severe illness, in her 44th year. She...
...was born in Pennsylvania, obeyed the...
...Gospel in 1864. Her hope was in God...
...and she rests in peace. J. B. C.
...Special Notices.
...Hiram College Commencement.
...The following will be the order of exer...
...cises during the commencement week:
...WEDNESDAY EVENING, JUNE 10.
...Public exercises of the Hesperian Literary...
...Society.
...THURSDAY, JUNE 11, COMMENCEMENT DAY.
...10 o'clock A. M., Regular exercises by...
...the Students.
...3 o'clock P. M., Address by President...
...Shepard.
...8 o'clock P. M., Address to the Alpha...
...Delta Literary Society by J. H. Rhodes...
...of Cleveland.
...Evening, First Anniversary Exercises...
...of the Alpha Delta Literary Society.
...FRIDAY, JUNE 12, REUNION OF HIRAM...
...STUDENTS.
...The exercises of the reunion are...
...arranged by a committee appointed at...
...the session of last year. It is un...
...derstood that this committee has already...
...taken such steps as will tender the...
...occasion both a pleasant and profit...
...able meeting to those whose memories...
...cluster around Hiram and the Old Ec...
...cletic Institute.
...In reference to the exercises of Thursday...
...evening, it may be well to state that...
...the Alpha Delta is an entirely new...
...Literary Society, which includes all...
...the members of the Institution ad...
...vanced to the rank of Freshmen, or...
...to a position in any of the College...
...classes.
...The new catalogue now in course of...
...publication will give a favorable...
...view of the present and prospective...
...condition of the Institution.
...A. M. Warren.
...Hiram, May 17, 1868.
...Kentucky University.
...The examinations in the Associated...
...Colleges of the University will begin...
...on the 10th, and close on the 19th...
...of June. The exercises of Commem...
...oration week will take place from the...
...22d to the 27th of June inclusive...
...in the following order:
...Society Exhibitions of the Bible Col...
...lege, Monday.
...Society Exhibitions of A. and M. Col...
...lege, Tuesday.
...Society Exhibitions of the College of...
...Arts, Wednesday.
...Anniversary of the Alumni Association...
...Thursday.
...Commencement exercises of Associated...
...Colleges, Friday.
...The Annual Meeting of Curators on...
...Tuesday, 22d, at noon.
...Addresses will be delivered before...
...the Alumni, and before the under-grad...
...uates of the several Colleges, by...
...distinguished gentlemen from abroad.
...The friends and patrons of the Uni...
...versity, throughout the country, are...
...cordially invited to attend these ex...
...ercises, which promise to be of un...
...usual interest.
...The Alumni are especially requested...
...to be present at the Reunion on...
...Thursday.
...J. B. BOWMAN,
...Regent, Ky. University.
...Abilene, May 18th, 1868.
...We would like to encourage the...
...number of druggists and store-keepers...
...who sell Barnet's Ointment for the...
...Heal.
...Barnet's Ointment has been awarded...
...several medals and diplomas. Sold...
...everywhere.
...Barnet makes the Best Colago Water...
...in the world.
...LAWSON'S Hair-Brush.
...Barnet makes the best perfume...
...called "Floral." It has the odor...
...of a "Globe" Bouquet.
...Aspinwall's Whilcomb's Remedy...
...always relieves the worst cases...
...of Headache.

New Advertisements.

ALCOCK'S Porous Plasters. Useful in some of the most serious cases of colds, coughs, croup, whooping cough, influenza, etc.

MULATING ELECTRICITY. It is applied to the body, whereby the circulation of the blood is equalized upon the part where applied.

WORTH SOLD BY ONE DEALER. Balch & Son, Druggists, of Providence, R. I., 26, 1867.

IMPORTANT FROM A PHYSICIAN. Hartford, Conn., Nov. 11, 1864. I have used Alcock's Porous Plaster, and with dispatch, twelve dozen Alcock's Plaster.

HOME EVIDENCE. Sing Sing, March 10, 1868. I was troubled with a weak back; at last the severe I could not get out of my bed.

THE HEART CURED. Glen Riddle P. O., Delaware Co., Pa., March 16, 1868. I was troubled with heart disease for a long time.

THE SIDE CURED. Allentown, Penn., April 4, 1866. My daughter used one of your Porous Plasters, and she had a very bad pain in her side.

THE CHEST AND COUGH. My last I was visiting my cousin in Corning, one of your Porous Plasters for my chest.

THE BACK AND LUMBAR. I took a dollar's worth of your Plaster, and I feel a crick in the back, which I had for some time.

BOOKS

CHRISTIAN HYMN BOOK - all varieties. THE PRINCIPLES AND DOCTRINES OF THE BIBLE. THE HISTORY OF THE BIBLE.

AMERICAN BIBLE UNIONS REVISED NEW TESTAMENT. No. S. School ed. plain cloth, .95 by mail 0.98.

FILLMORE'S MUSIC BOOKS. The Psalter, \$1.50 - per dozen \$15.00. Harp of Zion, 1.50.

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PLAN OF TRADE FOR 1868. Our Great Western Depot at Cleveland is designed to comprise the largest assortment of Pianos, Melodeons, Organs, &c.

MELODEONS & ORGANS. The above list of makers, all new, and added to several other makers usually in store.

OUR SYSTEM OF TRADE. Is designed to be one of uniform fairness. Our agents are all first-class men.

TO CHURCHES, THE CLERGY, &c. We take pleasure in furnishing instruments at very reasonable rates.

TUBE WELLS. W. T. HORNBY'S PATENT. W. T. Hornby, C. K. Kelsey, and T. P. Davis, Proprietors.

KENTUCKY UNIVERSITY. Established by the Hon. Henry Clay, and Transylvania with 450 acres of land.

THE BOURBON FEMALE INSTITUTE. PARIS, BOURBON CO., KY. The Second Term of Session 1867-8 of the above Institution will begin on Monday, February 2d, 1868.

North-Western Christian University. INDIANAPOLIS, IND. The first term of the next session of the University will begin Wednesday, Sept. 16th, 1867.

HIRAM COLLEGE. 1868. Spring Term commences Tuesday, March 11th, and closes Thursday, June 18th.

ELECTIC MEDICAL COLLEGE OF PENNSYLVANIA. This College holds three sessions each year. The first session commences October 8th.

HIRAM COLLEGE BIBLICAL LECTURES. The usual course of Biblical Lectures delivered during the summer months will begin Monday, June 15th, 1868.

FILLMORE'S MUSIC BOOKS. CHRISTIAN PSALTERY - In round notes, with various ornaments.

CHRISTIAN PSALTERY - In round notes, with various ornaments and illustrations.

THE CHRISTIAN MONITOR. A Beautiful Monthly Magazine. Published by W. JENNINGS DEMOREST.

Demorest's Young America. The best Juvenile Magazine. Every Boy and Girl that sees it says so.

Gospel Advocate. Vol. X. WILL CONSIST OF FIFTY NUMBERS. No. 1 will be issued the 1st of January, 1868.

The Christian Herald. A neat and attractive Magazine, devoted to the advocacy of Christianity.

The Millennium Harbinger for 1868. VOLUME XXXIX. This long established co-worker in our cause for Reformation has been enlarged to 60 pages.

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CHRISTIAN PSALTERY - In round notes, with various ornaments and illustrations.

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Gospel Advocate. Vol. X. WILL CONSIST OF FIFTY NUMBERS. No. 1 will be issued the 1st of January, 1868.

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CHRISTIAN PSALTERY - In round notes, with various ornaments and illustrations.

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REED & SON, MANUFACTURERS OF AND WHOLESALE AND RETAIL DEALERS IN Stoves, Grates, Sugar Kettles, Flows, Sled Shoes, Cultivators, and Tin Ware.

Fairbanks, Benedict & Co., Publishers and Proprietors OF THE CLEVELAND HERALD, Daily and Tri-Weekly.

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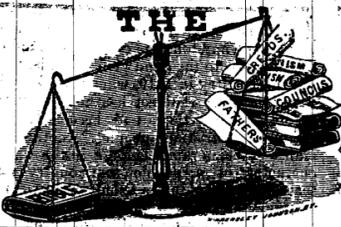
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Christian



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CLEVELAND, O., SATURDAY, JUNE 6, 1868.

VOL. 3.—No. 23.

The Christian Standard.

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Original Essays.

What Shall I do to be Saved?

The importance of this question to an alien, we have not only conceded, but enforced with many arguments and exhortations. But its importance is co-extensive with Christian life, and valuable as daily assurance of divine acceptance and the hope of eternal life. The summary of Christian graces to be added to our precious faith, by Peter, is familiar to Scripture students. In observing these directions of the apostle, we are informed that an abundant entrance shall be ministered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The book of Acts of Apostles, Christians well know, contains instruction to aliens in all the relations they sustain to the kingdom of God. This book, containing an exhaustive variety of conversions of men to the Lord, is short, compared with the elaborate lessons contained in the epistles. All know the epistles are addressed to persons already saved. But the indiscriminate manner of applying the language addressed to the saved, has done much to obscure Christian duty, and the necessity of vigilance and prayerfulness. The Gospel is the power of God to salvation to every one that believeth, to the Jew first, and also to the Gentile. This language is nearly always cited as applicable to aliens. But it was addressed by Paul, "to all that be in Rome, beloved of God, called saints." This Gospel, which he describes in his first letter to the Church of God at Corinth, he says, saved them, if they kept it in memory. The Gospel, in all its relations to human duty and destiny, was repeated to Christians in every way that can be apprehended. How many are there who receive the lessons, teaching the way into the kingdom of God, and scarcely move farther toward the land of life and glory!

One reason for this is the lack of instruction in all things that pertain to life and godliness. Not that what is recorded in the epistles is not often repeated in the hearing of young converts, but it is too often done in a tame, spiritless manner, little like the fervent, earnest manner employed in enlisting them into the company of the faithful. The appeals to every element in our nature that may be enlisted in the service of Christ are much more frequent, if possible more eloquent, than those made to aliens. Paul's defense before Agrippa is justly admired for its power and directness; but how grand, how sublime his position before earth and heaven, as illustrated in his second letter to Timothy. He expects soon to leave the world; where he has suffered the loss of all things for the excellency of the knowledge of Christ Jesus the Lord; and, as if mindful only of the welfare of Timothy and the brethren in this world, he writes, with all the deliberation necessary to utter all his warm love and glowing hope: "God has not given us the spirit of fear; but of power, of love, of a sound mind. Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner." "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." At last he draws this most affectionate letter to a close, saying, with more than human eloquence, and with a confidence that philosophy never knew: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but to all them also who love his appearing."

From Paul, many have learned to express the state of his soul when about to leave the world; but have they learned that condition of faith, hope and love, that was his? Were I called now to give up my spirit, and appear before the righteous Judge, would Paul's language correctly express my condition? This is a question of such importance as to forbid being put in the background safely and innocently. What shall I do to be saved in that day when the Lord shall come? By following Paul as he followed Christ. Let me take heed to myself, and to the doctrine, that I may both save myself, and them that hear me. To the alien, the question, What shall I do to be saved? has undiminished force, and to the Christian increased power, with every lesson in the word of the Lord.

J. M. HENRY.

Pastoral Authority. IV.

Taking up the New Testament, we find churches existing as visible organized bodies, separate from each other, as the Church at Rome, and the Church at Ephesus. We have seen that the governing authority, or the headship, was placed in a senate of bishops, which senate is commanded to do the work of a Shepherd or Pastor. Now, since the whole senate, as such, is required to do this work, it is evident, they must be one; and we can conceive of no way of maintaining this unity without a recognized president.

It is this want of a president of the elders in our various congregations, that causes anarchy and dissolution, first among the elders themselves, then throughout the entire congregation.

This necessity, existing in the nature of things we hold, is provided for in the organic law, the New Testament Scriptures. Keeping this idea of a president before the mind, let us examine some features of Church history.

Taking the Roman Catholic Church as a stand-point, we may look back toward the apostolic age, and forward to the present, and see the changes in Church government.

The steps from the ancient order into the papacy correspond with the steps from papacy back to apostolic order.

There are five distinct steps. We shall follow them from the papacy down to the present age; and at each step in the process of reformation, take a glance back to the old foot prints made in the march of the Church from primitive order into papacy.

I. THE ROMAN CATHOLIC CHURCH.

She claims to be the mother Church, built upon the rock of which the Saviour spoke, when he promised Peter the keys of the kingdom. This rock, they say, is Peter, whose office is perpetuated in an unbroken line down to the present Pope who now sits in his chair, the great head of the Church on the earth. Here the idea of a presidency stands forth in its strongest possible light, so far as human administration is concerned. From this point of ecclesiastical despotism, denying with all Protestants the doctrines and assumptions of power by the Pope, we shall start in our search for the true order.

II. THE EPISCOPAL CHURCH.

Upon this matter of government, the Episcopal Church stands next. She is but one step removed from papacy, claiming apostolic succession. Among these successors, the whole territory of the kingdom of Christ is divided into districts called Dioceses, each vice-Apostle, or Bishop, presiding over his own Diocese.

They go back in Church history, before the time of the Pope, or universal bishops, and find a plurality of bishops, each one supreme in his own Diocese.

Without going far enough to find the true order, they plant themselves on the doctrine of three orders of church officials, and place the ruling power in the hands of this third order, which stands over and distinct from the eldership.

Of these successors, Timothy, Titus, Sylvanus, Epaphroditus, &c., are named; who were commanded to commit their office to faithful men, who should be able to teach others also; thus perpetuating the order.

To these men, they give the title of Bishop; and as Titus had the island of Crete, in which were a hundred cities, and was commanded to ordain elders in every city, it is claimed that his office was superior to and different from the office of an elder. Under Episcopacy therefore, each bishop has his territory or diocese, over which he is president.

We have seen in the Roman Catholic Church, the presidency claimed and perpetuated in a line of Popes. In the Episcopal Church, this presidency is claimed over districts.

The main feature of difference, is in the size of the Popes and the number.

In both Churches there is recognized the headship or presidency, but not so strong in the Episcopal.

III. THE PRESBYTERIAN CHURCH.

Here is another distinct step in the direction of the ancient order of things and away from Prelacy. They affirm that there is no order in the true Church, superior to the Presbyter. Elder, Presbyter, and Bishop, though different words, are the same in import. They argue that prelacy was gradually established upon the primitive practice of making the moderator, or speaker of the presbytery, a permanent officer.

They claim however, that the presbytery has jurisdiction over a given territory, or district, containing many Churches; thus making the presbytery occupy the place of the Bishop in the Episcopal Church.

Through all the branches of the Presbyterian Church, this presbytery exists in some form, and is a senate, ruling over a plurality of churches.

This senate, or presbytery, is itself organized, having its moderator or president. Here is a distinct step toward the liberty of the Gospel in deposing the Bishop, and placing a presbytery over the district.

rule over a district containing many churches. But we wish to keep before the mind prominently the idea of the presidency, to see whether it will disappear as we trace back Church history to the apostles.

J. H. McCULLOUGH.

National Hymn of the Jews.

It may not have occurred to very many that Jews, like modern nations, had their national airs and songs, which were sung on all state occasions. They had, however, and the civi. psalm was one of them. It was composed for the occasion of bringing the Ark from Obed-edom to Jerusalem. We read in I. Chron. xvi., "Then on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren." But as the phrase "this psalm" is not in the original, but supplied by the translators, we are at liberty to read "these psalms," if the context requires it. And indeed it does require this; for when we examine what follows, we find that instead of one psalm, it is the parts of several well known songs—the parts being put for the whole, much as we put the first line for the whole. In the 35th and 36th verses we have the first and last verses of the civi. psalm, showing that the whole song was that day given to the singers as a part of the ceremonies of that day. The sentence, "Let all the people say, Amen, praise ye the Lord," was not a part of it, but directions that the people were to join in the chorus, when the choir came to that part of it: for in the history it reads, "and all the people said Amen and praised the Lord." This was the origin of the song, and the first time it was sung, but not the last by very many.

It was again sung when Solomon brought the Ark into the temple, (see II. Chron. v. 13), and on this occasion an incident occurred which, by its sublimity, greatly endeared it to the people. The Ark was carried to its place, and when the bearers withdrew the staves and were retiring, the choir took up the song until they came to the chorus. Then the whole congregation took that up, and as they did so, the cloud suddenly filled the temple and glowed into the glory of God.

Again, on the same occasion when Solomon finished his prayer, the sacrifice being on the altar, and the choir singing, fire came down from God and consumed the sacrifice; and as it did so the whole multitude fell on their faces, and took up the sublime chorus. The glory of God flashed as lightning from heaven, and it was followed by a thunder of praise from the people. (II. Chron. vii. 3.)

Thus it became an established part of the praise of the temple—the singers to sing it while the congregation stood round about and joined in the response. II. Chr. vii. 6.

The next time we have an account of it was when Ammon, Moab and Seir came up against Jerusalem. Jehoshaphat marched down upon them with the musicians in front, singing this song, (II. Chron. xx. 21), and God wrought deliverance that day.

It is also the subject of a remarkable prophecy by Jeremiah. (Jer. xxiii. 11.) After speaking of the desolation and silence that should reign in Jerusalem, and the suspension of the daily worship during the captivity, he foretells their return and the singing of this song. And this prophecy was not only fulfilled by the restoration of the daily worship, but it was fulfilled in a special manner when they returned to lay the foundation of the new temple. (Ezra iii. 11.) The thrill of joy, on hearing it again on that spot, could not be restrained, and giving way to it, all the people shouted with a great shout.

S. E. PEARRE.

Prayer and Prayer-Meetings.

The Saviour says, "Ask and you shall receive;" and again, "Every one that asks receives." These are no idle words, spoken with intention to deceive. They were spoken for the encouragement of believers. But why is it that so many prayers are made with so little effect? The reason is that those who pray are not in earnest. Prayer is, for the most part, mere form. The heart is not in it. When a hungry man asks for bread, he feels hungry; and his words are earnest. Blessed are they that hunger and thirst after righteousness, for they shall be filled. When men ask of men, they are in earnest. Not so, when they ask of God. Go to an ordinary meeting for prayer, and hear prayers for everything; many of them said, as if the sayer had a limited number of minutes, in which to say his prayer. Then the prayer embraces every nothing; that is, the man that prays has nothing particular to ask for; and hence he runs along at random. Such prayers are not heard in heaven, because there is nothing of earnestness in them. They are forgotten as soon as said.

The Saviour teaches that earnestness is useful. The man that went to his neighbor to borrow three loaves, was heard for his importunity. It was needful to rouse his neighbor from his bed. Then he obtained that which he wished. The point in this parable is earnestness. Be in earnest, ask till you receive. Continue to ask. Let the heart be in the matter. Fear our souls in prayer. Let the prayer be energetic, energetic, persistent. God hears such prayers.

When a man prays, he has his heart on something that he feels the need of. But at church prayer meetings, generally, those who meet have nothing special to ask for. Hence the wandering, rambling prayers so often heard. Hence no blessing attending the prayers.

I am going to prayer meeting: for what shall I pray? What do I need? Do I feel that I need anything? Then ask for it.

TAYLOR.

Scriptural Resurrection. No. II.

REPLY TO J.

We have shown, in our former article, that the Old Testament teaches the resurrection of the body in figure, in fact, and in dogma; and that such was the ingrained faith of the nation. Nothing could shake them out of this belief, for they were willing to brave the terrors of a horrible death under the mighty impulse of this hope. Nor was this hope based on faint probabilities or plausible conjectures; it was the hope of the promise made of God unto the fathers. (Acts xvi. 6.) There is no mistaking the idea of the apostle in this place.

Paul believed it, as did also his Jewish brethren. "I have hope," says he, "which they also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts. xxiv. 15.) It was therefore a national belief and an assured conviction that there was yet to be a resurrection, which we have shown, in their belief, was a resurrection of the body.

The affirmation of J., that the O. T. does not teach the resurrection of the body, cannot, therefore, be sustained.

But what was the belief on this point at the coming of Christ? Did the Jews believe in a resurrection, and if so, in what kind of one?

They certainly believed that there was to be a resurrection, and that the body would be raised. We have satisfactory proof of this from the remark of Herod concerning Christ. When he heard of the fame of Jesus he said, "This is John the Baptist, who is risen from the dead." (Matt. xiv. 1.) Here we have a clear statement of the popular belief that in the resurrection, the bodies would rise; and so widespread was this belief that many regarded the Saviour as Elias, Jeremiah, or one of the prophets, risen from the dead. In this resurrection they expected a body to appear; and hence they manifest no surprise at the corporeal presence of one who, as they supposed, had formerly lived on the earth.

Now the important question arises: Did the Saviour and his apostles use this phrase, "the resurrection of the dead," in what we have discovered to be its common and historical use?

I am persuaded that they did, and that no interpretation which takes all the facts of Scripture into the account, can bring out any other conclusion. Even J. is compelled in candor to admit, that there are difficulties in harmonizing some Scripture with his theory. Just here is where he should have displayed his greatest strength.

It is a glory to capture the strong fortress. But with admirable discretion some of the most definite and unfigurative passages are passed without a notice. This is not vanquishing the foe, but ignoring his existence.

1. The Saviour taught to his disciples a resurrection of the body.

When he commanded them to make proclamation throughout Judea, of his coming reign, he gave them express authority to raise the dead. (Matt. x. 8.) Now in what sense was that understood by them and intended by the Saviour? Unquestionably in the sense of raising the body.

This was the current usage of the phrase and at a subsequent time this is what they did. Observe, that the apostles were to do this work.

Now if the theory of J. be the true one, that the resurrection is the evolving a spiritual body from this fleshy body, then the apostles were to go about setting this spiritual body free, from the fleshy one. They were to raise the dead by killing people. This is the inevitable absurdity following his interpretation of this phrase.

2. The Saviour's own work shows what he meant by this phrase.

As he went from city to city, the sorrow of bereaved hearts found a quick, responsive sympathy in his Divine nature. The most touching incidents of his life are found in connection with his raising the dead to life again. Can one read the narrative of the resurrection of Lazarus and not feel profoundly impressed by its inimitable pathos?

It touches all the chords of human feeling by its intense indignation at sin and its consequences. Even from corruption, the voice of the Saviour can recover this body on which God has impressed the marks of his creative skill, and design. When the Saviour commanded men to rise from the dead, he commanded their bodies to rise; and when he said, was the Resurrection and the Life, he must have meant it in this sense. We therefore conclude that the Saviour used this phrase in its popular sense of a resurrection of the body, and not in the sense of a migration of the soul from the body. The Saviour never liberated a soul from its body, but did often rehabilitate the soul with its own proper body.

3. Besides, the Saviour taught this kind of resurrection as a universal fact.

Marvel not at this, for the hour is coming in which all that are in their graves shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. (Jno. v. 28.)

On this passage J. affirms, that he does not speak of a general resurrection or of dead bodies.

"All shall come forth," is as general as human language can express that idea, and "in their graves," denotes what shall come forth. What is deposited in the grave? Not the souls, but the bodies of men. His affirmation is therefore untrue in both particulars. But, says he, "dead bodies can not hear, and hence are not spoken of in this passage." A true untruth.

Had he stood with the Saviour at the grave of Lazarus, when Jesus cried with a loud voice, "Lazarus come forth," our rationalistic friend would have, I presume, suggested to him something about the scope of natural law.

"Master, do you not see he is dead? He cannot hear. You fatigue yourself to no purpose. Your loud voice cannot pierce the dull, cold ear of death."

"This is contrary to nature. Besides, do you not mistake? Lazarus is raised already. Do you not know he rose from the dead when he was dying? and that death and the resurrection take place at the same time?"

Furthermore, our author affirms that in this passage a moral resurrection is spoken of, and hence it is figurative.

If a figure, it is one founded on the fact of a physical resurrection from the grave. The fact remains unchanged in whatever way you regard the passage. If there is no corresponding fact behind the figure, it is quite unmeaning to us.

But it is not a figure. The figure is given in the 25th verse; but here we have a more marvelous fact. If this is a figure, then all men will be morally recovered, and Universalism is established. But this passage teaches, first, different conditions in the resurrection; one of life, the other of damnation. Secondly, there is connected with this resurrection a judgment. Now if all are morally raised, they are all in the same condition, which is contrary to the passage; and if this is a moral resurrection then the judgment takes place in this life, which event the Scriptures place after death.

Nor can it be understood in any sense, how a moral resurrection can have two contrary effects—one to life, the other to condemnation. There is therefore, no way of understanding this passage, except, as the plain statement of a fact, without any figure.

Thus we have shown that Christ empowered his apostles to raise the bodies of the dead; that he did the same in a most literal sense; and finally declared that all should come forth from their graves to the awards of the judgment seat of Christ.

A. R. BENTON.

From My Scrap Book.

The following exquisitely beautiful and simple lines may be read on a monument in a village cemetery in Massachusetts. What a true and touching of record human life! The Spring, Summer, Autumn and Winter of our years glide on like a tale that is told; and the echo of steps come back like the brief lines I transcribe.

W. H. T.

I came in the morning—it was spring,
And I smiled;
I walked out at noon—it was summer,
And I was glad;
I sat me down at even—it was autumn,
And I was sad;
I laid me down at night—it was winter,
And I slept.

A Beautiful Comparison.

I have seen a lark rising from his bed of grass, and soaring upward, singing as he rises, and in hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the sighing of an eastern wind, and his motion made irregular and inconstant, descended more at every breath of the tempest than all the vibrations of his wings served to exalt him, till the little creature was forced to sit down and pant, and stay till the storm was over-past; and then it made a prosperous flight; for then it did rise and sing, as if it had learned music and motion from some angel as he passed sometime through the air. So is the prayer of any good man when agitated by any passion. He faint would speak of God, and his words are of this earth, earthly; he would look to his Maker, but he could not help seeing also that which distracted him, and a tempest was raised and the man over-ruled; his prayer was broken, and his thoughts were troubled, and his words ascended to the clouds, and the wandering of his imagination recalled them, and in all the fluctuating varieties of passion they are never like to reach God at all. But he sits him down and sighs over his infirmity, and fixes his thoughts upon things above, and forgets all till vain passages of this life, and his spirit is becalmed, and his soul is even and still, and then it softly and sweetly ascends to heaven on the wings of the Holy Dove, and dwells with God, till it returns, like the useful bird, loaded with a blessing and the dew of heaven.—Jeremy Taylor.

New Advertisements.

ALLIANCE COLLEGE, ALANCE, STARK CO., OHIO.

Board of Trustees of Alliance College take pleasure in announcing to the public, that the new and improved edition is now nearly finished, and will be in readiness for the first term, which will begin on WEDNESDAY AUGUST 18, 1868.

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HINSON, M. D., Professor of Anatomy and Surgery.
Principal of Ladies' Department.
ICE E. HANSCOME, M. A., Teacher of German and French.
G. NASH, M. A., Teacher in English Department.
Teacher of Music.
Teacher of Painting.
The names of the instructors will be fitted in subsequent weeks.

COURSES OF STUDY.

There will be a PREPARATORY DEPARTMENT, to which will be the rudiments of a common school education; a CLASSICAL COURSE, allowing of a Classical training; a SCIENTIFIC COURSE, for a Scientific training; a MODERN COURSE, for a Modern training; and a MODERN COURSE, for a Modern training. Special attention given to the training of Teachers for the Normal Department.

NORMAL DEPARTMENT.

Organized, in which the best methods of teaching are illustrated and exemplified. It is designed to afford proper facilities for all who prefer to be trained as to the course of study pursued, and to confer degrees in the Science of Education, as well as in the Classical and Modern Languages. The course of study will be completed in two years. It is intended to pay much more than attention to the English language and literature, and to the scientific training.

BUILDINGS.

The College building is regarded, among by architects and educators who have examined it, as the most convenient and complete college buildings in Ohio. It is 100 x 102 feet, four stories high, with a central hall, 33 feet square; Chapel 18 x 20; Audience Hall, 60 x 100, boarded, with smaller rooms for recitation, books, etc. There is abundant room for five hundred students.

LADIES' BOARDING HALL.

Process of erection, will be a substantial and desirable structure, with accommodations for sixty students. The grounds about the College are tastefully ornamented with shrubs and trees, and enclosed with iron fence. The entire cost of building, furniture, philosophical and chemical apparatus, etc. amounts to one hundred thousand dollars.

LOCATION.

It is situated in Stark county, Ohio, about sixty miles from Cleveland, and eighty miles from Columbus, Pa., at the crossing of the Pittsburg, Port of Cleveland, and Cleveland, Pittsburgh and Wheeling Railroads. It has about six miles of fertile land, and is surrounded by a fine population, industrious, thriving and orderly. It is the heart of a rich farming country, and is rapidly becoming a business, especially in manufactures. No other college can be found in this part of the State where there are seven churches, recently of which (of which J. H. Jones, recently of Stark County, Ohio) Baptist, Methodist, Episcopal, and United Brethren, Friends, and Roman Catholics. While the College is in session, the students will be at liberty to attend any of any church that may be selected by their guardians.

BOARDING.

Attention to the facilities to be furnished at the Hall, any number of pupils can be accommodated with good boarding, at from \$3.00 to \$5.00 per week, and a considerable number of self-sustaining students are accommodated with reduced rates.

THE BIBLE.

This is a text-book in this College, but all that study will be gathered about it as the center of attention—Man, in the nature, character, and history which the Bible reveals as properly his. While the Bible is the foundation of all Christian education, it is intended to teach a positive and certain faith in the Word of God, and in daily life to keep constantly before the students the cardinal principles of revealed religion, and the evidences, spirit, and teachings of the religion of the New Testament.

TERMS, etc.

Books will be issued within two weeks, debiting the amount to the student's account. For further information, apply to A. B. Way, Alliance College, Cleveland, O.

FOR SALE.

FOR SALE. In Hiram, Ohio, two houses and lots, in five minutes' walk of the College. A desirable location. Apply soon, to J. C. CANNON, East Rockport, Cuyahoga Co., O., or premises, Commencement Day, June 1st.

NOTED-AGENTS—\$75 to \$1000

month, everywhere, male and female, to induce the GENUINE IMPROVED CUMMINS' SEWING FAMILY SEWING MACHINES. This machine will stitch, hem, fell, tuck, sew, and braid and embroider in a most superior manner. Price only \$18. Fully warranted for two years. We will pay \$1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the best stitch. Every second stitch can be cut out, and cannot be pulled apart without tearing the fabric. Agents from \$100 per month and a commission from which twice that amount can be made. Address SECOMB & Co., PITTSBURGH, PA.

FOR SALE.

FOR SALE. Not to be imposed upon by other parties who sell worthless cast-iron machines, or other otherwise. Ours is the only genuine and real cheap machine manufactured.

THE INFALLIBLE HAIR RESTORER.

Van Zeele, one of the oldest and best hair restorers in the world, has prepared a hair restorer which is so wonderfully effective, that it has been used in all cases for restoring the hair to its natural color and growth. It is for sale by all Druggists. Price \$1.00 per bottle. Prepared by Robt. Fisher, apt., No. 100 Broadway, St. Louis, Mo.

Foreign Religious News

Prepared for the Christian Standard

Prussia.—The great revolution which has taken place in Prussia...

The spirit and life-law of Romanism is to get all its advantages out of Protestants...

In Prussia proper, there are several millions of Catholics...

ENGLAND.—An extraordinary case.—A pamphlet has been published by the Electoral Registrar...

Scotland.—The Scotch Free Church Separation Fund.—The origin and success of this fund are among the most remarkable...

has been, after a fifth judicial trial, condemned to one month's imprisonment...

The Irish Church Question.—A meeting was held in St. James's Hall to-day in favor of the continuance of the Irish Church establishment...

IN PARLIAMENT.—Mr. Gladstone moved the passage of a resolution, and after some discussion...

Mr. Whitbread, member for Bedford, moved a resolution to withdraw the annual grant of £20,000 to the Roman Catholic College of Maynooth...

CHINA.—There is in China about one missionary to every four millions of inhabitants...

TURKEY.—The Sultan of Turkey, the Head of Islam, can not, it seems, probably, much longer maintain himself in Constantinople...

Thoughts for the Times. VIII. No. 10. While most of the religious parties of the present day are trying to impress man with the infinite value of his soul...

ceived, thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

This is the language of the Great Teacher. If it is a parable, it certainly is true in fact, for Jesus surely would not use language that would deceive the hearer...

It matters not whether this language is figurative, literal or symbolical; it represents the condition of two persons after death. Not their bodies, for they were buried and returned to dust...

THE RICH MAN IS TORMENTED. He is conscious that his own sins have brought him to this place of torment. He remembers his five brethren, and has not lost his affection and sympathy for them.

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bones from man, you have spirit left. That which is left, we have shown, can reason, will, suffer, enjoy, remember, sympathize, and exercise all the qualities of mind.

First.—Man in death is resolved back into the original elements of which he was created; consequently he must return to dust.

Second.—Man is called a soul. This term is applicable to the entire man. Eight souls were saved in the ark. That is eight persons.

Third.—Put not your trust in princes, for in the son of man, in whom there is no help. His breath goeth forth, he returneth to the earth; in that very day he shall perish.

Fourth.—For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten.

Fifth.—The rich man is tormented. He is conscious that his own sins have brought him to this place of torment. He remembers his five brethren, and has not lost his affection and sympathy for them.

Sixth.—The rich man is tormented. He is conscious that his own sins have brought him to this place of torment. He remembers his five brethren, and has not lost his affection and sympathy for them.

Seventh.—The rich man is tormented. He is conscious that his own sins have brought him to this place of torment. He remembers his five brethren, and has not lost his affection and sympathy for them.

Eighth.—The rich man is tormented. He is conscious that his own sins have brought him to this place of torment. He remembers his five brethren, and has not lost his affection and sympathy for them.

Ninth.—The rich man is tormented. He is conscious that his own sins have brought him to this place of torment. He remembers his five brethren, and has not lost his affection and sympathy for them.

Tenth.—The rich man is tormented. He is conscious that his own sins have brought him to this place of torment. He remembers his five brethren, and has not lost his affection and sympathy for them.

Eleventh.—The rich man is tormented. He is conscious that his own sins have brought him to this place of torment. He remembers his five brethren, and has not lost his affection and sympathy for them.

Twelfth.—The rich man is tormented. He is conscious that his own sins have brought him to this place of torment. He remembers his five brethren, and has not lost his affection and sympathy for them.

THE RECENT DISCUSSION. ATLANTA, ILL., May 20, 1868. Dear Editor:—We, in the latter half of the nineteenth century, are prolific in capital names.

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explored? Whose coffin has not been explored?

Now let us step back a little. Any conception of either discussion being pressed upon the Christian community, a challenge was accepted; correspondence opened between Dr. Burrows and the Rev. Dr. Orvis, another Dr. Burrows had ably defended his claim, of course, being aided by the friends of the Doctor.

So have we traced down to the agreement, the parties were to Atlanta, Ill., on May 12th, 1868, for six nights the following proposition was resolved, that the Book called "The Origin of Man," is of human origin, and its teaching is that Jesus Christ was more than a man born of a woman gotten by a man, as other children.

The proposition Dr. Burrows (he says he has entertained the question twenty years), and O. A. Burgess, the question opened by the Doctor, the law of evidence by which we receive and reject testimony, to support he would receive evidence of anything ancient, it must be shown there was such a person as the given book, and that at least one witness saw him write that book.

From this initial death-stroke the never recovered. I will now give you the Doctor's strongest argument. ARGUMENT No. 1.—The antiquity of the human race, as shown in the bones of men having lived far before them to ascertain, by counting, that they are upwards of 20,000 years old. This upsets Mosaic Chronology.

Burgess significantly asked: "What process they were counted?—Who was it counted them?—Who were they at it? Fourth—The rings were there to an inch of wood—Was the wood of slow or rapid growth?—Where was the auger with the hole bored? Seventh—Where were the chippings? Eighth—Where were the shavings? Ninth—Where were the shavings? Tenth—Where were the shavings?"

Turning then to the audience, he said: "Amazing faith has this who can believe in an anger he can feel long—in a hole bored in a tree, through which, if any thing would be compelled to conform to the theory, Burgess remarked that the theory was more apropos to him than the Doctor, and that he thought he had a better application. 'Now,' said the Doctor, 'I will take a seven-fold of your gold down, and I will start after you and take care of it, risk all my gold, will it be gold that comes from a horn?'"

"But," said Burgess, "here is the fact: The Doctor has based his arguments on scientific exploration of Geology, as a science, originated (themselves being witnesses); through the mind of man; man's imperfect—Geology is, hence, and erroneous, and your boasted standing stands on an erroneous basis of Astronomy and all the sciences. These were the Doctor's strong points he fought—thus he fell. He presented several apparent objections which were met and refuted to satisfaction of all unprejudiced men.

to its source. It is so... that we should call attention to the antagonism of the Theosophy...

Asia was partially indoctrinated theosophic notions when Christ advent. They had so far gained among the Jews, overcoming the...

ism, repelled by the ancient and length (by fair, as well as) formally extirpated as a visible...

ther No. we shall resume the course of this interesting subject, and...

sketch we associate the ideas of incompleteness. This is a thorough treatise. The book is true to its...

an attempt to teach natural history in the form of a familiar story—in the...

Pamphlets, Magazines, &c. Lady's Book for June is a good number, mostly of articles not too long...

At a meeting held at Greenfield, Ind., May 29th, 1888, the following preamble and resolutions were passed:

able religious literature. The River Magazine for June possesses its usual combination of the cheerful and the profitable for the young folks, and so does...

Items from Correspondents.

Pennsylvania. Erie, May 10th, 1888. Our brother Lord, who is laboring here to permanently fix the Gospel in this city...

N. M. Lord. My dear Brother—I am truly glad to learn that you are in Erie and hope the kind Father of us all will bless your labor...

Elizabethtown, May 12th, 1888. It is now a little more than a year since I began my labors for Elizabethtown, Frazysburg and Dresden Congregations...

Have entered upon the labors of a second year. Feel much encouraged, as mine have been baptized here at home, since the commencement of my new year.

At a meeting held at Greenfield, Ind., May 29th, 1888, the following preamble and resolutions were passed: Whereas, at the third quarterly cooperation meeting for the fifth missionary district...

Greenwood, Ind., Wednesday before the fourth Lord's day in August, at 7 o'clock P. M. and the different churches in the district are hereby requested to send to said meeting delegates and contributions.

Illinois. CHAPIN, May 9th. There have been recently nine accessions to the Church at Exeter, Ill., one at Bethel, and two at this point.

Michigan. CENTERS, KATON CO., May 4. The cause of primitive Christianity is gaining ground slowly but surely in this part of Eaton Co. There are two churches here...

Englewood, Kent Co., May 20th. Enclosed one dollar, to pay for the Christian Standard six months to the following address: Nathan Bailey, Blackberry Ridge, Oceana Co., Mich.

I have been laboring in this place since the 15th of March, with a Church organized by D. N. Little, numbering about 20 members, with an occasional visit and discourse from Dr. Belding...

Omaha, May 19th. The congregation here has just been organized. We number thirty-two souls, all told. Our meeting house is a good one...

At a meeting held at Greenfield, Ind., May 29th, 1888, the following preamble and resolutions were passed: Whereas, at the third quarterly cooperation meeting for the fifth missionary district...

several pleasant meetings with the brethren in Georgetown. There is where I was educated. Many hallowed remembrances of the past arise here while conversing with my relatives, brethren and friends.

Correspondence

The time is near at hand for our regular quarterly contribution to the General Missionary Society. It is well that we are occasionally reminded by these calls...

And then how urgent are the appeals for help! Who can read the earnest entreaties for aid, and not feel personally and individually asked to help?

Dear Bro. Everett.—I notice Bro. Shackelford makes a call on the churches at large, for a Missionary contribution on the second Lord's day in June.

I wish to add with Bro. Graham, a most earnest expression in behalf of said call and second his motion for \$5,000 in June.

Dear Bro. Everett.—The semi-annual meeting of the American Christian Missionary Society convened at Baltimore, according to appointment, on Tuesday, May 18th...

At a meeting held at Greenfield, Ind., May 29th, 1888, the following preamble and resolutions were passed: Whereas, at the third quarterly cooperation meeting for the fifth missionary district...

On motion John Shackelford and W. H. Hopson were added to the Committee. In accordance with report of said Committee, Bro. David Walk addressed the Convention on Tuesday evening.

Resolved, That we have heard with pleasure the statement of the successful work of G. W. Abell among the Freedmen of Virginia, and that we commend the wisdom of the Board in recognizing the organizations of the Church in the several localities in which they are working...

Resolved, That we respectfully recommend to the Board the policy of employing for Missionary work among the Freedmen, so far as it can be wisely done, ministers of their own race.

On Wednesday the Convention was addressed at 11 A. M., by Bro. H. T. Anderson, of Washington; at 3 P. M., by Bro. John A. Brooks, of Ky.; at 8 P. M., by Bro. W. H. Hopson, of Virginia.

Resolved, That we urge a response not only from "many churches," but from all the churches in this broad land, and that, in accordance with divine injunction, we be "instant in season and out of season," making our regular contributions for the support of the grandest enterprise known among men...

Resolved, That the thanks of the Convention be tendered to the Baltimore Church for their hospitable reception, kindly care and bountiful entertainment.

Resolved, That we earnestly represent to our absent brethren that such failures are fraught with evil results to the church, discouraging to the membership, and most carefully to be avoided in the future.

son, of Pennsylvania, Mitchell, of Pennsylvania, and Black, of Philadelphia. Altogether the Convention was a happy and profitable meeting, and we indulge the hope that it is only the beginning of a series of such meetings east of the mountains.

DIED.

Please announce in the Standard the death of our sister in Christ, Mrs. MARY B. MARSHALL. She died on Friday, the 15th inst., after a very lingering and painful illness...

Died, in Galien, Berrien county, Michigan, May 12th, 1888, Sister LENA L. wife of FRANK OBERMAYER, aged 88 years, 9 months and 18 days.

Special Notices

Second Annual Election of Trustees of Southern Ill. College. The members of the Christian Churches in that portion of Illinois situated on and South of the Tross and Alton Railroads, are hereby notified and requested to elect three delegates in each congregation...

Resolved, That we respectfully recommend to the Board the policy of employing for Missionary work among the Freedmen, so far as it can be wisely done, ministers of their own race.

Resolved, That the thanks of the Convention be tendered to the Baltimore Church for their hospitable reception, kindly care and bountiful entertainment.

Financial and Commercial

The local market is gradually working towards a more comfortable situation, but the demand for discounts is still fair, and although the deposits are increased to a fair extent, about all the available funds are employed...

Special Notices

Mount Vernon (O.) Ladies' Seminary. The public examination of the Ladies' Seminary, Mount Vernon, Ohio, will take place during the week beginning Monday, June 15th.

Appointments for G. W. Abell. Agent for the VIRGINIA MISSION to the FARMERS OF THE SOUTH. West Cleveland, North May 7, 11 o'clock A. M.

Alfred H. Pease. The Flapjack is engaged for the Painesville Normal Academy, to receive the students and students, and the Academy offers rare inducements.

The N. W. C. University. The annual examination of the classes in the North Western Christian University, at Indianapolis, Ind., will commence on the 12th, and continue until the 18th of June, 1868.

Hiram College Commencement. The following will be the order of exercises during the commencement week.

Public exercises of the Hesperian Literary Society. Thursday, June 11, Commencement Day. 10 o'clock A. M. Regular exercises by the Students.

Friday, June 12, Reception of the Students. The exercises of the reunion are arranged by a committee appointed at the reunion of last year. It is understood that this committee has already taken such steps as will render the occasion both a pleasant and profitable one.

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Burnett's Cocaine. For Promoting the Growth of, and Reviving the Hair— and rendering it Dark and Glossy. The Cocaine holds in a liquid form, a large proportion of the active principle of Cocaine, prepared especially for this purpose.

LOSS OF HAIR. I cannot refuse to state the salutary effect in my own case of using your excellent Hair Oil, Cocaine, for many months, my hair had been falling out, and I was fearful of losing it entirely.

MISS MARY BURNETT'S CASE. I send you a statement of my daughter's case, as requested. She will have been sick for nearly a year, and she would like to get well.

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New Advertisements

A Clear, Smooth Skin, and Beautiful Complexion follow the use of HELMBOLD'S CONCENTRATED EXTRACT SARSAPARILLA. It removes black spots, pimples, moths-patches, and all eruptions of the skin.

In the Spring and Summer months, the system naturally undergoes a change, and HELMBOLD'S HIGHLY CONCENTRATED EXTRACT OF SARSAPARILLA is an assistant of the greatest value.

Helmbold's Highly Concentrated Fluid Extract Sarsaparilla eradicates SCURF AND ULCERATIVE DISEASES OF THE FACI, SCURF AND ULCERATIVE DISEASES OF THE FACI, SCURF AND ULCERATIVE DISEASES OF THE FACI.

Young Ladies, beware of the injurious effects of Face Powders and Washes. All remedies close up the pores of the skin, and in a short time destroy the complexion.

Not a few of the Worst Disorders that afflict mankind arise from impurities of the blood. HELMBOLD'S EXTRACT SARSAPARILLA is a remedy of the utmost value.

Helmbold's Extract Sarsaparilla cleanses and renovates the blood, invigorates the vigor of health into the system, and purges out the humors that make disease.

Quantity vs. Quality—Helmbold's EXTRACT SARSAPARILLA. The dose is small. Those who desire a large quantity and large doses of medicines, etc.

Those who desire brilliancy of Complexion must purify and enrich the blood, which HELMBOLD'S CONCENTRATED EXTRACT OF SARSAPARILLA invariably does. Ask for HELMBOLD'S. Take no other.

Helmbold's Concentrated Extract Buchu is the great diuretic. HELMBOLD'S CONCENTRATED EXTRACT SARSAPARILLA is the Great Blood Purifier.

My laboratory for the manufacture of Fluid Extracts has been visited by thousands of Physicians and druggists from all parts of the United States, and the mode of preparation received their unanimous commendation.

NOTE: ARE GENUINE, unless done up in the steel engraved wrapper, and signed, H. T. HELMBOLD. The proprietor was compelled to adopt such a wrapper, because of the growing popularity of his articles, and to prevent spurious and dangerous counterfeiting.

Principal Depots—HELMBOLD'S DRUG AND CHEMICAL WAREHOUSE, No. 584 BROADWAY, New York, near Metropolitan Hotel; and HELMBOLD'S MEDICAL DEPOT, No. 104 SOUTH TENTH STREET, Philadelphia.

Price \$1.25 per bottle, or six bottles for \$6.50, may 30, 6m

THE NECESSITY OF PROPER MORAL CULTURE FOR HUMAN HAPPINESS.

AN ADDRESS DELIVERED AT THE COMMENCEMENT EXERCISES OF THE AURORA (ILL.) SEMINARY.

BY THE HON. SCHUYLER COLFAX, SPEAKER OF THE HOUSE OF REPRESENTATIVES.

Truth, charity, spirituality, the base of perfect manhood. Count that day lost, whose low descending sun Views from thy had no noble action done.

THE NEW-YORK SEMI-WEEKLY TRIBUNE OF TUESDAY, JUNE 9.

Price Five Cents.

THE NEW-YORK SEMI-WEEKLY TRIBUNE is published every TUESDAY and FRIDAY, and contains all the editorial articles, not merely local in character, but of national interest.

Subscriptions received through National Banks and Bankers, generally.

All descriptions of GOVERNMENT SECURITIES BOUGHT, SOLD, OR EXCHANGED, at our office, and by Mail and Telegraph, AT MARKET RATES.

SEVEN-TENTH NOTES converted into the New Five-Twenties, or any other class of Government Bonds.

ACCOUNTS OF BANKS, BANKERS, and others received and favorable arrangements made for desirable accounts.

MISCELLANEOUS STOCKS and BONDS Bought and Sold, at the Stock Exchange, on Commission, for Cash.

Dealers and Investors out of the City desiring to make negotiations in any of the above, may do so through us by mail or telegraph, as advantageously as if personally present in New York.

FISK & HATCH, BANKERS AND DEALERS IN GOVERNMENT SECURITIES. No. 5 NASSAU STREET, NEW YORK.

AGENTS WANTED. Presidential Campaign Chart. Now ready, giving a clear and striking illustration of the Presidential Campaign for President and Vice-President.

THE STIMPSON SCIENTIFIC PEN. One Forward and two Backward. A new and improved pen, with a ball-point, and a fountain pen, with a ball-point.

Labels and Sentences Employed. Picture business. Very profitable. No risk. Seventeen specimens pictures and Catalogue sent for 50 cents.

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Labels and Sentences Employed. Picture business. Very profitable. No risk. Seventeen specimens pictures and Catalogue sent for 50 cents.

New Advertisements

POPULAR INVESTMENT. Central Pacific Railroad Company FIRST MORTGAGE GOLD BONDS.

The CENTRAL PACIFIC RAILROAD COMPANY are authorized by Acts of Congress to construct, with the aid and supervision of the United States Government, the Western and principal portion of the National Trunk Line between the Pacific Coast and the Mississippi Valley.

ENTIRE LINE WILL BE COMPLETED IN 1870.

More than TWENTY MILLIONS OF DOLLARS have been expended in the work, and the available CONSTRUCTION RESOURCES are ample for the remainder, as follows:

- 1. UNITED STATES BONDS to the extent of \$35,000 per mile, average.
2. FIRST MORTGAGE BONDS to the same amount.
3. GRANT OF PUBLIC LANDS along the route, 12,800 acres per mile.
4. CAPITAL STOCK of \$30,000,000, of which \$5,000,000 is subscribed and paid on the work done.
5. CASH RESOURCES, comprising Donations from California sources amounting to \$1,250,000; Net Earnings, etc., 1865 to 1870, \$6,500,000, making a total of more than SEVENTY MILLIONS UPON THE FIRST 726 MILES.

One Hundred and Fifty Miles are now built and in operation on both slopes of the Sierra Nevada Range. The net earnings for the past year were OVER A MILLION IN GOLD, or more than four times the annual interest liabilities; and the net surplus for the present year, after payment of expenses and interest, is estimated at \$1,500,000 in Gold.

We have now on hand a supply, and are prepared to fill all orders at their PAR VALUE AND ACCRUED INTEREST, in currency, a limited amount of the FIRST MORTGAGE BONDS,

bearing six per cent. per annum—both INTEREST AND PRINCIPAL being explicitly made "PAYABLE IN GOLD COIN," conformably with the special laws of the Pacific States.

The Bonds are of \$1,000 each, with semi-annual gold coupons attached, payable in July and January, the back interest from January 1st being charged to the purchasers, at our agency.

The Company reserve the right to advance the price at any time; but all orders actually in transit at the time of any such advance will be filled at present price. They are believed to be the most perfect and assured Corporate Security now offered, and are recommended to persons seeking desirable steady investments.

We receive all classes of Government Bonds, at their full market rates, in exchange for the Central Pacific Railroad Bonds, thus enabling the holders to realize from 5 to 10 per cent. profit and keep the principal of their investments equally secure.

Orders and inquiries will receive prompt attention. Information, Descriptive Pamphlets, etc., giving a full account of the Organization, Progress, Business and Prospects of the Enterprise furnished on application. Bonds sent by return Express at our cost.

FISK & HATCH, FINANCIAL AGENTS OF THE C. P. R. CO., No. 5 NASSAU ST., NEW YORK.

Offices of the Central Pacific Railroad Company, No. 64 WILLIAM STREET, NEW YORK, AND No. 26 and 28 K STREET, SACRAMENTO, CAL.

Sold by J. V. PAINTER & CO., CLEVELAND. FARMER & CO., CLEVELAND. C. H. COY & CO., TOLEDO.

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All descriptions of GOVERNMENT SECURITIES BOUGHT, SOLD, OR EXCHANGED, at our office, and by Mail and Telegraph, AT MARKET RATES.

SEVEN-TENTH NOTES converted into the New Five-Twenties, or any other class of Government Bonds.

ACCOUNTS OF BANKS, BANKERS, and others received and favorable arrangements made for desirable accounts.

MISCELLANEOUS STOCKS and BONDS Bought and Sold, at the Stock Exchange, on Commission, for Cash.

Dealers and Investors out of the City desiring to make negotiations in any of the above, may do so through us by mail or telegraph, as advantageously as if personally present in New York.

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AGENTS WANTED!—MALE OR FEMALE to sell my new and splendid Engraving, "FROM SHORE TO SHORE," suggestive of Life's Journey and Homeward to Old Age, a perfect gem. Address, B. H. BUSHNELL, Boston, Mass., or 250, 4th St., New York, N. Y.

THE STIMPSON SCIENTIFIC PEN. One Forward and two Backward. A new and improved pen, with a ball-point, and a fountain pen, with a ball-point.

Labels and Sentences Employed. Picture business. Very profitable. No risk. Seventeen specimens pictures and Catalogue sent for 50 cents.

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New Advertisements

DIALOGUE. WILLIAM D. OSBORN. "Will the Club give us its opinion of Washing-machines? Is it economy to pay fourteen dollars for one of Boy's machines? Washing-machines have so generally proved to be failures that I am afraid of throwing away my money upon one."

SOLOMON ROBINSON. "If you had to pay ten times the money you mention, it would be the best investment you ever made upon your farm. But you must not have that Wringer with it, and your wife and children will use up and call you blessed, for they will find washing made easy."

The following testimonial have been given: "I've like our machine much; could not be persuaded to do without it, and with the aid of my boy, we feel that we are masters of the position." REV. BISHOP SCOTT, M. E. CHURCH.

"It is worth one dollar per week in my family." N. Y. TRIBUNE. "I have the most unqualified praise, and pronounce it an indispensable part of the machinery of householding." REV. HENRY W. WELLS, WASHINGTON, D. C.

"In the laundry of my house there is a perpetual thanksgiving on Monday for the invention of the wringer." REV. THEODORE L. CUTLER. "Every week has given it a stronger hold upon our hearts than the last." REV. W. W. OBSERVER.

BOTH THESE MACHINES HAVE RECENTLY BEEN GREATLY IMPROVED. You may prove the above statements true by sending the retail price: Washer, \$14; Extra Cog-wheel Wringer, \$9; and we will forward to you a catalog where no one is selling, either by both, free of charge. If, after a trial of one month, you are not entirely satisfied, we will REFUND THE MONEY on the return of the machines. Large discount to the trade everywhere. R. C. BROWNING, General Agent, 23 Cortlandt St., N. Y.

Homeopathic Treatment for Families. EVERY Family should have a case of Homeopathic Medicine. It is simple, direct, and inflicting sugar Pills, are so indispensable for children, and so frequently meet the wants of those of larger growth, as to be a necessity. Sickness prevented in Health and Money saved, and that the simple remedies do arrest disease and restore health is indisputable. No family having once enjoyed their benefits would be without them. HUSBAND'S HOMEOPATHIC SPECIFICS are prepared expressly to meet the wants of families. They are simple, convenient, safe, and reliable, and their value has been confirmed by the experience of many years. A set of 35 large vials and Book of Directions, with Specimens for every disease occurring in domestic practice, is sent to any address, by express, free of charge, on receipt of Ten Dollars. Address: HUBBARD'S SPECIFIC HOMEOPATHIC MEDICINE CO., 559 Broadway, New York. Send for our catalogue.

A VALUABLE GIFT.—50 pages, DR. S. FITCH'S DOMESTIC FAMILY PHYSICIAN, describes all diseases and their Remedies. Sent by mail, free. Address, DR. S. FITCH, 559 Broadway, New York.

PHILIP PHILLIPS & CO., 27 Union Square, Broadway, N. Y. WHOLESALE AND RETAIL DEALERS IN SMITH'S UNVALUED AMERICAN ORGANS. Also, Superior Pianos, and Publishers of SUNDAY SCHOOL MUSIC.

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Keeps constantly for sale all the CHEAPEST PUBLICATIONS, as well as Bibles, Testaments, S. S. Rewards and Helps for S. S. Teachers; the best selection and latest publications of Books for S. S. Libraries and Recitations; Theological and School Books constantly kept. Rare and Miscellaneous Books selected, and all orders promptly filled at the lowest prices. jcd, 4t

NOW READY. KOINONIA: THE WEEKLY CONTRIBUTION. By ELDER JAMES CHALLENGER. ONE GREAT VOL. 16 MO., THIN PAPER, FLEXIBLE COVER. Price 50 Cents.

This is an able and earnest plea for the weekly contribution system in all Churches, and is written with the author's accustomed clearness and vigor, and should be read with interest by Christians generally. * Sent to any address, postage paid.

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PHOTOGRAPHS! I am making card photographs of near two hundred Christian preachers, to which a great many more will be added, from time to time. Sent by mail at one dollar and fifty cents per dozen, six for one dollar; per hand-rod, ten dollars. A full list sent to any applying for it. JNO. W. WILLIAMS, Shelbyville, Ky.

GREAT AMERICAN CATARRH CURE. THE ONLY REMEDY EVER DISCOVERED THAT ACTUALLY CURES CATARRH. IT IS EASY AND PLEASANT TO TAKE. ONLY 35 CTS. PER PACKAGE.

Sent per mail on the receipt of 35 cts. and 6 red stamps. Sold by all Druggists. BENTON, MYERS & CAMPBELL, CLEVELAND, O., JOHN D. PARK, CINCINNATI, O., General Agents.

READ THIS LETTER From the Rev. A. B. WAY, FINANCIAL AGENT, Alliance College, ALLIANCE, May 1, 1868.

Minister.—I have been afflicted with Chronic Catarrh of the head, and your Catarrh Cure, and I am happy to say that I found it all that is recommended to be, and cheerful recovery. A. B. WAY, F. AGT., A. C.

From the Rev. J. L. PINKERTON, ALLIANCE, O., April 3, 1868. "I am in the beginning of the winter of 1867-8. Catarrh in the head set in, and was making rapid progress, when my physician prescribed your Catarrh remedy. I am happy to say that I am free from this fearful disease, and to thank you for the kind and cheerful recovery." J. L. PINKERTON, I would gratefully recommend it to my best friends. Yours respectfully, J. L. PINKERTON, Late Pastor of the Alliance Christian Church. may 30

New Advertisements

600 MILES OF THE UNION PACIFIC RAILROAD.

Are now finished and in operation. Sixty miles of the line have been laid this spring, and the work along the line between the Atlantic and Pacific States is being pushed forward more rapidly than ever before. Not more than twenty thousand men are employed, and it is not impossible that the entire track, from Omaha to Sacramento, will be finished in 1869 instead of 1870. The means provided are ample, and all that energy and money can do to secure the completion of the GREAT NATIONAL WORK, at the earliest possible day, will be done.

The UNION PACIFIC RAILROAD COMPANY require: I.—A Government Grant of the right of way, and all necessary timber and other material found along the line of its operations.

II.—A Government Grant of 12,800 acres of land to the mile, taken in alternate sections on each side of its road. This is an absolute security, and will be a source of large revenue in the future.

III.—A Government Grant of United States Thirty-year Bonds, amounting to \$1,000,000, or \$48,000 per mile, according to the difficulties to be surmounted on the various sections to be built. The Government takes a second mortgage on the road, and it is expected that not only the interest, but the principal amount may be paid in services rendered by the Company in transporting troops, mail, etc. The interest is now much more than paid in any way, besides securing a great saving in time and money to the Government.

IV.—A Government Grant of the right to issue its own FIRST MORTGAGE BONDS, to be used in building the road, to the same amount as the U. S. Bonds, issued for the same purpose, and to be used by the Government for the purpose of delivering the Bonds to the Company only as the road is completed, and when they have been examined by United States Commissioners and pronounced to be in all respects a first mortgage, laid with a heavy trail, and completely supplied with depots, stations, carriages, engines, locomotives, cars, &c.

V.—A Capital Stock Subscription from the stockholders, of which one Eight Million Dollars have been paid in upon the work already done, and which will be increased as the wants of the Company require.

VI.—Net Cash Earnings on its Way Bonds, that already amount to MORE THAN THE INTEREST on the First Mortgage Bonds. These earnings are an indication of the vast through traffic that must follow the opening of the line to the Pacific, but they certainly prove that

ARE SECURE BEYOND ANY CONTINGENCY. The Company has abundant means in their treasury and make no appeal to the public to purchase the Bonds, as the daily subscriptions are entirely satisfactory; but they submit that, for entire security and due returns, there is certainly no better investment in the market.

The Union Pacific Bonds are for \$1,000 each, and coupons attached. They have thirty years to run, as bear annual interest, payable on the first days of July and July, at the Company's Office in the City of New York, at the rate of six per cent. in gold. The Principal is payable in gold at maturity. At the present rate of gold, these bonds pay an annual income on the cost of

NEARLY NINE PER CENT. AND IT IS BELIEVED THAT THEY MAY BE AT A PREMIUM.

The Company reserve the right to advance the price to a rate above par at any time, and will not fill any orders or receive any subscriptions on which the money has not been actually paid at the Company's office before the time of such advance.

Parties subscribing will remit the par value of the bonds and the accrued interest in currency, at the rate of six per cent. per annum from the date on which the last coupon was paid. Subscriptions will be received at New York.

At the Company's Office, No. 20 Nassau Street, AND BY JOHN J. CISCO & SON, BANKERS, No. 59 Wall St. And by the Company's authorized agents throughout the United States.

Remittances should be made in drafts or other funds payable on demand, and the Bonds will be sent free of charge by return express. Parties subscribing through local agents will look to them for their safe delivery.

A PAMPHLET AND MAP FOR 1868 has just been published by the Company, giving fuller information than is possible in an advertisement, respecting the Progress of the Work, the Resources of the Country traversed by the Road, the Means for Construction, and the Value of the Bonds, which will be sent free on application at the Company's office or to any of the advertised agents. JOHN J. CISCO, Treasurer, New York. jcd, 4t

WATERS' FIRST PREMIUM PIANO. First Prize, Overstrung Bass and Agraffa Bridge. Melodiana, Parlor, Church and Cabinet Organ. The best Manufactured; Warranted for 6 Years. 100 Pianos, Melodians and Organs of six first-class makers, at low prices for Cash, or one-quarter cash and the balance in Monthly or Quarterly Installments. See our hand-out Instruments at great bargains. Illustrated Catalogue mailed. (Mr. Waters is the Author of the Sunday School Music Books; "Weekly School," "New School," and "Sunday School.") Waters, 481 Broadway, New York. HORACE WATERS & CO. sp, 1y

EMPLOYMENT! To do Good and get Paid for It! TAKEN AGENCY for the Indispensable Hand-Book, "How to Write, How to Talk, How to Behave, and How to Succeed." One vol. Sample copy, first post, 50 cents. Agents wanted. S. R. WELLS, Publisher, 389 Broadway, New York. may 9, 4t

BOOK AGENTS WANTED. For DR. WILLIAM SMITH'S DICTIONARY OF THE BIBLE. Written by 70 of the most distinguished Divines in Europe and America. Illustrated with over 100 Steel and Wood Engravings. In one large Octavo volume. Price \$3.50. The only English Dictionary of the Bible, compiled by Dr. Smith's own hands. We can send you a Catalogue, Agents and offer extra inducements to Agents dealing with us. Send for descriptive circular and see our terms. J. B. BURR & Co., Publishers, Hartford, Conn. may 9, 4t

The Christian Standard \$2.00 PER YEAR. The Christian Standard OFFICE OF THE STANDARD No. 97, Bank Street, NO. 2, UP STAIRS.

TERMS OF SUBSCRIPTION—\$2.00 per year, in advance. Remittances should be made in drafts or other funds payable on demand, and the Bonds will be sent free of charge by return express.

Do not wait for agents, but remit direct to us. ADVERTISEMENTS.—Marriage Notices, 50 cents Business Notices, 30 cents a line. Obituary notices inserted gratuitously. All other notices at the rate of 10 cents per line. For other Advertisements, the card of rates as to size and length of time, can be had on application at the office.

All letters and communications must be addressed to ISAAC E. RICE, Editor.

Original Essays. "Our Roman Catholic Brethren. In recent numbers of the Atlantic, we have two essays on "Our Catholic brethren," written greatly in the interest of the old sect. No doubt the author of the seven hills feels indebted to the Atlantic, for the favorable notice taken of her movement in the world. He says: "And, ancient Church, not in this young only, but in Europe too, and especially France, Germany and England, are renewing its youth, and pressing forward most vigorously to occupy its place." "The new blood is beginning to flow."

What new blood the old earth has in her veins, we are at a loss to know. She boasts that with her nothing new. She was made up of the blood of the old. She is a genuine "New blood," indeed! There is a new blood in her old and new blood. We have not forgotten her ever politicians and dignified flatterers speak of her praise. Looking at her from an earthly stand-point, she is a Decker in her meretricious garments, and gilded, jeweled and crimsoned head to foot, she is most attractive as a queen—the Cleopatra of "Feminae."

"Prythee, friend, Where is Mark Anthony? My lover, with whom I rode out On fortune's neck, was as good by gone; The Nilus would have risen before his time And flooded at our nod."

But if we look at her from heaven's point, she is "the mother of harlots." She has never reformed and never will. The "aspic" did not more certainly work of destruction for the Egyptian than will the fires of threatened destruction on this old shameless sinner. She is some good. She has her schools, her well filled, and not wholly supported subjects. She calls upon the State for aid, and she will get it. She asks for the temper of the age. She is edifying America up to her boundless and she has found in the new world a wide enough for the full trial of her strength and what with a divided Protestant and a fierce democracy, and the inevitable in political juggling for empire will wait for the highest bid and the lion's share. A United Church on the foundation could and would arrest her this we have not, and but little promise we shall have. But it may be of some use to us to know something of her end, and to be prepared for the worst. But there is no reason why Protestants should favor her, when God has commanded those who are his people to come out of her. She is making many converts, and his boast. She has her "missions"—in words "revivals"—protracted meetings up by men specially trained and equipped for the work. They are eminently successful. Infant baptism gives citizens in her empire—the confessional and a tion do the rest. The question, "What I do to be saved?" belongs to the flesh. None of her subjects ever ask that question in a settled matter with them. Church of the priesthood will take of the future.

We take no special pleasure in the of enchantment which the "essays" in Atlantic may have over the mind of unsuspecting and innocent reader. When one of the leading monthlies published in the very "hub" of Puritanism has taken its office in lauding and praising the "Papist," it will be well to look at the old blood in her veins. "Stock is a deceit." It is unchanged mixed. She gets nothing from wit

Christian

Standard.

"Set up a Standard"

Publish, and Conceal not."

CLEVELAND, O., SATURDAY, JUNE 13, 1868.

VOL. 3.—No. 24

The Christian Standard.

OFFICE OF THE STANDARD.
No. 97, Bank Street,
NO. 2, UP STAIRS.

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Do not wait for agents, but remit directly to our address.
ADVERTISEMENTS—Marriage Notices, 50 cts.; Special Business Notices, 25 cts. a line; Obituaries, eighty words inserted gratuitously. All over that charged one dollar for every eighth word.
For other advertisements, the card of rates, according to size and length of time, can be had on application at the office.
All letters and communications must be addressed to ISAAC EBBETT, Cleveland, Ohio.

Original Essays.

"Our Roman Catholic Brethren."

In recent numbers of the Atlantic Monthly, we have two essays on "our Roman Catholic brethren," written greatly in the interest of the old sect. No doubt but that the writer and the Atlantic, for the more than favorable notice taken of her movements in the new world. He says: "And, really, the ancient Church, not in this young country only, but in Europe too, and especially in France, Germany and England, appears to be renewing its youth, and pressing forward most vigorously to occupy and re-occupy." "The new blood is beginning to tell." What new blood? The old scarlet-colored lady has in her veins, we are at a loss to know. She boasts that with her there is nothing new. She was made up and finished long ago. She is a genuine fossil. The blood in her is like that of St. Januarius—*injected*, and as old as the dead empire of "the Eternal City." She has fed on nothing for 1280 years but the offal of creeds and councils of Popes and prelates. She is positively the dirtiest hump that ever broke wing in this or any other country. "The blood of scoundrels" has been coursing through her veins, if not "ever since the flood"—as near to it as possible; for there is mixed up in her system the Babel of the past since the days of Nimrod, with the Spiritual Babylon of the Apocalypse foreseen by him of Patmos in the year 96. "New blood," indeed! There is not one drop of new blood in her old and leprous body. We have not forgotten her, however politicians and dignified flatterers may speak of her praise. Looking at her from an earthly stand-point, she is a wonder. Decked in her meretricious garments, golden and gilded, jeweled and crimsoned, from head to foot, she is most attractive. She sits as a queen—the Cleopatra of "Fair Women."

"Frythes, friend,
Where is Mark Anthony?
The man, my lover, with whom I rode sublime
On fortune's neck, we sat as God by God;
The Nilus would have risen before his time
And fooded at our nod."

But if we look at her from heaven's stand-point, she is "the mother of harlots" still. She has never reformed and never will. The "aspic" did not more certainly do its work of destruction for the Egyptian queen than will the fires of threatened destruction on this old shameless sinner. She does some good. She has her schools, doubtless well filled, and not wholly supported by her subjects. She calls upon the State for help, and she will get it. She asks for it now; she will demand it hereafter. She knows the temper of the age. She is educating free America up to her boundless ambition. She has found in the new world an arena wide enough for the full trial of her strength; and what with a divided Protestantism, and a fierce democracy, and the inevitable issues in political juggling for empire, she will wait for the highest bid and get the lion's share. A United Church on the true foundation could and would arrest her, but this we have not, and but little promise that we shall have. But it may be of some use to us to know something of her designs, and to be prepared for the worst. Babylon is not to be destroyed by human hands; but there is no reason why Protestants should favor her, when God has commanded all those who are his people to come out of her. She is making many converts. This is her boast. She has her "missions"—in other words "revivals"—protracted meetings, kept up by men specially trained and equipped for the work. They are eminently successful. Infant baptism gives citizenship in her empire—the professional and absolute do the rest. The question, "What shall I do to be saved?" belongs to the heathen. Some of her subjects ever ask that question. It is a settled matter with them. The Church of the priesthood will take care of the future.

We take no special pleasure in the spell of enchantment which the "essays" in the Atlantic may have over the mind of the unsuspecting and innocent reader. But when one of the leading monthlies published the very "haly" of Puritanism has regarded its office in lauding and praising the Papacy, it will be well to look at the blood—the old blood in her veins. The "stock is a deceit." It is unchanged, unaltered. She gets nothing from without.

She lives on the scented air of her own domain. She seeks, she asks no other.

She is the same to-day, in America, as she was in Catholic France on St. Bartholomew's eve, or in the days of Martin Luther, or as she was in 1538 when Pope Paul III. issued his Papal Bull in which he declared the dethronement of King Henry the Eighth unless within three months he should appear at Rome. Human language never uttered a more awful decree. It thus speaks: "We decree, in the fullness of our authority and power; that if the King, and they who adhere to him, die before reconciliation, they shall be deprived of Christian burial; and we smite them with the sword of an anathema, of a curse and of eternal damnation. We forbid all Divine services to be celebrated. We declare all the sons of Henry, by Anne born or to be born, and their other descendants, none excepted, to be deprived of all their honors, dignities and possessions, fixed or movable, and disabled from gaining others. And by the like authority, knowledge and plenitude of power, we do disabsthem. We forbid all men, under pain of excommunication, to hold with him or his subjects, or other inhabitants of his dominions, any traffic, commerce or connection. We straightly require princes, and all soldiers, by sea and land, that they rise with arms against the King Henry, and his adherents, while they continue in rebellion against the Holy See; and prosecute them, and compel them to obedience to that See, and that they take possession of their goods, shipping and cattle, wherever they may be, even out of his dominions. And we give them authority to convert what they have taken to their own use, and declare them lawfully to belong to the captors; decreeing that persons born in the said kingdom, or dwelling therein, and not obeying our commands, wherever they may be taken, shall become slaves of the captors.

If any one shall endeavor to infringe, or daringly to contravene these decrees, let him know that he will incur the indignation of Almighty God, and of the blessed apostles, Peter and Paul." We commend this decree to those who make merry at the bastard wit of "Arch deacon Jolly" and the friends of a new society called "The society for considering the best means of keeping alive the corruptions of Popery in the interests of Gospel truth."

We assure the reader that the above Papal Bull is not a mere farce, or a fictitious story, made for the market. It is a veritable document of common history, an undeniable declaration of the power of Rome. It was issued upon the introduction of the Reformation in England, which Rome Papal regarded as a revolt from her spiritual and temporal dominion. It was issued against a sovereign, existing a thousand miles from the Papal see, bearing no national connection with its interests, unacquainted with its rights, customs or laws. But, they say, this was in the past. She has learned nothing from the past. She is still the Church. All, outside of her pale, are doomed to perdition. Her spirit is the same to-day as it was in 1538. Her wit cannot blind us to her enormous ambition, and her priestly audacity. She may well keep her temper and "imperturbable good humor." She can afford to wait. She deems herself impregnable; and her too facile friends sustain her in her pretensions. She has learning and wealth, numbers and strength; she has schools and cathedrals; she has nuns and monks, priests and bishops; she has the hoarded experience of ages; but if the New Testament contains the religion of Jesus Christ, and the churches founded by Peter and Paul are the churches of Christ, what claims has the Papacy to be a church of Christ—much less the Church? She is only known in prophecy as the Apostasy. Her sorceries have been felt for ages; and they are still felt. But "strong is the Lord God who judgeth her."

Romanism and Protestantism.

Brother Ebbett.—Your article in the STANDARD of recent date on "Romanism and Republicanism" I esteem highly. In company with brother J. H. Lockwood of Ohio, I had an interview of nearly two hours duration with "Father E. T. Hecker," whose name you mention, some nine or ten years since, in Dayton, Ohio. He was there as a lecturer on Romanism, "to enlighten Protestants on the doctrines of the One-Holy-Catholic Church." He was said to be the president of a society called the "Paulist Society," whose object was to disabuse the minds of Protestants on the doctrines of Romanism. We found him very courteous and gentlemanly, calling us brethren. He delivered a series of lectures, perhaps eight or ten, to large audiences. He made some statements concerning Protestants which, from fear or affinity, none of them dared attempt to answer. One of his lectures was entitled, "The Bible not an unerring guide." One of his arguments was substantially as follows: "If God intended the Bible to be an unerring and an infallible guide, he would have communicated it in such terms that honest, intelligent men could not fail to understand it. But, honest, intelligent men, examining it carefully, and do not see it, with therefore, the Bible is not an unerring guide. Proof: One man searched the Bible with earnest desire to know what it teaches, and

he becomes a Trinitarian. Another equally honest and learned searches it, and he becomes an Unitarian. One reads carefully and prayerfully, and becomes an Episcopalian, another is made a Presbyterian, and still another a Methodist, etc., etc.

How can those denominated Protestants ever answer this argument? Can it be done, the infallibility of the Bible defended, and Protestant division maintained? The Romanist admits the Bible to be true and of divine origin, but candidly tells me it is not sufficient. The Protestant tells me the Bible contains all things necessary to life and salvation, but invites me to adopt as an exposition of the teaching of that blessed Book, a human creed no more authoritative than Roman tradition. This creed I must believe, or some one of the family of creeds, on pain of rejection from church membership, and being called heterodox, though I believe all that the Bible teaches.

There is little probability, I think, of a conflict between Protestantism and Romanism in this country, unless it be a conflict with the sword. The unwillingness of Protestants to a free discussion of the causes of separation between any one party among them, and another, and especially with us and Romanists, is becoming more and more manifest. Detraction and misrepresentation are used, as much more safe weapons than open, candid, magnanimous discussion. I am sorry that truth compels a conviction like this, and would that facts were otherwise. Luther broke the crust of Romanism, by an appeal to the Bible, before a written creed embodied the peculiarities of the Reformation. That creed became a hindrance to the triumph of the whole truth. Every little section of Protestantism now declares the Bible all-sufficient, but a creed confines its power for incalculably greater good than any sect, as such, has, or can accomplish.

It was the opinion of Auguste Comte, the modern father of "Progression" that the Roman Church may ultimately reach what he calls the culminating point of all human progress, "absolute and universal Atheism," without losing its ritual and ceremonies. These altered forms of government and doctrine in the Protestant churches are generally conceded and defended on the ground of growth and development in the wants and conditions of human society. This is common ground with Romanism, as well as the adoption of something else than the Bible as an expedient to prevent misrepresentation.

Protestantism has uniformly or generally been the friend and defender of civil liberty. Romanism has been the foe of civil liberty constantly, unless for a time expediency and weakness made a different course necessary to an ultimate grasp of power.

Romanism is a system of political intrigue, as its history of centuries fully attests. Hence Mr. Hecker cannot well avoid saying, that "religion is indispensable to the State." By religion he means Romanism. There seem now to be four elements preparing in this country for some vast conflict in the near future. 1. Romanism; that is a system of political intrigue with its leaders, and a proscriptive superstition with the masses of its devotees. 2. Protestantism, with its leaders devoted to religious partyism, and its adherents to civil liberty, and the traditions of the reformers—Luther, Calvin, Wesley, etc. 3. Infidelity, whose leaders are devoted to their own exaltation, and the masses to the gratification of all their lusts and passions without the fear of God or man before their eyes. 4. Christianity, whose author and finisher is the one Lawgiver, able to save, and to destroy, whose followers bow submissively to his authority, confessing no superior, not admitting any rival in all that is wise, good, and glorious for man in time or in eternity.

These elements are yet somewhat mixed, but the work of separation seems to be going forward. Romanists have already proclaimed it to be their intention to reclaim this country to Catholicism. Such was the declaration of the bishops, assembled in Baltimore, in the fall of 1866. The progressive philosophy contains some things in common with Romanism and Protestantism. These latter contain some things common to Christianity. That system which is fundamentally wrong, though it holds some truth, when the conflict comes will be found holding to the error rather than the little truth it may possess. It is not impossible for Episcopalianism, Lutheranism, and many of all existing religious sects to affiliate with Romanism, when the day comes compelling a decision between Christianity in its purity, and the "mother Church." That infidelity may find a more congenial, and less dangerous home in Romanism than among the children of God, would be but to repeat history. Never perhaps during the last 300 years has there been a more ambitious attempt to reach the throne of the apostles than is now being made. What does the Lord and those for whom he died, can be indifferent to the commission of his word, and the demands of the divine providence to be: "Up and do ye, ye who are called to-day. May the Lord send forth more laborers into the field, who will be the harvest." J. M. HENRY.

Scriptural Resurrection, No. III.

REPLY TO J.

In our former articles we have traced the history of the doctrine of the resurrection during the Jewish age, and the life time of Christ. In both these periods, the prevailing belief was, there would be a resurrection of the same body. This was the only sense in which the word resurrection was then used.

Even Dr. Alger, who holds the same theory as "J" touching the resurrection, is forced to admit this fact, which he does in these words: "It was natural that the infant Church should retain the ancient dogmas of Judaism, except those of exclusive nationality and bigoted formalism. Among these Jewish dogmas retained by early Christianity was a bodily resurrection."

Without now raising the question whether this was simply a traditional and unfounded belief, the admission is complete that the primitive Church of Christ did believe in a bodily resurrection. However derived, it is also evident that this belief was fostered and strengthened by the words and acts of Christ.

It is now proper to consider the meaning of those words which describe this sublime event. Did the Saviour and his apostles use the words, which relate to this event, in their commonly accepted signification? And are those words apposite to express a resurrection of the body, and inapposite to the new theory?

It is the usage of all writers, who wish to be understood, to employ words in their common and current meaning. Sometimes this usage may be departed from, when the subject is abstruse and difficult; in which case the writer is in fairness bound to intimate, in some way, his departure from ordinary usage.

But the Saviour and his Apostles never hint, by any modification of their language, by explanation, or in other way, that they use the words respecting the resurrection in any other than the ordinary usage of that age. It belongs to those who hold the theory of "J" to show that they used words in some other than the Jewish sense; which I affirm cannot be done.

The words used are apposite to express a resurrection of the body, but do not harmonize with the theory of our author. First, the thing to be raised, in Scripture it is called the dead. Now the Greek *nekros*, translated dead, signifies primarily a corpse. Sometimes with a preposition (*ek*), it may imply the state of the dead, but even in this case the proper meaning of the word is not lost. The word means a dead body, a corpse.

Now this word is out of all harmony with J's theory; because his spiritual body is incapable of dying, and on that account, is not a possible subject of a resurrection in the Scripture sense.

As this spiritual body cannot become a corpse, it cannot be raised. Secondly, the words used to express the resurrection itself are apposite to describe the condition of our bodies, but not that of spirit or spiritual bodies, so far as known to us.

The word most frequently used to express the rising of the body is "egeiro" which primarily means, to arouse as if from sleep, and secondarily to raise up what is prostrate. These definitions can only pertain to bodies such as are capable of insensibility and death. Our mortal bodies are said in Scripture to fall asleep; and to describe a rising from this fall and sleep of death, this word is used with peculiar appropriateness. But the spiritual body never falls, never sleeps in death, hence the word has no appositeness as applied to it. We are here admitting for the sake of the argument, what has not been proved by J, that a spiritual body is "encased in the fleshly body. Of this spiritual body we shall treat in another place.

The word "anastasis" is often used to express the resurrection, of which the meaning is, a standing up or a standing again. This also can only be affirmed of bodies that have fallen or are capable of falling. Without pretending to know all the attributes of the spiritual body, which J imagines is incarcerated in our mortal bodies, I find no intimation in his articles that it can fall into death; and if not, how left possible for it to rise again. This word then has no congruity with his statement of the doctrine of the resurrection. With him the word is a misnomer. He does not mean a rising again, but a migration, as Cicero calls it, from one house to another.

There is also another word, with reference to the resurrection, which is uniformly translated quickened. This is the Greek *zooopoio*. This can have but a single meaning, that of making alive. Now it is not possible that a simply liberating a spiritual body "cabineted, cribbed, confined," in a mortal body should be expressed by a word signifying to make alive, and signifying nothing else.

Nothing can be made alive, which has not been dead. Hence this word has no logical relation to a substance incapable of death, as the spiritual body is supposed to be. We have thus shown that the words which describe the things to be raised, and the terms denoting the work done in the resurrection are not

conformable to his hypothesis, and are irreconcilably antagonistical to it.
A. R. BENTON.

The Resurrection of the Dead.

Whether Bro. Anderson has or has not correctly translated the passage in I. Cor. xv. 12, 13, it is clear, as has been conclusively shown, that the common version does not, as was formerly charged, represent Paul as reasoning illogically. To this, the main point of our first article, the question as to the merits of this or that rendering is purely incidental. We have shown that, in order to vindicate the logic of Paul from the charge of inconsequence, we need no other rendering than that of the English Testament, and that he is not therein represented as arguing "from the certainty of the general resurrection to the particular instance of Christ's being raised," but as reasoning from the resurrection of Christ himself to the resurrection of the dead in general, whatever may be meant by this last expression. All this has been so conclusively shown that it is passed by in silence, the opposite ground is abandoned, and an article appears in the development of a mere incident.

Let us, however, consider the new rendering. It differs, in language at least, from the one which we formerly criticized. It is adopted from Winer as follows: "The resurrection of the dead is a nothing." which brother A. thinks is equivalent to the expression—"The resurrection of the dead is an impossibility." If the first place, the two expressions are not equivalent in sense. The universe was "a nothing" before the creation; was it therefore an "impossibility"? Granting, then, the correctness of Winer's version, it does not prove that "the denial of the possibility of the resurrection of dead persons was that against which Paul directed his argument," and that "the universal negation embraces Christ." But to establish this, brother A. quotes Bengel as follows: "Those indeed, who held any resurrection impossible, could not believe even the resurrection of Christ." If Bengel means by this that those against whom the argument of Paul was directed denied the resurrection of Christ, we say outright that he is simply mistaken. The context forbids it. And this, with us, outweighs any and all authority, however high or imposing. What means the following express declaration? "So we preach, and so you believed." "But," says brother A., "it was not the Church at Corinth, but 'some' in that Church, that denied the possibility of any resurrection." But, we would ask, are not the "some" included in the above declaration? Did they not all alike receive the Gospel—believe in Christ's resurrection? "He had preached a risen Christ: they had believed." Very true; and now we ask the author of this language, How could they believe in "a risen Christ," without believing in the resurrection of Christ?

Finally, to prove that *ouk estin* (literally, is not) conveys the idea of impossibility, brother A. refers to Heb. ix. 5, and Gal. iii. 20. Let us look at these passages. In the first, the apostle, after enumerating the various pieces of furniture of the tabernacle, adds: "Concerning which it is not (opportune) now to speak one by one." So Alfred translates. Brother A. inserts a different word, and translates as follows: "Concerning which it is not possible now to speak particularly." The construction here is not similar to that in I. Cor. xv. 12, and hence we cannot reason from the former to the latter. We have in the passage before us *estis* renders freely—"Of which we cannot now speak particularly." The phrase in dispute is, *ouk estis nun legin*, literally, "it is not now to speak." Now the question is, what word must here be supplied to convey the meaning required by the connection? The apostle certainly did not mean that it was absolutely impossible for him to discuss in detail the pieces of furniture he had just enumerated. He both could and would have discussed each "particularly," had it been consistent with his design or the object he had in view. But we must understand him to assert that it is not necessary to his purpose that a minute discussion of these should be given. Accordingly, we must supply a word which expresses this idea. We next consider the passage in Gal. iii. 20. "Now a mediator is not (a mediator) of one." Brother A., "Now a mediator for one is impossible." This proposition is true, but is not, on that account, a translation of the passage before us. It rather expresses the reason which underlies the truth of the passage. "A mediator is not a mediator of one, because a mediator for one is impossible." The idea of impossibility is suggested by the word "mediator," in connection with "one," and not by the phrase *ouk estis* (is not); and this, because the term mediator necessarily implies two parties.

We notice one other statement in the piece before us. It is denied that the expression "resurrection of the dead" means "the general resurrection, yet future." Let us compare this with verses 21, 22: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." The two declarations are equivalent in meaning, and thus the "anastasis estis" signifies the future general "resurrection of the dead," and not simply the possibility of a resurrection.

I. B. GRUBB.

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WORK COLONIZATION SOCIETY. 16th Anniversary of the New York Colonization Society was held in the Fifth Presbyterian church on Tuesday...

Correspondence. DELPHI, IND., May 30, 1868. Bro. O. A. Burgess is here with a discussion with a Spiritualist...

great importance—even greater than those on the old forms of infidelity because Spiritualism is now a living infidelity...

We are the only people who can successfully meet infidelity in its positive form. We fight not in Saul's armor, but in the name of Israel's God and His Son our Saviour.

Bro. A. Atkinson has been doing efficient labor for the Master's cause, as pastor of the Church at this place, for the past twelve months. He is a hard worker, practical and pointed, and has a golden harvest ready to reap.

Moses' Funeral Preached by a Baptist Preacher! NEAR SOUTH PASS, ILL., May 26th, 1868. Dear Bro. Errett.—As we are living in an age of things wonderful, remarkable and extraordinary, and many of them unheard of before...

Mr. Williams also, as I was informed, made the assertion in his discourse of something entirely new to me, that I never heard of before. But as we are living in an age of new discoveries, he may have discovered it in some old volume of musty traditions.

like into thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

I cannot close this, without noticing something else said by Mr. Williams, in reference to his conversion to the Baptist faith. He said that he "got religion" about thirty years ago, between two out-stacks!

The Family.

The Golden Side. There is many a rest in the road of life, If we only would stop to take it, And many a tone from the better land...

Lying.

What is lying? What are lies? A lie is the intentional misleading of another in respect to the truth of things. It may be an action, or it may be a speech. And that which is its essential essence is, that it is an intentional misleading of another person in regard to the truth.

On the contrary, the end sought to be accomplished by these unreal instruments, has been in a word, absolute truth. We are to understand that, setting aside these possible misconceptions that may be made, a lie is an attempt, deliberate and intentional, to leave upon the mind of another an impression in respect to facts or events which is not true.

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Now, is it ever justifiable? You will all agree with me that lying in general is wrong; but are there exceptional cases? I do not ask whether there are exceptional cases in which, if a man does lie, people will judge him very leniently. Of that there is no doubt.

Lies may be divided, first, into lies of convenience and custom; second, into lies of interest, in which we do ourselves, or are supposed to do ourselves some good, and others no harm; and fourth, lies of malice, told for the injury of others.

Now I may dismiss this last and worst class as condemned in the judgment of men. It is on every hand accounted wrong. We are in danger of erring only in regard to lies told for our convenience and benefit.

Let us consider a few instances. It is sometimes said that we have a right to tell lies to the insane. My reply is, that you can not tell a lie to an insane person. Insanity is a condition in which the mind is incapable of receiving impressions of the truth.

Suppose you are overtaken in the woods by a robber, and by lying you can save your life and your money, have you a right to do it? I am not asking whether a man probably would or would not do it. I am not asking whether a man should be blamed vehemently if he did it. I am simply asking whether the ethical principle of truth requires of the ideal and real man that he should be truthful under all circumstances.

There is a large class of deceptions which are plead and extenuated, such as telling lies to children, and telling lies to sick persons. I set my face against the whole of this miserable tribe of wickednesses. A lie told to a child is a monstrous thing. I abhor it.

away one iota from their truth, nor does it detract in the slightest degree from their power. Were the same holy men inspired now to describe Palestine, they could not possibly select language more appropriate or more graphic than that found in their own predictions, written thousands of years ago.

But there is a higher ground from which this subject should be argued. These are low grounds on which I have thus far based my argument. We are, first, to consider what is to be the effect of any course upon our own moral character; and second, we are to consider what is to be the effect of any course upon the society of which we are integral parts.

CROWING HENS.—"Why shouldn't we crow?" said the speckled hen. "Why not?" said the white hen. "Why not?" said all the hens, as the question went round. "We are as clever, as strong, as handsome, and as good every way as that domineering old cock; in my opinion we are superior," said the speckled hen.

No Place.

A great many boys and young men complain there is no chance for them. They cannot get places. It is hard to find anything to do. Perhaps it is hard to get just such places as they would like. That is not the point, however. When you get a place—and there are places; this big country, am sure, has need of every good boy and girl and man and woman in it—when you get a place, I say, make yourself useful in it; make yourself necessary to your employers; make yourself so necessary, by your fidelity and good behavior, that they cannot do without you.

Said a rich merchant of a clerk in his store: "He has been so useful to us, we can't let him go; his place cannot be supplied. We must make him a partner."

Selections.

The Unprofitable Servant. In a napkin smooth and white, Hidden from all mortal sight, My one talent lies to-night.

Mine to hoard, or mine to lose, Mine to keep, or mine to lose, May I not do what I choose?

And I know he will demand Every farthing at my hand, When I in his presence stand.

What will be my grief and shame, When I hear my humble name, And cannot repay his claim!

One poor talent—nothing more! All the years that have gone o'er Have not added to the store.

Some will double what they hold, Others add to it ten-fold; And pay back the shining gold.

Would that I had tithed like them! All my sloth I now condemn; Gaily fears my soul o'erwhelm.

Lord, oh teach me what to do! Make me faithful, make me true, And the sacred trust renew.

Help me, ere too late it be, Something yes to do for Thee; Thou who hast done all for me.

—Adapted and, G. Gardner.

Precedent of Prophecy.

"Many of the people of those days doubtless thought the prophets were but gloomy dreamers. Just as many in our day regard their writings as gorgeous fancy pictures of Eastern poets; but with my own eyes I saw that time has changed every prediction into an historic fact. I saw now, and I saw it at every stage through Bashan, that the visions of the prophets were not delusions; that they were not even, as some modern critics suppose, highly wrought figures, intended perhaps to furnish a hint, but not a few leading facts of the country's future;—I saw that they were graphic and detailed descriptions of real events, which the divine Spirit opened up to the prophet's eye through the long vista of ages. The language is doubtless beautiful, the style is poetic, and the words Eastern imagery is often employed to give sublimity to the visions of the seer, and to the words of the Lord; but this does not take

away one iota from their truth, nor does it detract in the slightest degree from their power. Were the same holy men inspired now to describe Palestine, they could not possibly select language more appropriate or more graphic than that found in their own predictions, written thousands of years ago. This is no vague statement made at random, or penned for effect. God forbid I should ever pen a single line rashly or thoughtlessly on such a subject! It is the result of years of study and years of travel. It is the result of years of a calm and thorough comparison of each prophecy of Scripture regarding Palestine's history and doom with its fulfillment, upon the spot. I had no preconceived theory of prophetic interpretation to defend. My mind was not biased by a false faith in literality on the one side, nor by a fatal scepticism regarding prophetic reality on the other. Opportunities were afforded me of examining evidence; of testing witnesses, of seeing with my own eyes the truth or the falsehood of Bible predictions. I embraced these opportunities as God gave them, and to the utmost of my power and the best of my ability, I examined deliberately, cautiously, and I believe, conscientiously. My examinations extended over all Palestine, and over most other Bible lands; and now I thank God that, with the fullest and deepest conviction—conviction that all the ingenuity of modern criticism, and all the plausibility of modern scientific scepticism can never overthrow, could never shake, I can take up and re-echo the grand, cheering statement of our blessed Lord, and proclaim my belief before the world that, "All heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."—"Giant Cities of Bashan," page 52.

Think.

Thought engenders thought. Place one idea upon paper—another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of. At first your ideas come in lumps, homely and shapeless; but no matter—time and perseverance will arrange and refine them. Learn to think, and you will learn to write; the more you think, the better you express your idea.

The Power of Song.

BISHOP JEWELL, writing to Peter Martyn, March 5, 1860, says: "Religion is now somewhat more established than it was. The people are every where exceedingly inclined to the better part. Ecclesiastical and popular music has very much conducted to this result; for as soon as they had once commenced to sing publicly in only one little church in London, immediately not only the other neighboring churches, but even the towns far distant began to vie with each other in the same practice. At times you may see at Paul's Cross, after sermon, six thousand persons old and young, of both sexes, singing together and praising God. This sadly annoys the priests and the devil, for they see that by these means the sacred discourses sink more deeply into men's minds, and that their kingdom is shaken and shattered at almost every note."

Teachers, let the children learn to sing, learn to sing well. Many a soul has been saved through the truth contained in a hymn sung by a Sabbath scholar.

Little's.

DR. JOHNSON wisely said, "He who waits to do a great deal of good at once will never do any thing." Life is made up of little things. It is but once in an age that occasion is offered for doing a good deal. True greatness consists in being great in little things. How are railroads built? By one shovel of dirt after another; one shovel at a time. Hence we should be willing to do a little good at a time, and never "wait to do a great deal of good at once."

If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example all the time. We must do the first thing we can, and the next, and then the next, and so keep on doing good. This is the way to accomplish any thing. Thus only shall we do all the good in our power.

SELF DENIAL.—It is the great pivot of our moral being—the dividing line between a great man and a bad man. A man need not go from home to be heroic; he need not go from himself to be "greater than he who taketh a city." He need not seek any other theater of conquest than himself. He has here enough to do—a thousand battle-fields; and, if he will, can acquire fame in heaven and "glory everlasting."

PRAYER MEETINGS are not sustained on the Roman harp principle—i. e., for Christians to sit in the windows of heavenly places, and let the winds of heaven make the music that indolent, intellectual fingers ought to aid in producing. Sober thought is needed in a prayer meeting as fiery zeal; and premeditated instruction will mould future thoughts, words, and acts, when spontaneous flash and "chronic walls" over Zion will be forgotten.

The Christian Standard

ISAAC ERFLETT, Editor. W. T. HORNBE, Corresponding Editor.

Cleveland, O., Saturday, June 13, 1868.

Annual Meeting of the Ohio Christian Missionary Society.

The annual meeting of this society, recently held at Mount Vernon, was in all respects encouraging. The attendance was large, the reports cheering, the proceedings harmonious, and the prevailing spirit that of brotherly love.

Receipts \$7,338.00. Accessions 660. Churches organized 9. The reports from the four remaining districts will swell this amount to about \$10,000.

In addition, Ohio has given the A. C. M. S. this year about four thousand dollars, the South, through the Freedmen's Society, five hundred; and in other ways we know not how much.

The discussion of the Missionary Society question has not tended to weaken confidence in or attachment to the Society in Ohio. Our organization in Ohio is, we believe, more permanent and effective than that of any other State.

A State Sunday School Society was organized, and has set to work with considerable zeal. We were sorry that business engagements prevented our attendance at its sessions.

We have only to urge on our brethren in all the churches to devote increased attention to Missionary work in their respective districts. Train the churches to regular giving in moderate sums.

Something was said, during the sittings of the Convention, about raising money to educate young men for the work of the ministry. The Board have not felt encouraged to undertake this work—indeed, many of its members doubt whether the Constitution authorizes them to undertake it.

Exp. G. W. ANELL, of Virginia, was present at the Convention to make arrangements to canvass the State in behalf of the Freedmen's Mission in Virginia.

met in his region of country when we were solicited for the General Missionary Society, and now that he comes among us in behalf of a needy race, we want to see him met with equal cordiality and liberality in his important mission.

We feel every way encouraged by the developments at our State Convention.

The Irish Church.

In an elaborate article published some weeks since, we described the fierce struggle provoked in the British House of Commons by the proposition to disestablish the Irish Church.

As is well known to all who have carefully read the European news, the Liberals have carried by large majorities all the questions that they have at any time intended to press during this session of Parliament.

As a matter of course, those who now have seats in the Commons, and who expect to stand for a reelection, do not desire to be subjected to those expenses oftener than necessary. Disraeli has threatened to dissolve the Parliament at once if a resolution of want of confidence should be passed.

In our former article, we intimated that the premier might yet turn round and father the disestablishment measure. Some may have thought this a rash venture. But it was not so wide of the mark.

However, this may be, the future is clearer than at the date of our former article. The following is likely to be the course of British politics for the next few months: the Commons, for the reason given, will not pass a resolution of want of confidence in the ministry; Disraeli and his associates will continue to hold their places until the assembling of the new Parliament; that Parliament, more clearly representing the English people than any of its predecessors, will sweep the Tories from power and disestablish the Irish Church.

We have said disestablish the Irish Church; we mean the Commons will promptly do their part. The Lords will postpone action as long as possible, and will oppose the measure by every means in their power; but they will be compelled in time to yield.

Twenty Irish bishops have died since 1822, each having property ranging in value from \$100,000, to half a million, the average being \$250,000. No wonder Episcopacy dies hard, and that Mr. Gladstone's third resolution requests the Queen to establish no more personal interests there pending the final decision of the great question of disestablishment.

The Church Union.

We publish the following notice, just as we have received it. "While we like some features of the Union, we are far from endorsing it as 'the most catholic religious weekly paper in the world.'"

The Church Union is among our exchanges. It is the largest and most catholic religious weekly paper in the world. Those desiring a premium for getting up clubs will find this one of the best papers to canvass with.

Letters from Europe.

Prof. O. L. Loos, of Bethany College, expects to start on a European trip before the close of this month. We have made arrangements with him to furnish, in place of the Foreign Religious News, which he now supplies, weekly letters of travel, presenting information of every thing worth noticing, but especially the religious phases and workings of European society.

Prof. L. expects to be back in time to resume his duties in Bethany College, at the opening of the next term. May God guide his steps and prosper his goings, and return him to us in peace.

The Beauties of Creeds.

One good must result from pending discussions between Old and New School Presbyterians, namely, a less confident tone of creed advocacy. The most plausible argument for human creeds has ever been that the language of the Bible was not sufficiently definite to guard against error; and that therefore the church must frame Bible teaching into more explicit utterances, to expose the false doctrines that are continually being broached.

Now, whatever the Committee may say, it is notorious, and can not be denied, that there are men, and not a few, distinguished men, in the other branch of the Church who do not interpret the standards as the Old School does. On the great and intensely important, regeneration, election, atonement, and such like, there is such a diversity of interpretation as could only work discord in any church composed out of the two Presbyterian branches.

Who is it to tell us what Calvinism is? They, or we? The whole thing is superficial and unsatisfactory. The old school church has passed through that controversy, and has settled the whole question, and declares, most solemnly that any who come into her communion must receive her standards in their obvious and accepted sense; i. e., the sense which any honest and intelligent man would put upon the words of our book, and which the old school church has illustrated in all her theological and religious literature for thirty years.

There it is! "Who is to tell us what Calvinism is?" "Did not both claim that they were historical and Calvinistic in doctrine?" "Whose history is it that we are to follow?" We ask, in all seriousness, if "the obvious and accepted sense" of the Bible is at all more difficult to reach than the obvious and accepted sense of the Presbyterian standards? Unquestionably these doctors have, some of them, Old School spectacles on; and others, approved New School glasses. One sees green, the other yellow. Just as fast as party spirit abates,

and the spectacles are taken off, these good men will understand the confession in the same sense. And so in regard to the Bible. It is when our vision is perverted by pride and prejudice that we fail to read it and understand it alike. But it is so much plainer a book than the Westminster Confession, and so much better adapted as a basis of spiritual union, that we really think these learned bodies should cease to strive about the meaning of the latter, and in true humility, prayerfully seek after the unity of faith, of spirit and of knowledge which God's own book is designed to furnish.

Terms of Membership.

The editor of the Methodist Home Journal has a forcible editorial under this heading, a portion of which we give below, as an indication of the growing clearness of vision that is now obtaining in reference to the terms of the Gospel salvation. If our good brother editor would come boldly out on Scripture teaching; and abandon the mourning-bench operations and the sensuous demonstrations and experiences which he clearly avows have no scriptural warrant, and receive sinners to baptism on the simple faith in Jesus and repentance toward God which the apostles enjoined, there would be such a shaking among the dry bones and such a mighty resurrection of hosts of dead to new and glorious life, as has not been witnessed since apostolic times.

Christ, who was himself a Jew, and understood thoroughly the system under which he was born, in substituting the revised form for that which preceded and was only a preparation for the new, certainly did not do less, however simplified, than open a door—baptism—the entrance by which necessarily had its implications. It seems to be obvious then, that those already members of the Christian family, while they cannot dispense with the one condition, must judge of the fitness of applicants to be admitted by the door, and to be retained after admission. But should that fitness consist in orthodoxy, a religious experience, or in uprightness of deportment? Is there evidence, to believe that the Saviour prescribed, or his apostles demanded, such a condition? When the former commissioned the latter he said, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Matthew states it thus: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world. Amen."

Old and New School Presbyterians.

We publish in our denominational column the Basis of Union which was approved by the N. S. Assembly, and also by a majority of the O. S. Assembly. Two amendments, however, were adopted by the O. S. which were sent to the N. S., but not accepted by them. So the question of union between these bodies still lingers.

These two churches, if united, would possess a membership of about 270,000. The other Presbyterian bodies have about an equal membership. So that if a general Presbyterian union could be effected, they would number over half a million of communicants, and in point of wealth, learning, and influence, would be one of the most powerful organizations in the land. We wonder if one in fifty of these communicants can describe intelligently the points of difference among them!

Lay Representation.

This was the exciting subject at the recent General Conference of the Methodist Episcopal Church. It was disposed of by the adoption of a plan which so far harmonized all parties as to be approved by a vote of 227 to 3. The editor of the Pittsburg Christian Advocate says of it:

The plan adopted looks only to a moderate infusion of the lay element into the General Conference. Lay delegationists concede that it shall be subjected to the severest constitutional tests in its enactment; that it shall require a three-fourths majority of all the preachers present and voting in the annual conferences; and that it shall then require a two-thirds majority vote in the next General Conference. Antilay delegationists concede that the voice of the people, if they shall cast a majority vote in favor of lay delegation, shall control the action of the preachers both at the Annual and General Conference.

Spiritualism.

The eminent Prof. Faraday offered to demolish Home, the spiritualist, by attending one of his seances and giving them a strict philosophical examination, and that they should be conducted in full light. Home declined, and now Prof. Tyndall renews the proposition. And yet some men who affect to be candid critics and to have no special interest in spiritualism, talk about the oft-exploded tricks of darkness as mysteries yet unsolved,

profess to have "saving faith in the Lord Jesus Christ?" What right had it to require faith in the "Articles of Religion of the M. E. Church?" The Discipline says explicitly, "They shall not revoke or change the General Rules of the United Societies," unless the Annual Conferences by a three-fourths vote recommend it, and the General Conference by a two-thirds vote pass it. Or, if the General Conference by a two-thirds vote make such a change, it shall become law when three-fourths of all who vote in the Annual Conferences confirm it. But again we ask, when was the authority given to change the rule, and by changing violate the teaching of Scripture? A "thus saith the Lord" ought to be an end of all controversy. But God has a good reason for all he does and says. Why has he made the entrance into the church so simple? As it was in the beginning, it is now, and will continue to be, that persons awakened by the preaching of the gospel desire to be saved. This is all absorbing. They fly to the church for instruction and protection. They have no well-defined creed, their ethics are crude and without system, and their experience is but little more definite. They are not theologians, but novices who come feeling unhappy and desiring to know what they must do to be saved. What would the early Christian have said to them? What should the church by her ministry and membership say to them now? Not—do you believe in the doctrinal dogmas of Methodism? Not—does the Spirit bear witness with your spirits that you are the children of God? But, have you a desire to flee the wrath to come? Do you believe that Christ Jesus came into the world to save sinners? Then, come with us, and we will do you good—throw around you the safeguards of the church, and we will expound unto you "the way of God more perfectly." Having disciplined them, we should teach them the saving truths they should believe, the experimental privileges to be realized, and the habit of life which should demonstrate its reality to the church and the world.

It has been intimated that the General Conference may so amend the rule on admitting probationers to full membership as to make it obligatory on the candidate to profess to know his adoption into the family of God. It is devoutly to be hoped it will do no such thing. It is not Scriptural, not Methodist, and not right. Thousands profess this knowledge who know no more about it than others who do not claim to enjoy it. Analyze their respective experiences, and compare their conduct, and you will find all the elements of Christian life and character as beautifully developed and illustrated in the latter as in the former. Nay, more; you will find in many of the latter, greater purity, more amiability of temper and consistency of life, than in not a few of the former. If the contemplated condition is adopted the timid and modest will be kept on trial for life, or dropped for not professing what their consciences will not allow them to profess, while the credulous, who are very confident their names are written in heaven, though their tempers and lives do not show it, are admitted promptly!

Mount Vernon Ladies' Seminary.

Let the friends of this institution remember that the Commencement exercises appointed for the 18th inst. It is hoped that a large gathering will be seen on that day, to witness the results of the first year of the present accomplished management and teachers.

Attention!

We ask special attention to the notice which we subjoin from the Corresponding Secretary of the Ohio Christian Missionary Society. It is important to have communications of the Churches of our State promptly attention on the part of the few who have not yet responded will enable brogan to complete his tables.

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R. K. SLOAN, Cor. Sec'y Cleveland, O., June 3, '68.

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"To whom do the words 'rest' refer in Acts v. 13?" This question is asked, and answered in the last Standard (No. 18). My examination of the passage a few months since led me to a conclusion different from the answer given, I beg leave to submit for consideration. The pronoun "them" has the same

and as presenting grave problems to science! We have no hope that facts as we have quoted above, will any weight with the victims of this sin. We have noticed that facts of this nature have no importance as compared with their favor. But it ought to be of value to all who have not yet been into the vortex of this abominable delusion to know that the stern touch of science solves the imposing pretensions of modern jugglers, and that their phenomena will neither endure the test of day nor the research of scientific

Sin in High Places.

The increase of drunkenness among public men, has been a matter of open lament and rebuke in the papers for some time past. The following is, however, of the most startling statements we have any where seen. It is high time that all parties should insist that their officers must be of honest and capable, but of temperate habits.

A distinguished clergyman of Brook according to a report in the Daily of that city, made the following remarks at the meeting of the Woman's Temperance Association on the 14th inst.:

"On Tuesday, the day when the impudent verdict was to be given, I was in Washington, and, desirous of learning the result, made my way to the Senate chamber, several of the gentlemen around me speaking of the condition of three or four prominent Senators who had been for the last eighteen hours, or more, in such a state of beastly intoxication that there was a chance of getting them into the Chamber, and the proposition was made to carry them there in a coach. I said to myself, it is possible that I have come from one to such a scene as this! that here is the capital of the country, the men whom is resting this very day the destinies of a nation, and perhaps the destinies of the world, and the consequences that followed the great battle of Gettysburg, are disqualified, as representatives of this nation, from meeting intelligently and faithfully the solemn duties committed to their charge, by the solemn and august, and the solemn and august cannot express the feeling of indignation and shame with which I was oppressed."

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cedent as the pronoun "they" in the sentence, "they were all with one accord in Solomon's porch." The "they" must refer to "apostles" or "people" in the preceding sentence. The antecedent is limited by the limitation of the sense for by a subsequent limitation. It is not probable that the people were all in Solomon's porch; for if they were, there would be no occasion for the expression, "of the rest durst no man join himself to them." This first probability then points to "apostles" as the antecedent of "they."

Again, "the people magnified them." It is not probable that Luke intended to say "the people magnified themselves." Hence the pronoun them does not refer to "people." This second probability shows that the three personal pronouns, not referring to "people," must refer to "apostles." But it is apparent from the contrast presented by the construction of the sentence that the word "rest" designates a third class different from "apostles" or "people." I can see no other allusion than to the multitude of believers, exclusive of "apostles." We then have three classes: viz. "The apostles," "the multitude of believers," and "the multitude of unbelievers" represented by the word "people."

Now substituting these nouns for the doubtful pronouns, the sentence is clear. "And the apostles were all with one accord in Solomon's porch." And of the rest of the believers durst no man join himself to them; but the people (the unbelievers), magnified them (the apostles).
W. W. HAYDEN.

The Day of Christ's Crucifixion.
From Matt. xxvii. 62, Mark xv. 42, Lu. xxiii. 54, and Jno. xix. 14, and 31, it is evident that Christ was crucified on the preparation day before the Sabbath. This has generally been considered to have been on Friday. Then comes the difficulty of harmonizing this with Matt. xii. 40: "For as Jonas was three days and three nights in the whale's belly; so the Son of Man shall be three days and three nights in the heart of the earth." The usual method of explaining this, is to make a part of a day stand for a day, according to the correct rules of law and logic; and as Christ was put into the grave on the preparation day before the Sabbath, began, they suppose he was in the grave a part of the day Friday, all day Saturday, and a part of the day Sunday. This would do very well, if it was simply three days as whole undivided days of twenty-four hours each, without the division of day and night; but when you take the three days and three nights, and undertake to get the nights even upon the above rule, it cannot be done; and it is just as necessary to make out three nights, as three days, but this has never yet been attempted upon the position that Christ was crucified on Friday, and I presume no one was ever yet fully satisfied with this explanation. Let us now see how M. L. S., in the issue of the *Standard* of May 9, has succeeded in removing the difficulty. 1. He assumes (where is the proof), that Mark xi. 42 is to be interpreted by Roman time. I deny that there is any such thing as Roman time in the Bible, so far as the day is concerned. The even, or evening was at the close of the day before six o'clock. See Ex. xii. 18, Jud. xix. 9, Jno. xx. 19. Upon this assumption he claims that Christ was crucified on Thursday, the day before the preparation. If his assumption were true, his claim based thereon is not true. See Lu. xxiii. 53, 54: "And he took it down, and wrapped it in linen, and laid it in a sepulchre, * * * and that day was the preparation and the Sabbath drew on." Jno. xix. 14: "And it was the preparation of the passover, and about the sixth hour: and he said unto the Jews, behold your king." Ver. 31: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day," &c. These quotations demonstrate that Christ was put into the grave, condemned by Pilate, and on the cross on the preparation day, M. L. S.'s speculations to the contrary notwithstanding. If this preparation day was Friday, then the matter stands as it stood before; but here lies the mistake.

Now I propose to prove that this preparation day was Thursday, and not Friday. See Lev. xxiii. 3, 7, 8, 21, 24-25, 27, 28, 32, 35, 38 and 39. Observe in these quotations the words "convocation," "Sabbath," and "no servile work." "Six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation: ye shall do no servile work therein." "In the first day ye shall have an holy convocation: ye shall do no servile work therein. * * * In the seventh day is an holy convocation, ye shall do no servile work therein. And ye shall proclaim on the self same day, that it may be an holy convocation unto you: ye shall do no servile work therein * * * In the seventh month, in the first day of the month, shall ye have a Sabbath, * * * an holy convocation, ye shall do no servile work therein * * * On the tenth day of the seventh month, * * * it shall be an holy convocation unto you, * * * and ye shall do no work in that same day. * * * it shall be unto you a Sabbath of rest, * * * from even unto even, shall ye celebrate your Sabbath. On the first day shall be an holy convocation: ye shall do no servile work therein * * * On the eighth day shall be an holy convocation unto you: * * * ye shall do no servile work therein. * * * These are the feasts of the Lord, which ye shall proclaim to be holy convocations. * * * Besides the Sabbaths of the Lord, and on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath." From these quotations it will be seen, that besides the weekly Sabbaths, there were seven festival Sabbaths each year, four of them are called Sabbaths, all of them are convocations, and in all of them they were to do no work, the same as is said of the weekly Sabbath. One of these always came on the first day of the week; viz. the

Pentecost on fiftieth day; the others could come on all days of the week. It now only remains to show, that the preparation day on which Christ was crucified, was a preparation before a festival Sabbath, not a weekly Sabbath. See Jno. xix. 14: "It was the preparation of the passover." 31: "For that Sabbath day was a high day." Christ ate the passover on Friday. The next day was the first passover Sabbath, and the weekly Sabbath, both on the same day; and he could not be crucified on the Sabbath. See Jno. xix. 31. Saturday night he went into the garden, and was betrayed, and from that time till the next Thursday morning he was on trial, 1, before Annas; 2, he was bound and sent to Caiaphas, and was on trial before him, and the scribes and elders, and smitten by one for his answer to the High priest; 3, the Jewish Council was convened, and he was brought before them. Here he was spit upon, mocked, blind-folded and buffeted, and called upon to tell who smote him; 4, he was taken to Pilate; 5, he was sent to Herod, and his soldiers mocked him, and robed him in mock robes of royalty; and 6, he was sent back to Pilate, whose wife in the mean time had a dream, and sent Pilate a message concerning him. Judgment was finally rendered against him, and he was scourged, and delivered over to the soldiers, who spit upon him, smote him, robed him in purple, crowned him with thorns, mocked him with mock royalty, and mock worship. Now all this could not be done from the evening of one day, to nine o'clock of the next day. The feast of unleavened bread is also called the feast of the passover. See Ex. xxvii. 25, Jno. xiii. 1; and the great day of the feast, or high day, was the last passover or festival Sabbath. Jno. vii. 37. "In the last day, that great day of the feast, Jesus stood and cried," &c. Thus we see that the preparation of the passover was the preparation before the last passover Sabbath. It could not be the first, for that was the day of the passover itself. This preparation day was Thursday. Friday was the festival Sabbath, and Saturday was the weekly Sabbath; and in the end of the Sabbaths (plural, see the Greek of Matt. xxviii. 1), came the women, &c. So the Saviour was in the grave two whole days and a part of a night, about sixty hours; thus making by law and logic, three days and three nights, and yet he rose on the third day after his crucifixion. JASPER.

Book Table.
An Historical Sketch of Sacrodoal Celibacy in the Christian Church. By HENRY O. LEA. Philadelphia: J. B. Lippincott & Co. 1867.

Christ's religion is wholly spiritual. He taught that the soul should hold the body in subjection, but he gave no warrant for asceticism, none for sacerdotal celibacy, although the Latin Church stoutly maintains the contrary. Since she has prohibited marriage to her clergy, she finds it necessary to contend for a New Testament origin of celibacy, and to assert that such was the practice of the Church in the earliest times. Accordingly, Mr. Lea is obliged to disprove both propositions. He pays little attention to the proof-texts relied on, but he examines the early Christian literature very carefully to discover the first traces of the ascetic doctrines. The utmost that can be conceded to Rome is this: there are a few passages* in the New Testament which a man or society already ranged on the side of asceticism can, though only with perverse ingenuity, compel to give a seeming sanction to the doctrine; and there is abundant evidence to prove that the Church was tainted with asceticism so early as the first half of the second century. The apologists who wrote from A. D. 150 to A. D. 200 say that celibacy was practiced by a considerable number of Christians; but they also make frequent mention of priests who had wives, and in such terms as to show that marriage then subjected the clergy to neither discipline nor censure. This shows that celibacy however wide-spread it may have been, was voluntary and not compulsory. There is not a shred of proof to show that in the second century any restrictions were laid on the marital intercourse of ecclesiastics, but an abundance to prove the contrary. Tertullian was excommunicated on account of his advocacy of the Montanist heresy, and Montanism was simply a more exaggerated form of asceticism than was then considered orthodox.

The history of this subject is an excellent illustration of the principle that public sentiment goes before law. At the very time of which we are writing, voluntary celibacy was in the Church and was extending on every hand. *A priori* we should expect that this sentiment would either disappear in time, or begin to crystallize into law. The latter was the case. The first crystallization is found in the two oldest codes of ecclesiastical regulations—the "Canones Apostolorum" and the "Constitutiones Apostolorum." These two codes are decisive as to the customs and laws of the Church at the close of the third century. We quote from Mr. Lea: "The Apostolic Constitutions contain full details as to the qualifications of all grades of the clergy, from ostiarius to bishop, with precise directions concerning their duties and functions, as well as the ritual of the Church. Throughout these injunctions there is no indication that celibacy was in any way a necessity of the clerical character. One passage commands that the bishop, priest, and deacon shall be men of one wife, whether that wife be alive or dead; if single when admitted to orders, then no subsequent marriage was permitted; if married, they were not to seek other wives, but to be content with those whom they had before ordination. The members of the lower grades, the subdeacon, cantor, lector, and ostiarius, were likewise to be men of one wife, but if single before accepting deaconate, to them marriage was permitted and even recommended as a precaution. No ecclesiastic was allowed to marry a concubine, a slave, a widow, or a divorced woman." The early asceticism of the Church was not confined to the clergy. At an early date, second marriages were thought by some to be adulterous. Tertullian sought to elevate monogamy into an article of faith. He failed, but, as we have seen, it was imposed on all ecclesiastics. "At a period of early though uncertain date," says Mr. Lea, "the rule became firmly and irrevocably established that no 'digamus' or husband of a second wife was admissible to holy orders; and though, as we have seen, there is no reason for supposing that marriage after taking orders was prohibited to a bachelor, it was strictly forbidden to a widower." This rule, of course, was founded on Paul's direction that a bishop should be the husband of one wife. The fierce African controversialist mentioned above went so far as to assert that the entire structure of the Church was based upon the single marriages of its ministers. At a later day, as we shall hereafter see, virginity was asserted by another father to be its corner stone.

through the changeful fortunes of nearly fifteen hundred years. Sometimes it was temporarily forgotten by the Pope, for long periods it was trampled under foot by the clergy; but through all vicissitudes it remained a statute to show how high the ascetic feeling had risen at the close of the fourth century, and to indicate the point to which the central spiritual authority would bring the priesthood, so soon as it could command the means. We shall say something of this long and fierce struggle at another time.

DIED.
Bro. Alex. C. Rolison departed this life March 16th, 1868, in the 77th year of his age. At the beginning of the war, Bro. Rolison enlisted in the 28th Reg't Ind. Vols., and in the battle of Perryville he lost his left arm. He united with the brethren at Lancaster, Jefferson Co., Ind., in August, 1864, having previously been immersed by the Methodists. Soon after, he began to speak in public, and continued to give promise of more than ordinary usefulness, until his labors were ended by that great foe of humanity—Consumption. In March, 1864, he was married to Emma, eldest daughter of Bro. Veton Smith, of Kent, Ind. At the time of his death he was an Elder in the Church at Madison, and Auditor of this (Jefferson) county. His distinguished traits were soundness of judgment, high-mindedness, and benevolence. In his life he chose the path of the just, and in his death he was happy and triumphant. J. W. LANZAK.

Richard Latham.
The subject of this notice, which we clip from the Springfield (Ill.) State Journal of June 6th, announces the departure of a faithful and devoted Christian—one whom we knew well, whose cheerful hospitality we have often shared, and with whom we have frequently taken sweet counsel. The language of the Springfield editor is not the language of extravagant eulogy, but the sober utterance of truth. We offer sincere and tender sympathy to the stricken home-circle in which we have so often found generous welcome. The patriarch whose cheerful face and venerable appearance gave so much dignity and life to this loving circle, will be seen no more; but he lived to accomplish his work—and we know that his memory will be fragrant in the hearts of his numerous kindred. "The memory of the just is blessed."—Eccl.

DEATH OF AN OLD CITIZEN.—We regret to be called upon this morning to announce the death of Mr. Richard Latham, one of our oldest and most respected citizens, which took place at his residence in this city yesterday morning, at half past one o'clock. Mr. Latham was born in Bowling Green, Ky., on the 23d of December, 1798. He removed with his father, Judge Latham, in the year 1819, to what is now Logan county, Illinois, (then Sangamon), and settled in Elkhart Grove, where he resided until the year 1853, when he removed to the city of Springfield. Mr. Latham was pre-eminently an honest man, and lived and died with the love and respect of all who knew him. An affectionate husband and father, a good citizen and a pious Christian, he will long be remembered and lamented in the social circle in which he moved.

Special Notices.
Notice.
The Annual Meeting of Lake and Geauga counties will be held at Russell, commencing Friday, the 19th inst.; and the Portage Co. meeting at Aurora, commencing Friday, the 25th.

BURNETT'S COUGH REMEDY FOR THE HAIR has been tested by millions, and is to day more popular than ever. BURNETT'S FRAGRANT is so delicate and pure that it will not discolor the hair, and yet so potent that its flavor clings for weeks. — HARTSON'S COUGH REMEDY. An admirable remedy for burns is presented in Burnett's Kallistol. "What everybody says must be true." Then Burnett's preparations are reliable. — HOW'S WAXLEY, PHARMACEUTICAL. Sold everywhere. WATSON'S REMEDY FOR ASTHMA has worked wonders. All Druggists sell it.

Commencement at Eureka College, Ill.
The exercises of Commencement week will begin with the Address before the Literary Societies, Saturday Evening, June 20. Ordination of Candidates for the Ministry, Sermon by Elder A. S. HAYDEN, Sunday, June 21. Anniversary of the Mathesian Society (religious), Sunday Evening, June 21. Anniversary of the Edmund Burke Society, Monday Evening, June 22. Anniversary of the Executive Society (Ladies), Tuesday Evening, June 23. Annual Meeting of the Board of Trustees, Wednesday, at 9 o'clock, a. m., June 24. Anniversary of the Periclesian Society, Wednesday Evening, June 24. Commencement Exercises and Baccalaureate Address, Thursday, at 10 o'clock, a. m., June 25. Annual Meeting of the Alumni, Thursday Evening, June 25.

Annual Meeting at North Eaton.
NORMY KAYOR, June 1, 1868. There has been some misunderstanding in reference to the time of the yearly meeting in the eleventh district. It will be at North Eaton, and commence the Friday before the Fourth of July in August. The brethren will be abundantly prepared to accommodate all who will come. J. M. MORROW.

Mount Vernon (O.) Ladies' Seminary.
The public examination of the Ladies' Seminary, Mount Vernon, Ohio, will take place during the week, beginning Monday June 15th. Commencement Exercises on Thursday 18th, at half past ten a. m. Address on the occasion by W. T. Hoops. The Public are respectfully invited to attend.

The N. W. C. University.
The annual examination of the classes in the North Western Christian University, at Indianapolis, Ind., will commence on the 15th, and continue until the 15th of June, 1868. The commencement exercises will take place on Friday, the 19th. The patrons and friends of the institution are cordially invited to be present on that occasion. Come one, come all, and especially the Stock-holders, donors and witnesses the good work that is being accomplished by the money they have contributed to build up this great institution. ELIJAH GOUGHMAN, President. B. D. H. W. G. U.

Discussion.
There will be a public discussion in Freeport, Wood county, Ohio, commencing on Tuesday, June 16th, 1868, of the following propositions, viz: 1st. The action of Christian Baptism. 2nd. Celibacy. 3rd. "Sabbath." Disputants—Dr. Wm. Dowling, Christian Church; and the Rev. Mr. Ashton, of the M. E. Church. Mr. Ashton gave the challenge. The discussion will continue several days.

Mauna Loa. THE GREAT ERUPTION IN THE SANDWICH ISLANDS.

We copy from the New York Tribune, the subjoined description of the recent remarkable eruption, which will be interesting especially to our young readers:

THE EARTHQUAKES.

The eruption was preceded by numerous sharp and severe shocks of earthquake, which were felt on all the islands with more or less distinctness, but were more destructive on the Island of Hawaii. On the 25th of March the shocks began, and continued with more or less severity until the final catastrophe, which occurred on the 2d of April. The earth opened in various directions; the sea rose in extraordinary waves, and the islands rocked like shrubs in a breeze. On the afternoon of the 2d the earthquakes above alluded to took place, destroying a number of native villages, and resulting in the death of over 100 persons, according to estimates by correspondents of The Advertiser. The shocks increased in intensity, and during the afternoon and night were almost incessant, the severest being about 4 o'clock P. M., when the greatest damage was done by the earthquake and tidal wave, which latter swept away, in one instance, nearly a whole village. This wave is reported to have been ten or twelve feet above the usual high water mark, and the receding of the sea was about eighteen feet below low water mark. The sea rose and fell eight times during the afternoon and evening.

The whole island of Hawaii was enveloped in smoke, the gloom of which was lighted up by the stream of burning lava flowing down the side of the mountain. The greatest consternation prevailed, especially in the Kau district, nearest the mountain, where the loss of life was 80 in all, some drowned by the tidal wave, and some killed by the earthquakes. At Kiolaka the hill was decapitated, the summit being taken off through 1,000 feet over the adjoining groves, landing in the valley below without breaking the mass of earth. At Keaiwa 1,000 animals, sheep, horses, goats, &c., were destroyed by the poisonous gases which exhaled from the earth; and a land slide took place burying 33 natives. On Kahuku, back of the church, a hole 60 feet in diameter and of unknown depth appeared, and similar cavities appear on the island. Up to the 8th of April 1,500 shocks had occurred during the past 10 days.

DESCRIPTION OF THE VOLCANO.

H. M. Whitney, editor of The Advertiser, in a letter from Kealakekua, Hawaii, April 19th, gives an account of what he saw, from which we make the following extracts. On ascending the ridge just west of and opposite the Mamala Pali of Kahuku, and which was separated from us by a valley about 1/2 of a mile wide, the whole scene opened before us in one grand panorama. The valley itself was flooded over with a pavement of fresh pahoeos lava, from 10 to 20 feet deep, which appears to have been the first thrown out, and came from a crater, about 10 miles up the mountain, which burst out on Tuesday morning, April 7. This crater and stream had ceased flowing, and the lava was rapidly cooling, so that we ventured to stand on it, though at the risk of burning our boots and being choked by the sulphurous gases.

On Tuesday afternoon, at 5 o'clock, a new crater, several miles lower down, and about two miles directly back of Capt. Brown's residence, burst out with a heavy roar and a frightful crash. The lava stream commenced flowing down the beautiful plateau, toward and around the farm-house, and the inmates had barely time to escape with what clothes they had on before the houses were all surrounded, and inclosed with streams of fiery aa lava, varying from five to fifty feet in depth. Fortunately, all the inmates escaped safely to Waiohina; but how narrow the escape was, and how rapid the stream flowed, may be inferred from the fact that the path by which they escaped was covered with lava within ten minutes after they passed over it.

The new crater, when visited by Mr. Swain, was at least one and a half miles in extent, nearly circular, but constantly enlarging its area, by engulfing the sides. While the above gentleman was looking at it, a tract of at least five acres in extent tumbled in and was swallowed up like food for the devouring element. The enlargement is going on mainly on the lower side, toward the farm-houses, and it is thought that its diameter is already about two miles. Four huge jets of fountains were continually being thrown up out of this great crater, ever varying in size and height, sometimes apparently all joining together and making one continuous spouting cone, and a half long. From the lower side of the crater a stream of reddish, rolling, boiling lava poured out and ran down the plateau, then down the side of the pali (following the track of the government road), then along the foot of the pali or precipice five miles to the sea.

This was the scene that opened before us as we ascended the ridge on Friday morning. The lava, which was then about 100 feet high, and drove the floating rubbish, timber, etc., inland a distance of a quarter of a mile in some places, taking with it when it returned to the sea, houses, men, women, and almost everything movable. The tidal wave was much greater than before stated. It rolled in over the tops of the coconut trees, probably 60 feet high, and drove the floating rubbish, timber, etc., inland a distance of a quarter of a mile in some places, taking with it when it returned to the sea, houses, men, women, and almost everything movable.

We waited till night, when the scene was a hundred-fold more grand, and vivid—the crimson red of the lava doubly bright; and the lurid glare of the red smoke-clouds that overhung the whole, the roaring of the rushing stream, the noise of the tumbling rocks thrown out of the crater, and flashes of electric lightning—altogether made it surpassingly grand, and showed that man is nothing as compared with his Creator.

This ever-varying, ever-changing pyrotechnic display we watched for hours—some of us all night. I took a sketch on the spot, which I send you, and only wish it could be inserted in the paper as sent. I can give only a faint idea of this grand scene.

Finding it impossible to get over to Waiohina, either by going up the mountain or by sea, we returned to this place on Saturday, and hope to go on soon by steamer. From the Kau side the scene is even more beautiful than what we had, as there visitors can get up very near the crater, and also directly over the lava stream. Another advantage of the Kau side is that the visitor is not exposed to the strong sulphurous gases and smoke.

INCIDENTS OF THE ERUPTION.

The writer from whom we have above quoted gives the following: The number of shocks which occurred at Waiohina from March 29 to April 10 is estimated by Mr. Silloway to have been upward of 2,000, there having been some days between 300 and 400. The heaviest shock occurred on Thursday, April 2, being the same that was felt so sensibly at Honolulu. This destroyed every church and nearly every dwelling in the whole district.

From 10 to 12 o'clock that day there had been service in the large church in Waiohina, and it was crowded with people. Only four hours after they left the heavy shock came, the walls tumbled in, and the roof fell flat—all the work of 20 seconds. At the same instant every man, woman, and child were thrown from their feet. Horses and cattle dropped down as if dead. A man riding on horseback had his horse tumble under him so suddenly that he found himself and horse laying flat on the ground before the thought of an earthquake entered his mind.

The earth opened all through the district, and in some places caused dangerous fissures, while in others it closed up again. In one place it closed 20 feet from where it opened. These fissures make it dangerous to travel in the dark. Everywhere the roads are broken up, and it will take much money and labor to restore them to their old condition.

As the Kona packet was passing the south point of the island, about three miles from the shore, a conical island, 400 feet high, rose out of the sea, midway between the vessel and the land, emitting a column of steam and smoke. The lava river flows into the sea at this island, and has extended the shore out to it one mile at least, so that it is now on the mainland. The packet was near when this island burst up that the mud was scattered on the masts and sails of the vessel.

The scene at the eruption was a most melancholy one to witness. There were hundreds of fine cattle grazing around the farm-houses, when the lava streams surrounded them and hemmed them in. The poor animals seemed aware of the danger, but saw no way to escape. The fiery lava drew nearer and nearer till the heat made them reckless, but they would not run. They bravely looked the bloody foe in the face, stood firm till it reached them, then fell in the stream—a sudden cloud of smoke followed, and not a sign remained. Thus one after another fell till over 200 were consumed.

An incident which ought not to be omitted is the shower of ashes which preceded the eruption. During Monday night, prior to the eruption, the ground throughout the district was covered with a coating of fine sand and light pumice stone, of a light yellowish color. Where this shower of sand and pumice stone came from is as yet unknown, but probably from some vent hole near the crater.

The sufferings and alarm, experienced by the residents of Kau during the two weeks that the earthquakes and eruptions continued prior to their leaving, appear to have been great. Night after night, they were compelled to sleep on the mountain ridge back of the village, exposed to the cold and dapp'ny winds and rain from the sea, subsisting on taro and fishes when they could get these, or fasting when they could not.

The whole district is in ruins, a field of desolation, and probably \$500,000 would not restore it to what it was a month ago. It is no wonder that the foreigners are leaving the place, with the intention of never returning to it again. The number of deaths will be between 80 and 100. The exact number may not be known for some time, as some persons are missing whose absence may yet be accounted for. The loss of life is melancholy indeed, and the sympathy of the Hawaiian people, I trust, will be deeply expressed in some way to the mourning and bereaved families of Kau, whose tender ties have been so suddenly and keenly severed by the hand of God.

The tidal wave was much greater than before stated. It rolled in over the tops of the coconut trees, probably 60 feet high, and drove the floating rubbish, timber, etc., inland a distance of a quarter of a mile in some places, taking with it when it returned to the sea, houses, men, women, and almost everything movable. The tidal wave was much greater than before stated. It rolled in over the tops of the coconut trees, probably 60 feet high, and drove the floating rubbish, timber, etc., inland a distance of a quarter of a mile in some places, taking with it when it returned to the sea, houses, men, women, and almost everything movable.

ing; the fire burst up out of the ground, throwing a spray of red lava high in the air; then a great column of smoke rose straight up thousands of feet and arched over to the east. In a few minutes a new jet was thrown up a little southeast of the first, with its column of smoke; soon followed by another jet, and then by a fourth. Soon the red lava began running down the sides of the mountain in four streams, in a southerly and easterly direction. About 7 o'clock we began to hear a roaring sound, which grew louder and louder, until the air seemed to tremble with the incessant roar of the volcano; but it finally subsided, and ceased entirely about 8 o'clock.

Under date of April 10, he writes: Tuesday night (March 31), from about 10 till 2 o'clock in the morning, the shaking was incessant, and then subsided. Wednesday morning (April 1), about sunrise there was a hard shake, and again about 5 P. M. Then was a severe and protracted shaking, with a great deal of swaying to and fro of the earth. Nearly all that night the shaking was very severe and frequent with a rumbling sound from the south. Thursday (April 2), between 4 and 5 P. M., we experienced the most fearful of earthquakes! First the earth swayed to and fro, north and south, then east and west, round and round, then up and down, and in every imaginable direction for several minutes; everything crashing around us; the trees thrashing about as if torn by a mighty rushing wind. It was impossible to stand, we had to sit on the ground, bracing with hands and feet to keep from rolling over. In the midst of it we saw burst out from the top of the pali, about a mile and a half to the north of us, what we supposed to be an immense river of molten lava (which afterward proved to be red earth), which rushed down in headlong course and across the plain below, apparently bursting up from the ground, throwing rocks high in the air, and swallowing up everything in its way—trees, houses, cattle, horses, goats and men, all in an instant as it were. It went three miles in not more than three minutes time, and then ceased.

Some one pointed to the shore and we ran to where we could see it, after the hard shaking had ceased, and all along the seashore from directly below us to Punaluu about three or four miles, the sea was boiling and foaming furiously, all red for about an eighth of a mile from the shore, and the shore was covered by the sea. We went right over to Nahala's Hill, with the children and our natives, to where we could see both ways—expecting every moment to be swallowed up by the lava from beneath, for it sounded as if it was surging and washing under our feet all the time, and there were frequent shakes. In places the ground was all cracked up, and every rock or pali that could fall had fallen. At Hilo we saw a small stream of black smoking lava, and outside of Punaluu a long black point of lava slowly pushed out to sea and soon disappeared.

The school-teacher had gone to a village at the pali to give notice of the prayer-meeting the next day, and the eruption came down both sides, leaving only the one house where he was, and the few people who were in it, completely surrounding them; but they afterward crawled over the bank of earth; and came to us. His wife and friends were all lost. The villages on the shore were totally destroyed by the tidal wave that rushed in immediately after the earthquake, the eruption reaching the sea underground, and many perished. The earth eruption swallowed up 31 persons, and the sea more still. Mr. Richardson started again for Kau on Monday morning (April 6), reaching Kapapala at noon on Tuesday; but the earthquakes continued very often and severe, so he started on his return to Hilo in two or three hours, sleeping on the big sand-pain in the night. When the clouds lifted up he saw a great lava-flow in the region of Waiohina or Kahuku, extending to the sea apparently about Kaalualu Bay. As he passed Kilatea he could see no fire or smoke. He arrived here yesterday (Thursday) noon, and with two other white men and several natives, got provisions and water, and sailed on the sloop Live Yankee, last night, for Kau, in hopes of being able to rescue any people who might be in any danger of the volcano.

The applications for admission into the New York Inebriate Asylum are thus classified: Clergymen..... 39 Judges..... 28 Merchants..... 840 Physicians..... 228 Gentlemen..... 240 Rich men's daughters..... 1,300 Total..... 2,153

That is a terrible commentary on the insane and frivolous kind of social life which prevails in the upper ranks of New York life. Thirteen hundred rich men's daughters so given over to the demon intoxication as to be curable only at an Inebriate Asylum! It may be that this Asylum is especially intended for women; and hence the "preponderance." No matter! It is a frightful record of the dangers and debaucheries of New York fashionable society. Moralists and preachers are accustomed to portray the rottenness of ancient Greece and Rome, as also the immorality and dissipation that preceded the revolution of 1789 in France. Such statistics as the above, show that the material for invectives against the depravity of the times, is very near at hand.—Cleveland Herald.

A gentleman, it is said, had a board put on one part of his land, on which was written, "I will give this field to any one who is really contented," and when an applicant came he always said, "Are you contented?" The general reply was, "I am." Then, rejoined the gentleman, "what do you want with my field?"

600 MILES OF THE UNION PACIFIC RAILROAD

Are now finished and in operation. Sixty miles of track have been laid this spring, and the work along the whole line between the Atlantic and Pacific States is being pushed forward more rapidly than ever before. More than twenty thousand men are employed, and it is not impossible that the entire track, from Omaha to Sacramento, will be finished in 1868 instead of 1870. The means provided are ample, and all that energy, men and money can do to secure the completion of this GREAT NATIONAL WORK, at the earliest possible day, will be done.

The UNION PACIFIC RAILROAD COMPANY receive:

I.—A Government Grant of the right of way, and all necessary timber and other materials found along the line of its operations.

II.—A Government Grant of 12,800 acres of land to the mile, taken in alternate sections on each side of its road. This is an absolute donation, and will be a source of large revenue in the future.

III.—A Government Grant of United States Thirty-year Bonds, amounting to from \$16,000 to \$48,000 per mile, according to the difficulties to be surmounted on the various sections to be built. The Government takes a second mortgage as security, and it is expected that not only the interest, but the principal amount may be paid in services rendered by the Company in transporting troops, mails, etc. The interest is now much more than paid in this way, besides securing a great saving in time and money to the Government.

IV.—A Government Grant of the right to issue its own FIRST MORTGAGE BONDS, to aid in building the road, to the same amount as the U. S. Bonds, issued for the same purpose, and no more. THE GOVERNMENT PERMITS the Trustees for the First Mortgage Bondholders to deliver the Bonds to the Company only as the road is completed, and after it has been examined by United States Commissioners and pronounced to be in all respects a first-class Railroad, laid with a heavy T rail, and completely supplied with depot, stations, turnouts, car-shops, locomotives, cars, &c.

V.—A Capital Stock Subscription from the stockholders, of which over Eight Million Dollars have been paid in upon the work already done, and which will be increased as the wants of the Company require.

VI.—Net Cash Earnings on its Way Business, that already amount to MORE THAN THE INTEREST on the First Mortgage Bonds. These earnings are no indication of the vast through traffic that must follow the opening of the line to the Pacific, but they certainly prove that

First Mortgage Bonds

upon such a property, costing nearly three times their amount

ARE SECURE BEYOND ANY CONTINGENCY.

The Company have abundant means in their treasury, and make no appeal to the public to purchase their Bonds, as the daily subscriptions are entirely satisfactory; but they submit that, for entire security and liberal returns, there is certainly no better investment in the market.

The Union Pacific Bonds are for \$1,000 each, and have coupons attached. They have thirty years to run, and bear annual interest, payable on the first days of January and July, at the Company's Office in the City of New York, at the rate of six per cent. in gold. The principal is payable in gold at maturity. At the present rate of gold, these bonds pay an annual income on their cost of

NEARLY NINE PER CENT.

AND IT IS BELIEVED THAT THEY MAY SOON BE AT A PREMIUM.

The Company reserve the right to advance the price to a rate above par at any time, and will not fill any orders or receive any subscriptions on which the money has not been actually paid at the Company's office before the time of such advance.

Parties subscribing will remit the par value of the bonds and the accrued interest in currency, at the rate of six per cent. per annum from the date on which the last coupon was paid. Subscriptions will be received in New York.

At the Company's Office, No. 20 Nassau Street, AND BY JOHN J. CISCO & SON, Bankers, No. 59 Wall St., And by the Company's advertised agents throughout the United States.

Remittances should be made in drafts or other funds payable in New York, and the Bonds will be sent free of charge by return express. Parties subscribing through local agents, will look to them for their safe delivery.

A PAMPHLET AND MAP FOR 1868 has just been published by the Company, giving fuller information than is possible in an advertisement, respecting the Progress of the Work, the Resources of the Country traversed by the Road, the Means for Construction, and the Value of the Bonds, which will be sent free on application at the Company's offices or to any of the advertised agents, JOHN J. CISCO, Treasurer, New York. May 25, 1868. J6,11

GREAT AMERICAN CATARRH CURE.

THE ONLY REMEDY EVER DISCOVERED THAT ACTUALLY CURES CATARRH. IT IS EASY AND PLEASANT TO TAKE. Only 35 cts. per Package.

Sent per mail on the receipt of 35 cts. and 6 red stamps.

Sold by all Druggists. BENTON, MYERS & CANFIELD, CLEVELAND, O., JOHN D. PARK, CINCINNATI, O., General Agents.

READ THIS LETTER. FROM THE REV. A. B. WAY, FINANCIAL AGENT, Alliance College.

Messrs. COLBERT & TAYLOR & Co., ALLIANCE COLLEGE, May 31, 1868. Sir:—I have been afflicted with Chronic Catarrh of the head, and used your Catarrh Cure, and I am happy to say that I found it all that it is recommended to be, and I cheerfully recommend it to others afflicted with Catarrh. A. B. WAY, P. Agt. A. C.

ALLIANCE COLLEGE, ALLIANCE, STARK CO., OHIO.

The Board of Trustees of Alliance College take pleasure in announcing to the public, that the new and improved college edifice is now nearly finished, and is complete readiness for the first term, which will begin on

TUESDAY AUGUST 18, 1868.

FACULTY.

ISAAC ERETT, A. M., President, and Professor of Biblical Literature, Evidences of Christianity, Moral Philosophy, A. R. BENTON, A. M., Professor of the Latin and English Languages and Literature. B. A. HINSDALE, Professor of History, Political Economy, and Governmental Science. I. N. DEMMON, A. B., Professor of the Greek Language and Literature. J. L. PINKERTON, A. B., Professor of Natural Science and French Language. R. P. JOHNSON, M. D., Professor of Anatomy and Physiology. Principal of Ladies' Department. MISS ALICE E. HANSCOM, M. A. S., Teacher of German and French. MISS P. C. NASH, M. A. S., Teacher in English.

Teacher of Music. Teacher of Painting. (The blanks in the list of Instructors will be filled within a few weeks.)

COURSES OF STUDY.

There will be a PREPARATORY DEPARTMENT, to which all who possess the rudiments of a common school education can be admitted; a CLASSICAL COURSE, adapted to a thorough Classical training; a SCIENTIFIC COURSE, such as desire a Scientific rather than a Classical education; and a MODERN COURSE, for such as wish to acquire modern rather than ancient languages. Special attention will be given to the training of Teachers for the work, and a

NORMAL DEPARTMENT.

will be organized, in which the best methods of teaching will be illustrated and exemplified. It is thus designed to afford proper facilities for whatever may be their preferences as to the course of study to be pursued, and to confer degrees in the Scientific and Modern courses, as well as in the Classical course.

While complete facilities for a Classical education are furnished, it is intended to pay much more than ordinary attention to the English language and literature, and to completeness of scientific training.

BUILDINGS.

The new College building is regarded, alike by parents and educators who have examined it, as one of the most convenient and complete college buildings in the State of Ohio. It is 100 x 102 feet, four stories high, with eight recitation rooms 38 feet square; Chapel, fully frescoed, with smaller rooms for recitations, business offices, etc. There is abundant room for from six to six hundred students. The

LADIES' BOARDING HALL.

now in process of erection, will be a substantial and elegant brick structure, with accommodations for forty boarders. The grounds about the College are tastefully laid out, ornamented with shrubs and trees, and enclosed by a substantial iron fence. The entire cost of building, furniture, philosophical and chemical apparatus, etc., will be about one hundred thousand dollars.

LOCATION.

Alliance is situated in Stark county, Ohio, about six miles south of Cleveland, and eighty miles south of Pittsburg, Pa., at the crossing of the Pittsburg, Wayne and Chicago, and Cleveland, Pittsburg and Wayne railroads, thus possessing excellent railroad facilities in all directions. It has about six thousand inhabitants—an industrious, thriving and orderly population. It is in the heart of a rich farming country, and is rapidly growing in business, especially in manufactures. A more healthy locality can be found in this part of the State. There are seven churches in the village, viz: Christian, (of which J. H. Jones, recently of East Cleveland, is now the minister), Baptist, Methodist, Episcopal, Presbyterian, United Brethren, Friends, and Roman Catholic. While the College is under the auspices of the Disciples, the students will be at liberty to attend the services of any church that may be selected by the parents or guardians.

BOARDING.

In addition to the facilities to be furnished at the Boarding Hall, any number of pupils can be accommodated in the town with good boarding, at from \$5.00 to \$6.00 per week; and a considerable number of boarders can be accommodated with reduced rates, at reasonable rates.

THE BIBLE.

will not only be a text-book in this College, but all courses of study will be gathered about MAN as the central object of attention—Man, in his nature, character and destiny which the Bible reveals; the principles of growth in business, especially in manufactures; a more healthy locality can be found in this part of the State. There are seven churches in the village, viz: Christian, (of which J. H. Jones, recently of East Cleveland, is now the minister), Baptist, Methodist, Episcopal, Presbyterian, United Brethren, Friends, and Roman Catholic. While the College is under the auspices of the Disciples, the students will be at liberty to attend the services of any church that may be selected by the parents or guardians.

TERMS, &c.

A pamphlet will be issued within two weeks, containing the different courses of study, terms of tuition, etc., which may be had on application to A. B. Way, Alliance, or Isaac Erett, Cleveland, O.

The Board of Trustees feel assured that they have secured a Faculty combining sound learning, education, skill, executive ability, and conscientious devotion to duty; and they do not hesitate to invite the patronage of the community at large, convinced that unusual facilities for a thorough training under the best instruction will be afforded at reasonable rates, and that kind and faithful oversight, such as parents desire for their children, will be religiously exercised.

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It contains no drugs or other materials in the slightest degree injurious, even to the most delicate system, and can always be used with perfect safety.

It has long been in constant use by some of our eminent physicians, who give it their unanimous and qualified approval.

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I am making and photographing of dear two hundred Christian preachers, to which a great many more will be added, from time to time. Sent by mail at one red, ten dollars per dozen, six for one dollar; per hundred \$100.00. A full list sent to any one applying for it.

J. W. WILLIAMS, Shelbyville, Ky. Jan. 4th, 1868.

ALLCOCK'S Porous Plaster

Especially useful in pains of the breast, sensibility and inward sinking, for coughs, colds, and difficulty in breathing; oppression and fatigue of the diaphragm. They give much ease in Gout and rheumatism; weakness of the back, and in a section of the kidneys. In Lamboago they act like a plaster upon the chest. Many persons believe that no plaster can be taken while a plaster is worn upon this we do know, they greatly assist in the cure of this disease, so often the introducer of Consumption.

No plaster yet made is so entirely free from the irritating qualities of the common Plasters as the POROUS PLASTER. Being prepared with Frankincense, Rubber and Burgundy pitch, they possess the quality of

and imparting it to the body, whereby the circulation of the blood becomes equalized upon the part where it is applied, and the morbid action ceases. The Plaster is so flexible, and found of great help to those who have weak backs, or pain in the side. They are also very useful in the cure of Consumption, and are often preventives of Consumption; they are believed to have often loosened the grasp of the disease, and been mainly instrumental in its cure. In variable climates they should be worn on the breast or between the shoulders, or over the kidneys, those who are subject to take cold easily. The plan will soon produce a constitutional vigor, enable it to resist extraordinary changes of temperature, and experience has proved the Porous Plaster to be the most consumptive inclined, invariably producing the most remarkable abatement of the worst of

ACCUMULATING ELECTRIC

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 will be a PREPARATORY DEPARTMENT, to which pupils from the rudiments of a common school education are admitted; a CLASSICAL COURSE, including Latin and Greek, with a view to the study of the original languages; a SCIENTIFIC COURSE, embracing the study of the sciences, and a course of instruction in the various branches of the liberal arts; a NORMAL DEPARTMENT, in which the best methods of teaching are illustrated and exemplified.

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 The term of study is two years, and the tuition is \$100 per annum, including board, and all other expenses.

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 Especially useful in pains of the head, neck, chest, and inward sinking, for coughs, colds, asthma, and difficulty in breathing; oppression and fatigue about the shoulders. They give much relief in Rheumatism, weakness of the back, and in rheumatic pains about the kidneys. In Lumbago they give like relief in a few hours a violent cough is relieved by a plaster applied upon the chest. Many persons believe a cold cannot be taken while a plaster is worn upon the chest, and do know, they greatly assist in the cure of a neglected cold, so often the introducer of Consumption.

ACCUMULATING ELECTRICITY
 and imparting it to the body, whereby the circulation of the blood becomes equalized upon the part where applied, causing pain and morbid action to cease. The Porous Plasters are sterile, and found of great help to those who have weak backs, or pain in the side. Especially are they valuable to those who have neglected colds. They are often preventives of Consumption; many, they are believed to have often loosened the grasp of this afflicting disease, and been mainly instrumental in effecting a cure. In variable climates they should be worn on the breast or between the shoulders, or over the kidneys; for those who are subject to take cold easily. This simple plan will soon produce a constitutional vigor that will resist extraordinary changes of temperature. Experience has proved the Porous Plaster to be a blessing to the consumptively inclined, invariably producing the most remarkable abatement of the worst symptoms.

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 Messrs. J. Balch & Son, Druggists, of Providence, R. I., write, Nov. 28, 1867: "We have sold at retail over our counter upward of \$5,000 worth of Alloock's Porous Plaster, and in every case they give satisfaction. They are favorites with physicians, because the components and method of making them are known."

IMPORTANT FROM A PHYSICIAN.
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 Messrs. THOMAS ALLOOCK & Co.
 Please send, with dispatch, twelve dozen Alloock's Porous Plasters. Our daily experience confirms their very superior excellence. At this moment of writing a man applies for one, who, by entanglement in the shaft of machinery had both his legs broken, spine severely injured, and was for nearly a year entirely helpless. This man found relief very soon by the application of a plaster to his spine. He was soon enabled to work, and now labors as well as ever. He would certainly pay \$5 for a single plaster if he could not be had at a lower rate. Knowing the plasters to be so useful, I have no scruples that my sentiments should be known.
 J. W. JOHNSON, M. D.

HOME EVIDENCE.
 SING, March 10, 1868.
 Messrs. THOMAS ALLOOCK & Co.
 I have suffered greatly from a weak back; at last the pain became so severe I could not get out of my bed. My doctor, S. J. Fisher, of this village, recommended to me to apply an Alloock Porous Plaster. I did so, and in two hours the pain began to abate. The spot where the plaster was most severe seemed like a coal of fire, and such the plaster appeared to draw out. The day after I applied the plaster I got up, and my trouble was all gone. I wore the plaster three weeks, and since the second day after applying it, I have had as strong and well a back as any one. If I had paid fifty dollars for a plaster I should have considered it cheap.
 Yours,
 OLINTON D. HAMMOND.

AFFECTION OF THE HEART CURED.
 GLEN RIDGE, P. O., Delaware Co., Pa., March 16, 1868.
 Messrs. THOMAS ALLOOCK & Co.
 Having been troubled with heart disease for a long time, and after doctored with our physician for months and obtaining no relief, I gave up in despair. I was troubled with sharp pains in my chest, and loud sounds about my heart, and often felt that death would be a blessing. At this time I was persuaded to apply one of your Porous Plasters. Within a few hours after placing one on my chest, I felt no more pain, and all throbbing ceased about my heart, and I felt like a new man. Send me your prices by the quantity.
 Yours, respectfully,
 CHARLES BATTY.

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 ALLENSTOWN, Penn., April 4, 1868.
 Messrs. T. ALLOOCK & Co.
 Dear Sir: My daughter used one of your Porous Plasters. She had a very bad pain in her side, and it cured her in one week.
 Yours, truly,
 JOHN V. N. HUNTER.

SORE CHEST AND COUGH.
 Dr. ALLOOCK.
 In May last I was visiting my cousin in Corning when I got one of your Porous Plasters for my chest. I was so sore through me at the time that I could hardly breathe. It was not more than three hours after I put it on before I felt comfortable. I had suffered very much from soreness of the chest, with cough and hoarseness, for months; but your Plaster has cured me, and my health is better than it has been for years.
 Yours, respectfully,
 PHEBE PATCHER.

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 Messrs. ALLOOCK & Co.
 Please send me a dollar's worth of your Plasters. They have cured me of a crick in the back, which has troubled me for some time, and now my father is going to try them for difficulty about the chest.
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 J. M. ZWISLOCK, A. M., Professor of Latin and Greek.
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 This College holds three sessions each year. The first session commences October 8th, and continues until the end of January; the second session commences February 1st, and continues until the beginning of May; the third session continues throughout the summer months. It has an able corps of twelve Professors, and every Department of Medicine and Surgery is thoroughly taught.
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The Christian Standard.

ISAAC ERRETT, Editor. W. T. HOBBS, Corresponding Editor.

Cleveland, O., Saturday, June 20, 1868.

The True Basis of Union.

The facts to which we have recently called attention touching the ambitious movements of Roman Catholicism, and the evident incompetency of Protestantism, split up into jarring and rival sects, to meet the issue, are eliciting attention to a phase of the union question which hitherto has been almost entirely ignored.

Hon. Henry W. Green, the venerable Ex-Chancellor and Chief Justice of New Jersey, went recently as a delegate from the Old School Assembly to the New. In the course of a telling speech, he remarked:

In the Catholic Church there were many diversities, yet the Church was one, and all its influence was directed towards the same end. And this Presbyterian Church, so united in feeling, was broken up into separate creeds. Was this right? Was it to the honor and glory of God? There was a principle in medicine which he begged pardon for applying in this connection—'Ubi attentio, ibi irritatio.' Start a sharp question in any Church and you would have a large difference of opinion.

Henry Day, Esq., made a speech to the O. S. Assembly, the drift of which we gather from the New York Observer:

Mr. Day held that the unity almost universally demanded this union, and a large part of the clergy; that the differences between the Old and the New School are the refinements of schoolmen, unknown to the masses of the people and not worthy of being made the ground of separation of two great Churches, which are one in heart and work.

It is beginning to be seen and felt that the clergy rather than the laity furnish the obstacles to union; that people one in faith are kept apart by subtle abstractions which none but the clergy care for; and that Protestant Christians are victimized by the spirit—that they are contracted in their sympathies, weakened in their efforts, and rendered comparatively helpless against the steady aggressions of the united Romanists.

We do not wonder, when we look at the deep-seated dominion of the sect-spirit, and the fearful multiplicity of discordant parties, that good men are skeptical as to the possibility of organic union in an anti-sectarian sense. But we invite the attention of the skeptical to some universally admitted facts.

In the first age of the Church of Christ, the sect-spirit was rampant. The Jews were divided into discordant sects. Jews and Samaritans had no dealings with each other. The Jews were 'barbarians to the Gentiles—the Gentiles to the Jews were dogs. The Gentile world was divided into various sects in philosophy, and almost endless varieties in religion.

We are aware of the plausibility of the objection that it is impossible, and even undesirable, to destroy the diversity and variety of the operations of the human mind; and that a union like that of Rome, purchased by the stagnation of intellect, the crushing of reason, and the assertion of despotic authority over the souls of men, is impossible among Protestants.

Evidently if unity is reached among a free people, and in harmony with the spirit of freedom in which Protestantism rejoices, it must have but few elements—it must be union in a very few particulars.

Other foundation can no man lay than that is laid, which is Jesus Christ.' The primitive creed had but one article in it: 'I believe that Jesus Christ is the Son of God.' The divinity of Jesus as the Son of God—the official power and glory of Jesus as the Christ, the anointed Prophet, Priest, and King, in whom a lost race was to find wisdom, mercy, and gracious sovereignty, for their perfect redemption: this was the entire creed of the apostolic church.

When multitudines from these discordant and antagonistic sects and races were thus made 'one in Christ Jesus,' they were taught to 'preserve the unity of the Spirit in the bond of peace.' How? 1. By being 'perfectly joined together in the same mind and in the same judgment' in regard to all things that the apostles enjoined.

Within these limits the largest liberty and greatest diversity were allowed—unity only being sought in the faith in Christ and in obedience to His laws.

If, then, any one denied that Christ came in the flesh, or denied that he was the Son of God, he denied the creed of the Church, and could be cut off. Or, if any one persisted in violating any of the laws of righteousness or of purity that Christ had given, the Church, after suitable admonition, could put away that wicked person. But where

faith in Jesus was maintained inviolate, and the commandments of Jesus were faithfully observed, no other test of fellowship was required; in all else every soul was free to enjoy its own rights, to possess its own idiosyncracies, and to pursue its own bent, responsible only to God, subject only, among men, to that law of love which promotes the peace and good-will of all.

Now we ask if there is not here sufficient freedom—abundant scope for all desirable diversity—and yet visible and real and effective union in one grand brotherhood? Why not come to it? Let all doctrines be swallowed up in the 'one faith' in the Son of God—a faith that has life, inspiration power—a warm, generous, unifying faith quickening as the sunbeams, and not pale and cold as the moonshiny theologies of the past.

Let the bond of union among the baptized be Christian character in place of orthodoxy—right doing in place of exact thinking; and outside of plain precepts, let all acknowledge the liberty of all, nor seek to impose limitations on their brethren, other than those of the law of love.

A union of Christians thus effected would have all the grandeur of a miracle in its superhuman triumph over the narrowness and bitterness of sect. The resurrection of men out of their graves would not give an impulse to the movements of the Church comparable with that which would come through this supernatural triumph over selfishness and sin. The united voice of believers would sound like a trumpet resurrection over the world; its sublime thunders would start hosts into life that have long lain dead in the valley of dry bones; the land would tremble under the onward march of the army of the living God.

Further Acknowledgment. Since our last issue we have completed our extra file. No more numbers are wanted. Our thanks are tendered to all who have so kindly responded to our call.

Normal Academy of Music. We call attention to the advertisement in our special notice column of the special opportunity for instruction in music soon to be had at Painesville, Ohio. Mr. Stewart, enjoys a fine reputation not only as a teacher, but as a manager, and has able assistants.

For Europe. Prof. C. I. Loos, with two sons of J. P. Robison, of Cleveland, Joseph King, of Allegheny City, R. M. Bishop and W. T. Moore, of Cincinnati, are all about to start for Europe.

Querists' Drawer.

1. Is it right for the sisters to take part in the exercises of the social and prayer meetings? 2. Would it be right for a sister to marry again, whose husband had deserted her, obtained a divorce, and married again? 3. Is it the duty of the members of a congregation to keep up a prayer meeting? W.

application, with the women, and Mary the mother of Jesus, etc. When the Spirit was poured out, it was to fulfill the promise, 'your sons and your daughters shall prophesy.' Philip, accordingly, 'had four daughters virgins, who did prophesy.' Acts xxi. 9. It would seem from I Cor. xi. 5 that women were in the habit of praying and prophesying, and that Paul rebukes, not the praying and prophesying, but the manner of the women when they engaged in these exercises.

In opposition to this, however, it is urged that Paul enjoins, 'Let your women keep silence in the churches, for it is not permitted unto them to speak. I Cor. xiv. 34.

These passages must be reconciled. Perhaps I Tim. ii. 13 will help us: 'But I suffer not a woman to teach, nor to usurp authority, over the man, but to be in silence.' They are to be silent, therefore, as it respects teaching, and exercising authority. But as it respects praying and prophesying, (which last is described by Paul to be 'speaking to edification, and exhortation and comfort'), silence was not enjoined.

We conclude, then, that in the family gathering of the church for edification, exhortation and comfort, women may, without transcending the authority of the Word or the modesty of their sex, bear a part in the services. The Scriptures seem to us to assign her a part just where she excels—in the province of heart-utterance. Praying and prophesying are the language of the heart—just that in which sanctified woman's nature may be made eminently serviceable.

Our experience is that prayer-meetings are best sustained and made a power for good where the sisters are free to participate. They excel us in devotion.

While on this point, let us say that, apart from the matter of speaking, women ought to be brought into a more active range of duties. It is an insult to her nature to shut her out from all participation in the service of the Church, save singing out of a hymn-book. Phoebe was 'a servant of the Church,' and 'a succorer of many.' Priscilla, as well as Aquila, was a 'helper' of Paul, to whom 'all the churches' owed thanks. Rom. xvi. 1-4. Euodias and Syntyche were 'fellow-laborers' with Paul. Phil. iv. 2, 3. Mary, Tryphena, Tryphosa, Persis, the house of Stephanas, are among the recorded instances of womanly devotion and service. There are many ways of working which entirely befitted the heart and hand and delicate nature of woman, in regard to which there is no controversy.

2. Questionable. Paul (I Cor. vii. 11) allows a Christian woman, in some cases to depart from an irreligious and uncongenial husband, provided she 'remain unmarried'; but even such a separation he does not advise. But where an unchristian husband or wife departs, he says (ver. 16) 'a brother or a sister is not under bondage to such.' Macknight understands this of the bondage of matrimony. We are in doubt about this. We rather think the limitation of the 11th verse is still to be regarded, and that the apostle means that a Christian husband or wife is not bound to follow or continue to live with an unbeliever who voluntarily absents himself or herself. They are at liberty to live away from them, without reproach; only let them remain unmarried.

3. It may or may not be a duty, according to circumstances. The Jerusalem Church continued steadfastly in 'prayers' along with the other means of grace. But whether there shall be special meetings for prayer must depend on propinquity of residence of the members and a variety of circumstances. But that it is a privilege to have prayer-meetings, and that the spiritual growth of a church will be promoted where the prayer-meeting is a place of loved resort, and that every church suffers leanness and poverty which neglects prayer-meetings, we think is beyond controversy.

A. Is immersed by an elder in a place where there is a large congregation of disciples. He never 'unites with the church,' but is 'overtaken in a fault,' and will not repent. Can the church 'withdraw fellowship' from him? Or, was it necessary after his baptism to 'give him the right-hand of fellowship' before he could be a member of the congregation or subject to its eldership? C.

Giving the right hand of fellowship is simply a custom of the church, growing out of Christian courtesy and affection, and not a divine ordinance resting on the authority

of the word of God. We come into the church by baptism, and should identify ourselves with the congregation nearest to us, unless there are special reasons for seeking membership in another place. In the case of one who fails thus to identify himself with the disciples, there ought not to be delay until he is 'overtaken in a fault' before his case is seen to. It should be known that the church does not acknowledge him: But if there has been such delay, we are of opinion that the Church needs to make it public that he does not recognize their authority and that they do not hold themselves responsible for his conduct. Very likely the church owes an apology to him and to the public for their neglect to see to his case at an earlier date.

Please give us through the Standard your views of James v. 14, 15. Many feel an interest in this passage, as well as myself. I am a new subscriber; you may have noticed this passage before; the point in the passage is, whether it is applicable to the Church at this day, or whether it applies strictly to the Apostolic age. If the latter, then how are we to know what belongs to us? J. M.

We have once or twice already noticed this passage—but for the sake of new readers will attend to it once more.—Our opinion is, that it not only belongs to the age of miracles, but to a particular class of cases in that age.

1. The language must be limited in its application—else Christians need never die. Our brother may know that it does not belong to us from the fact that, in spite of such anointings and prayers, every body dies, sooner or later—the prayer of faith does not save the sick. For the same reason he may know that it did not refer to all the sick in primitive times—else they need not have died. It will not do to say that 'tis the Lord's will, they are to be healed; for it is here expressly declared to be the Lord's will that all the 'sick' here described shall be 'raised up,' when anointed and prayed for. How, then, are we to determine its meaning? We must seek in the scripture records for proper limitations.

We discover, in reading the New Testament, that in the primitive age, there were special judgments miraculously inflicted. Ananias and Sapphira were stricken dead; Elymas the sorcerer was visited with blindness (Acts xiii. 1); because of their sins many of the Corinthians were weak and sickly, and many slept. (I Cor. xi. 30.) They were thus 'chastened of the Lord' to bring them to repentance, lest they should be 'condemned with the world.' We presume the reason for these special judgments in the beginning was the feeble moral sense of the people, and the necessity of impressing them with the sacredness of the laws and ordinances of the kingdom of Christ.

Now that these were the sicknesses that were to be healed by anointing and prayer, is evident from James v. 16: 'Confess your faults one to another, and pray one for another that you may be restored to health.' They could only be restored to health where the sins which caused the sickness were confessed and forsaken. It was 1. Confession of the sin; 2. Anointing with oil; 3. Prayer for the penitent sick; 4. Healing.

This, too, interprets the 'sin unto death' concerning which John says, 'I do not say that ye shall pray for it.' Where they refused to confess their sin, it was a sin unto death—the elders were not required to pray for such, nor to anoint them.

Miracles have ceased. See I Cor. xiii. 8. Faith, hope and love are the abiding treasures of the Christian.

Book Table.

An Historical Sketch of Sacerdotal Celibacy in the Christian Church. By HENRY C. LINA. Philadelphia: J. B. Lippincott & Co. 1867.

PART III.

The history of sacerdotal celibacy is so closely related to other forms of the whole system of asceticism of which it is a part, that it can not be satisfactorily treated save in its connections. Especially is this true of its relations to Monachism, that first introduced into the churches of Egypt, spread thence over the whole Christian world; and entered into the very life of Latin Christianity, of which, indeed, it was by no means the smallest part. Those who would know the extent to which Monachism carried its devotees should read the stories of Pachomius and Antony of Egypt, and Simeon Stylites of Syria; those who would understand its power should read the history of the Nitrian monks; those fierce religious legionaries with whom Cyril, in the fifth century, overawed the city of Alexandria and executed his vengeance on Hypatia. Monachism, virginity, penances—how wide a departure from the teaching of Christ and the Apostles do all these indicate! Early in the fourth century it was asserted that the number of professed virgins in the churches exceeded that of women not bound by vows; and the monks were so numerous, so turbu-

lent, so fierce, that the Roman Emperor had their onset as they dreaded no other foe. Nor are the causes of their departure far distant. The writings of most eminent preachers and Chrysostom, Basil, Jerome, Cyprian, Ambrose and others, who held the Church had fallen a robust and healthful piety of the taint; they also show what and morbid piety had taken its constant refrain of those is, 'virginity'! 'Great is virginity in earth.' Matrimony is stigma means of transmitting original sin, to be tolerated only on sufferance. asserts that virginity is as superior as heaven is to earth, Cyprian rates the company of martyrdom and virginity as to sixty; St. Patrick rates bishops of the Church, monks as one hundred, ecclesiastics in widows professed at sixty, the at thirty; St. Martin, of Tours marriage is pardonable, licent ishable, virginity glorious; holds that the Church is based as its corner-stone—a claim that progress has been made is asserted that it was the single priesthood. When the fire fanaticism were thus fed, who that they burned so fiercely paragraph from Mr. Lea:

'The tide had fairly set in: seen that soon after the middle century the increasing number sought refuge in the cell of had already attracted the imp and had called for restrictive is easy to understand the in drove many to abandon the in portion of pastoral duty cons tations to virginity, the praise reiterated with ever increas and the rewards of which, in the next, were magnified v augmenting promises. Indeed the writings of that age see difficult to conceive how an soul could remain involved. ties and pleasures, when th of all ties and responsibility Providence was represented the path to heaven so much s certain, and when every pu with perpetual amplification theme.'

The ideas of woman ente olery were no improvement by the heathen. She was the holy men, the enemy of religio of the race; and it was on herself to perpetual virginity secure any religious recognit the words of Chrysostom, the ed preacher of Constantinop a necessary evil, a natural t sirable calamity, a domestic fascination and a painted i in the first volume of his ' Rise and Influence of the b gism in Europe,' has underta there was a close connection teaching as that of Chryso craft, that dark, baleful, bi peration which tyrannize Europe for more than a tho

The citations given above simple but fervent piety not suffice his followers; something artificial, const They were not content to b evil of the world—they m of it; they were not con body under as Paul had t treat it with indignity, trample it into the dust; t tent to cherish and culture ments—they must extirpa sequence was that more f ing caricatures of human r seen than the male and much extolled by the fact to the seventh century. upon which these souls f tian literature of the time not desirable that that lit widely read by Christians Taylor, in 'Ancient Chr in the midst of the great troversy, opened the hatc ed down upon the patrist shoveled out so much of t ed all practical purposes.

Among the brood of there arose an obscene sians. Their peculiarity culcated and practiced sel were followers of Origen, Alexandrian doctor. In xviii. 8, literally, while y deprived himself of wh writer has called 'the bo the pleasures of love.' I stand the passage better, folly bitterly. But his wil tions did not prevent oth his example. The Valens by force of the who v

of God. We come into the world with the congregation...

But if there has been such a change of opinion that the Church...

language must be limited in its scope—else Christians need never...

cover, in reading the New Testament in the primitive age, there were...

at these were the sicknesses that were healed by anointing and prayer...

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the most estimable citizens of the county. Being the greatest stranger, I did most...

Bro. Berry resides here, and he deservedly is beloved for his personal, moral, and ministerial worth...

I have just returned home, after an absence of twelve days, during which time I organized a church of forty members...

I need help exceedingly. I cannot do justice to my school, even with the help of little Alice Neely.

I have nearly 130 on my list and they are continually coming in. "Uncle Jerry" thinks there might be 200 in the Fall.

Sister Mary Atwater, same place and date, writes: I need help exceedingly.

Sister EMELINE Goss, formerly of Ohio, now living near Maple Rapids, although out off from congenial associations...

My brother, R. C. Flower, and myself held a meeting of a few days, at Clarksburg, also Greenwood, Johnson Co., Ind.

A Popular and Authentic Life of Ulysses S. Grant.

By EDWARD D. MANSFIELD. Cincinnati: R. W. Carroll & Co., Publishers, 117 West Fourth St. 1868.

From among the multitude of lives of Gen. Grant already published and in course of publication, every admirer of the great captain ought to be able to choose something to his liking.

How completely the system of religious asceticism succeeded in its object of destroying all human feeling is well exemplified by the shining example of the holy Mucius...

And this was supposed to be Christianity! Monasticism and sacerdotal celibacy were religious institutes—practiced in the interests of morality and holiness!

The ideas of woman entertained by the clergy were no improvement on those held by the heathen. She was the temptation of holy men, the enemy of religion, the destroyer of the race...

Salvianus, Bishop of Marseilles, was a native of Trèves. Three times he witnessed the sack of that unfortunate city by the successive barbarian hordes...

Since the close of our protracted meeting here in March last, we have had six additions to the congregation; four by confession and baptism, and two by letter.

On the 24th of April, I started on a preaching tour of near a month. It embraced four Lord's days, that evening I addressed a good audience in Centralia...

Items from Correspondents.

Ohio: WATSON, May 19th, 1868.

Since the close of our protracted meeting here in March last, we have had six additions to the congregation; four by confession and baptism, and two by letter.

For some time we have harbored the hope that the publishers would not compel us to notice another edition of Dickens. But the appearance of this handsome Library Edition forces us again to take up the pen.

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Sister Mary Atwater, same place and date, writes: I need help exceedingly.

Missouri.

BOONE COUNTY, May 18th.

On the 24th of April, I started on a preaching tour of near a month. It embraced four Lord's days, that evening I addressed a good audience in Centralia...

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Historical

Impeachment in English History

The following article from the New York Tribune will at this time be read with interest.—Ed. STANDARD:

Our rules of impeachment are borrowed from those of the British constitution, under which the accusation must always originate with the Commons, and the prosecution is conducted by managers chosen from the Lower House, the Lords sitting as judges. Although the purpose of impeachment is chiefly the prosecution and punishment of official and political crimes which are beyond the reach of the law, all persons whether peers or commons, may, in Great Britain, be impeached for any crime or offenses whatever. The earliest instance of parliamentary impeachment occurred in 1376, during the reign of Edward III, when the Chamberlain, Lord Latimer, was accused by the Commons of extortion and malversation of the public money, and was deposed from his place. When Richard II. was compelled to resign his throne to Henry of Lancaster, the form of an impeachment was gone through by Parliament before they pronounced their sovereign deposed. Under the Tudor princes the right of impeachment fell into disuse; but the shameless corruption which characterized the reign of James I. caused its revival, and it was used with great energy by the Commons, both as an instrument of popular power and as a means for the furtherance of public justice. The impeachment of Lord Chancellor Bacon during this reign, for receiving bribes from suitors in his court, is one of the saddest incidents in the history of literature. The great philosopher and statesman was charged by the Commons with bribery and corruption in twenty-two instances himself, and with allowing acts of bribery and corruption in his officers. Utterly unmanned by the accusation, he took to his bed, confessed his guilt, and begged for mercy. Guilty he was, judged by the purer standard of a later age, yet guilty only of conforming to the judicial customs of his own time. He was sentenced to pay a fine of £40,000, to be imprisoned during the royal pleasure, and to be incapacitated for life from coming within the verge of the court, sitting in Parliament, or holding office. Though the fine and imprisonment were remitted, the disgrace was more than the Chancellor could bear, and, after five years, he died broken-hearted.

The case of Bacon was only one of several which the same Parliament pursued and punished. Sir Giles Mompesson, Sir Francis Mitchell, Bennet, Judge of the Prerogative Court of Canterbury, Field, Bishop of Landaff, and Yelverton, the Attorney-General, were all prosecuted within a few months, and a barrister named Floyd, for no more serious offense than rejoicing at the expulsion of the Palatine from the Prague, was sentenced to be degraded from the estate of a gentleman and declared infamous, to stand in the pillory, to be fined £3,000, to be imprisoned for life, and to be whipped at the cart's tail. The whipping however, was afterward remitted. Three years later, in 1624, the Lord Treasurer, Middlesex, having been impeached, through the influence of Buckingham, of bribery, oppression, and neglect of duty, was condemned to pay a fine of £50,000, and to be imprisoned during Parliament and the verge of the Court. But when the memorable conflict between the King and Parliament, ending in the Revolution and Protectorate, broke out in the next reign, the impeachment of Buckingham himself was a subject of long and angry controversy. The protection of Charles I., who went to the length of dissolving Parliament in order to save his favorite, could not have shielded the Duke long from the vengeance of the Commons; but his career was cut short by the knife of an assassin.

The power of impeachment now became, in the hands of the popular party led by Pym and Hampden, a weapon of tremendous power, and they used it without mercy. On the 11th of November, 1640, the House of Commons debated with closed doors, and when these were opened, a majority of the members, with Pym at their head, proceeded to the bar of the Lords and impeached Strafford, the most obnoxious of the royal ministers of high treason. The trial took place in Westminster Hall the following March. Next to the trial of Warren Hastings, it was probably the most remarkable impeachment case in English history. The Commons sat on elevated benches on each side of the Lords. The King and Queen occupied private boxes behind the throne, hoping vainly that their presence would act as a check upon the forwardness of the witnesses and the violence of the managers. A gallery was erected for ladies, who paid high prices for admission. The trial lasted thirteen days. The spectators used to come as early as five in the morning. By seven the hall was full. The proceedings began at nine, and were often prolonged till two, three, or four o'clock in the morning without intermission. When the prisoner was brought in, he made three obeisances to the Lord High Steward, and then knelt at the bar. The managers, thirteen in number, opened the proceedings with a speech relative to some particular charge. Their witnesses were examined and cross-examined, and the Court then adjourned for half an hour, to allow Strafford an opportunity of conferring with his counsel. Afterward the Earl spoke and produced witnesses on his defense, and the managers spoke to evidence. The prisoner was then remanded to the Tower. As the trial went on it became evident that the number of Strafford's friends increased. Though modern research has shown that he was guilty of the offenses with which he was charged, that fact was certainly not made out at the trial. The Commons abandoned the impeachment and introduced in their own body a bill of attainder, charging Strafford with an attempt to

subvert the liberties of the country; convicted and sentenced to death; he met his fate with magnificent calmness and dignity, and has doubtless received a more lenient judgment from posterity than if his fate had been less cruel and his prosecutors more merciful.

When Strafford was led out to execution, he knelt before the window of a cell which he had to pass, and begged the blessing of Archbishop Laud, who was there, imprisoned on charges similar to those for which the Earl himself was to suffer. Laud was impeached, and after a year and a quarter was brought to trial. The cause was prolonged six months, and then was terminated just as Strafford's had been. The Commons, despairing of a conviction before the Upper House, brought in a bill of attainder, and the Archbishop was beheaded.

Impeachments, indeed, from this time forth, seem to have been, with a very few exceptions, tedious, irritating, and expensive failures. Charles I. impeached the leaders of the Parliamentary party; but his action was clearly unconstitutional, and nothing came of it. While the civil war was raging, the Commons impeached the Queen because she had joined Charles with a body of troops. This matter was never prosecuted. The trial of Charles I. was not by process of impeachment—the Lords, indeed, refused to have anything to do with it—but the Commons erected themselves for the occasion into a high court of justice. Lord Clarendon was impeached of high treason in the reign of Charles II., and went into voluntary exile. Lords Arlington and Danby were impeached in the same reign, and the prosecution failed. But during the insane period of Oates's "Popish Plot," the venerable Viscount Strafford was placed at the bar of the House of Lords, charged with complicity in that imaginary scheme, and after a seven days trial was convicted and executed. His death had an effect very different from what his prosecutors desired, and probably did more than any other thing to arouse the nation from its bloody dream of plots and conspiracy. Indeed, the tendency of impeachment in modern times has almost always been to raise the prisoner to the dignity of a martyrdom, and benefit the cause for which he suffers. The famous trial of Dr. Sacheverell, in the reign of Queen Anne, is a striking instance in point. This man, a preacher who "possessed little of religion, virtue, learning, or good sense," was impeached in 1710 on account of two sermons, in which he denounced the act of toleration, and inculcated high and dry Tory principles of passive obedience, thus condemning by implication the Revolution of 1689. During the trial public passion became inflamed to an almost ludicrous extent; the sermons were printed and sold in incredible numbers, and the populace made the accused the hero of the hour. He was suspended from preaching for three years; but the mob celebrated this mild sentence as a popular victory, and received Sacheverell with ovations and bonfires. On a change of Ministry he got a rich living. Lord Lovat, who was impeached and beheaded in the reign of George I., for conspiracy to restore the Stuarts, would have been remembered only for his rascalities, had not the dignity of his trial raised him out of the mire in which he reposed. In the early years of the reign of the House of Hanover impeachments were numerous, and the two Houses of Parliament did not even deem it beneath their dignity to put forth their power and magnificence for the punishment of such petty crimes as smuggling. In several cases the only result of the proceeding was that the Lords and the Commons got at loggerheads on technical questions, and the prisoners escaped scot free.

The circumstances of the trial of Warren Hastings are so well known that we need only briefly refer to them. Impeached for tyrannical and corrupt practices during his administration as Governor-General of British India, he was tried before one of the most distinguished assemblages that ever gathered in Westminster Hall—Burke, Fox and Sheridan making some of their most celebrated speeches as managers on behalf of the Commons. The articles of impeachment were brought forward in April, 1788. Two sessions were consumed in preliminary measures. The trial began in February, 1789, and lasted until April, 1795, one hundred and forty eight days having been actually consumed in the process. Hastings was acquitted by large majorities on all the charges, and public opinion, which was at first hostile to him at the beginning, was strongly in his favor before the end, and in neither case was precisely just.

Henry Dundas, Viscount Melville, the celebrated colleague and friend of Pitt, was impeached in 1805 for misapplication of the public money and complicity with a swindling paymaster, while Treasurer of the Navy. His trial began in Westminster Hall, May 29, 1806, and on the 15th of June he was acquitted by a large majority—a result which satisfied nobody of the innocence of the accused, and tended to bring into contempt both the House of Lords and the practice of trial by impeachment. That was the last notable trial of the kind which has taken place in England.

A Mr. Paul made frequent attempts in the House of Commons, in 1806, to bring forward articles of impeachment against Marquis Wellesley for misconduct in the government of India; but the abortive proceedings against Hastings and Melville had disgusted both Parliament and people with a form of trial which seemed to have become little better than an expensive system of whitewashing; and Mr. Paul's charges were never entertained.

Royal Homes. Stuart was the name of the royal house of Scotland. It originated in the fact of the family having for many generations held the office of High Steward of Scotland. The family is said to have descended from

Flanise, the son of Bannoch, who was murdered by Macbeth, but of this there is no sufficient evidence. Walter, the Lord Steward of Scotland, about the middle of the fourteenth century, married Margaret Bruce, the issue of this union was Robert Stewart, or Stuart, who ascended the throne when he was fifty-five years old. He was the first of the Stuart line. The Stuarts were probably the most unfortunate of dynasties. James I. was murdered; James II. was killed by the priest who absolved him; James IV. deposed; James V. died broken-hearted. While dangerously ill, news was brought to him that his queen had given birth to a daughter. "Is it so?" said he, reflecting on the alliance which had placed the Stuart family on the throne; "then God's will be done! It came with a lass and it will go with a lass." Mary, the daughter born to the dying king, was beheaded; her son James ascended the throne as James VI., and afterwards became James I. of England; his son Henry died in early youth; his son Charles was beheaded; both grandsons were driven into exile—one was formally deposed; and the Stuart line came to an end with Queen Anne. Her Majesty is descended from the house of Este and Guelf. These latter were united by marriage in the ninth century, when Cunegunda married Azo, the second Marquis of Este. A son was born of the union, who inherited the Guelf property on the death of an uncle; and this son bore the names of his father and mother, being styled 'Este Guelf.' The name of Guelf is generally considered the proper surname of the royal family, although authorities differ on the subject. The family of the late Prince Consort were descended from a Saxon chief named Witikin, who defied the power of Charlemagne. Later in the history of Germany, the Reformers found sure and constant friends in Frederick the Wise, John the Constant, and John Frederick the Magnanimous—all ancestors of Prince Albert.—Exchange.

Literary

Advertisements

As a general rule advertisements are well written, striking and characteristic, but sometimes they are worded with an utter disregard to syntax, and sometimes the punctuation renders them a little obscure, as witness the following, cut from various papers in our office:

"Wanted a steady young man to look after a horse of the Methodist persuasion."
"To Let.—A cottage in Newport containing eight rooms and an acre of ground."
"For Sale.—A piano by a lady about to cross the Channel in an oak case with carved legs."

"Lost.—A small lady's watch with a white face, also two ivory young ladies' work-boxes. A mahogany gentleman's dressing-case, and a small pony belonging to a young lady with a silver mane and tail."
"Lost or strayed from the scribe a sheep all over white—one leg was black and half his body—all persons shall receive five dollars to bring him. He was a she goat."

A lady recently advertised in a city paper that she wanted a "gentleman for breakfast and tea," while another in the same journal asks for "a husband having a Roman nose with strong religious tendencies," and a third party seeks to recover a "lost wallet belonging to a gentleman made of calf-skin."

An advertisement of cheap shoes, in a country paper, has the following notable bene: "N. B.—Ladies wishing those cheap shoes, will do well to call soon, as they won't last long."
A man once advertised for "competent persons to undertake the sale of a new medicine," and adds, we doubt not with truth, "it will be profitable to the undertaker."

The following extract from a medical advertisement, is perhaps correct: "Consumptives, cough while you can, for after you have taken one bottle of my mixture you can't."

THE APOSTLES' CREED IN 1151.—The following rare and curious morsel is copied from an English paper. Among other uses it will serve to give us an idea of our language in the days of Henry II., in the middle of the 12th century:

"The Apostles' Creed." Published in 1151 by order of King Henry II., to be subscribed by the Irish.

I believe in God Pador Almighty Epiper of Heven and Earth, and in Ithebbt Christ his oneleshi sun ure Lorned, that is irange thurch the Holy Ghost, bore of Mary Maide, tholde pine under Panco Pilate, picht on rode Tree, dead and is buried, lieith into Hell, the tridde day from death arose, steech into Heven, sit on his Fadin right hand God Almighty, then is commande to deme the quicke and the deade. I believe in the Holy Ghost, all holy chirche, none of alle Hiliten, forgivemis of Sine, Feiss upraising, Liif, withuaten end. Amen.

To excel others is a proof of talent; but to know when to conceal that superiority is a greater proof of prudence.

BOOKS

FOR SALE AT THE STANDARD OFFICE.
First Principles, by Isaac Brett, 10 cts. per copy; \$1.00 per doz.; \$10.00 per hundred.
Benson and Belvidere, by R. Hillman.
Munich or Proverbs—An Amended Version, with Introduction and Critical Notes, 1.50
Munich's Manual of Biblical Interpretation, 2.00
Jesus in His Offices: 30 Sermons, by A. G. Comings, 1.00
Goodwin's Book of Plain Sermons on the Way of Life, 1.00
Life of the Apostle Paul, by A. G. Comings, 1.00
Life of the Apostle Peter, by A. G. Comings, 1.00
Life of the Apostle John, by A. G. Comings, 1.00
Life of the Apostle James, by A. G. Comings, 1.00
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VOL. 3.—No. 26

The Christian Standard.

OFFICE OF THE STANDARD. No. 97, Bank Street, NO. 2 UP STAIRS.

Original Essays.

The Offerings of Abel and Cain.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts and by it he being dead yet speaketh. Heb. xi. 4.

In the long list of the examples of faith we have recorded in the 11th chapter of Paul's epistle to the Hebrews, this is the account we have of Abel's, in contrast with the conduct of Cain, his elder brother. But the passage is not correctly rendered from the original; and should read: "By faith Abel offered unto God more sacrifice than Cain," instead of "more excellent," as the original is susceptible of this rendering: the Greek adjective used being pleiona, from nom. pleion, gen. pleionos, defined by Greenfield: more "in number, . . . more in quantity, . . . more, . . . more for the positive, many," etc. The term "gifts" too shows that more than one offering of Abel was meant. It seems that in the antediluvian age there were two kinds of offerings required: 1. The Sin-offering, consisting of an animal, the firstling of the flock and its fat, as in slaying it blood had to be shed, and "without the shedding of blood there is no remission," and which was consequently the more important of the offerings; and 2. The thank-offering, consisting of the first fruits of the earth. Now Abel being a man of faith and righteousness in character brought both offerings required, "the firstlings of his flock and the fat thereof," and the other, the thank-offering also; but Cain, having a wicked and rebellious heart or disposition, and being self-willed and self-righteous, because he was a cultivator of the soil, brought only the thank-offering, "of the fruit of the earth an offering unto the Lord."

But how Abel "obtained witness that he was righteous?"—and how God "testified of his gifts?"—are the two questions we have to answer. Now in the account we have of the transactions in Genesis, (Gen. iv. 2, 3,) we are told: "And the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, he had not respect." And here a question, involving the other two, comes up; how was this respect manifested? As we are left to conjecture, our ideas of these things are these: As we do not read of any altars being built before the deluge, and of no offerings being made on altars by men; there must have been some place designated by the Lord, to which these offerings were brought. That place we conceive to have been at the entrance to the garden of Eden on the east. When Adam and Eve were expelled from the garden, we are told the Lord God "placed at the east of Eden cherubims, and a flaming sword which turned every way, to guard the way of the tree of life." (Gen. iii. 24.) It is said by good Hebrew scholars, that it should read, "an unfolding flame of fire," instead of "a flaming sword." These cherubims were no doubt living angelic beings or creatures, in shape or figure like the two golden images made by Moses, according to the pattern the Lord showed him in the mount, and placed at each end of the mercy-seat, in the Most Holy Place in the tabernacle: There being two of these cherubims, one on each side of the entrance to the garden, with the "unfolding flame of fire" between them: in symbolical signification or meaning, one of them representing God, and the other, the Logos or word, while the "unfolding flame of fire" between them represented the Holy Spirit. These cherubims officiated as priests; and when offerings were presented, if accepted they were consumed by this fire, which was always burning; and if not consumed, they were rejected. Hence Abel's offerings were consumed and accepted; and thus the Lord had respect unto him and his offerings, and he obtained witness he was righteous, God testifying thus of his gifts; and though dead he speaks by his example. But Cain's offering not being consumed, God had not respect unto him and to his offering. When he saw it, as we are told: "Cain was very wrath," or angry, "and his countenance fell." The Lord then asked him: "Why art thou wrath? and why is thy countenance fallen?" and said to him, "speaking through these cherubims): "If thou dost well, shalt thou not be accepted?"—that is, if you bring all the offerings required, and offer them in faith, you will be accepted; and if thou dost not well, sin lieth at the door,—your sin will remain unpardoned. Or, as Dr. Adam Clarke has it, a sin-offering lies at the door of the flock, ready for you to offer and be accepted.

Cain's will was no doubt good to have slain Abel on the spot, had he not feared the vengeance of the Lord, by the unfolding flame of fire. Hence he was angry, and he was "of together in the field," where he thought the Lord would not see the act, and slew Abel! And notice the impotence of his language, when the Lord asked him where Abel was? "Am I my brother's keeper?" That is, do I have him to keep as he does his sheep? But the Lord, let him

know that He knew all about it; and told him his brother's blood cried to Him from the ground; from which we think it very probable that Cain, after killing him, buried him as he had the implements to do it with. And as the place where they brought their sacrifices was called "the presence of the Lord," where He manifested himself and accepted sacrifice, we are told that "Cain went out from the presence of the Lord."—Such are our views of these transactions. —Near South Pass, Ill. J. R. H.

Letters to my Nephew. IX.

Are you ready to go with me now, dear Nephew, and listen to the Apostles of the Son of God, as they go forth to proclaim life and salvation to a dying world? Oh, what a thought, that we, frail worms of the dust, should have such favor shown us from God! Let us then, with anxious hearts and eager footsteps, hie away to Jerusalem, the place of beginning, and hear what these men of God have to say to a world dead in sin. Should curiosity prompt you to inquire, why you go to Jerusalem first, instead of Rome, Corinth, or Ephesus? I would answer, for the same reason that you would go to Mount Sinai to learn the Law of Moses, and to Exodus xx. for a copy of it, rather than to the book of Psalms. The place of their beginning and the time when, and as necessary to be taken into the account, as the month and the day of the month when you would open your Almanac to see what time the sun would rise on the first day of May.

Another reason why we should listen to the first discourse is, that it, of necessity, is the model discourse, by which all the others are to be understood. Just as the record of the ten precepts of the Law of Moses (Exod. xx.) is the standard by which every other account of the same is to be tried. Besides, the first discourse is more fully reported, in all its parts and bearings upon the audience. But this will become more evident by and by.

Where then shall we find a record of Apostolic preaching? Not in the four Evangelists for their commission to preach, is among the last things they record. Not in the apostolic Epistles, for they are letters written to the saints, and are the carrying out of that part of the commission that says, "Teaching them to observe all things whatsoever I have commanded you &c. (Math. xxviii. 20.) Neither does the book of Revelations come to our aid. It was written to the Churches, giving a prophetic history of the Church down through the coming ages.

The only book remaining is the one well named, "Acts of Apostles." In the first chapter, we find the apostles in the right place, Jerusalem; ready to begin, when the time of beginning comes. That is when they receive the promised "power from on high," which was no less than the reception of the Holy Spirit of promise which Peter affirms was "shed forth," on the day of Pentecost. (Acts ii. 33.) To enter into the spirit of the occasion, fancy yourself there as an observer of passing events, and a listener to those who alone at the time, had the words of life to proclaim to a perishing world.

"The occasion was one of great moment. Jesus had been publicly disgraced at the preceding feast, that had called the multitudes of Israel together. The feast of Pentecost was now at hand, the world in miniature was there; Jews, devout men out of every nation under heaven." The tables are about to be turned; and he who suffered at the hands of Pilate, appealing his cause to "Him who judges righteously," is now to be publicly honored, in the presence of those who so unscrupulously took his life. The day of Pentecost comes, the disciples are at their post, a sound from heaven is heard, as of a rushing mighty wind, and cloven tongues like as of fire are seen resting upon the heads of the devoted disciples of the Nazarene. They are heard speaking in all the various languages the wonderful works of God. It soon is noised abroad, and the multitudes of Israel are there, looking on with astonishment and saying one to another, "what meaneth this?" (Read Acts i.)

Peter, to whom was committed the keys of the kingdom of heaven, now stands up with the eleven by his side, and proclaims that "that which so much astonished them, was but the fulfillment of the prophecy of Joel, who said, "It shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy," &c. The attention of the assembled multitude is attracted, and Peter makes an appeal to the things they knew in the life of Jesus; and declares that though they had crucified him, God had raised him from the dead, in accordance with the prophet who said that his "soul was not left in hell" (or Hades) nor did his flesh see corruption." "This Jesus," said God, "I will raise up, whosoever he be, therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which you now see and hear."

The arguments of Peter, were incontrovertible, the sign of tongues was indubitable, and his appeal to their knowledge of

facts was irresistible; and his conclusion overwhelmed them with fear, when he said, "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." I say again, fancy yourself there, with the knowledge the Jews had of Jesus, and consider the overwhelming evidence of the resurrection and exaltation of Jesus to the throne, to reign until his foes were made his footstool; and tell me, had they not reason to fear and tremble? Marvel not at the result. "Now when they heard this, they were pricked in their heart, and said to Peter and to the rest of the apostles; men and brethren what shall we do?" (Acts ii. 37.)

But, dear Nephew, do not think that they were sinners above all people in the world. "For all have sinned and come short of the glory of God." Hence the command to all men everywhere to repent. For God has appointed a day in which he will judge the world in righteousness, and has given assurance of it to all men in that he has raised up Jesus from the dead. Well may the world ask, what shall we do, that we may stand acquitted in that great day? May heaven help us to be ready.

UNCLE ALEPH.

Prayer Meetings.

The disciples of Christ take but little interest in social meetings for prayer. I know this is a solecism—a most glaring one! For in theory we are quite unanimous that no one can be a disciple of Christ without prayer. And yet while we are offended with those who refuse to recognize us as Christians how few love to meet with their brethren to engage in prayer. In congregations boasting of hundred if a title can be induced to pray or exhort in a social gathering we all say we have had an excellent meeting! Few of rural congregations have any meetings for prayer, and many of our city congregations esteem themselves hopefully prosperous if they can get together fifty members out of five hundred.

There are causes for this state of things. Let us examine them and confront them boldly: 1. "Like priest, like people." Many of our early teachers did not believe in prayer meetings. Their minds and hearts were so engrossed with the regular scriptural order of worship on the Lord's day it became to them, and those under their influence, the Alpha and Omega of all public worship.

The sects had so far departed from the true gospel and the ancient order of worship that meetings for special prayer and praise became unmeaning and undefying to hearts smitten with a love of the ancient gospel. The Bible class became a substitute. One prayer at its opening was all that was deemed necessary. 2. When disciples of longer experience began sensibly to feel the need of the social prayer meeting and many were induced to attend, a few with extra speaking abilities so completely absorbed the time that the purposes of the meeting were completely neutralized. It had a prayer at the opening and sometimes at the close, but in every other respect a preaching and teaching meeting. Its influence on the talents, hearts and lives of the great mass differed in no respect from the ordinary meetings to hear a sermon.

3. Many leading minds among us take no interest in any meetings unless they can find prescribed rules and regulations in the New Testament similar to the instructions that Moses received in the Mount relative to the construction of the Tabernacle and the order of its worship. The only precedent, such could find for a prayer meeting was that of the church to pray for the liberation of Peter; [Acts xii. 5, 6] and this seemed so evidently a special, extraordinary occasion, that it was doubtful whether it could be used as a proof of the necessity of meetings in modern times for prayer!

4. But all the zealous parties about us had their prayer meetings and many of our friends, neighbors and children would attend them or some worse place, and as there could be no harm in such meetings, if properly conducted; at last we began to feel their necessity—at least as a matter of expediency.

Having decided to hold these meetings, the next question is why are they so poorly attended? The reasons are many; I give but a few: 1. Lack of wisdom in their conduct: The hymns are too long—the tunes are dull—the Scriptures read are not wisely selected—the reading is drawing and unattractive—the prayers are long, formal and pious—the addresses are teaching or expository and addressed to the head rather than to the heart, and like the prayers without a special purpose, and those who take part, evidently do so under a painful sense of duty, and with evident relief when the meeting closes.

Now, who could be interested in such meetings? Who could have a heart to blame any one for non-attendance? Not a word. JOHN GAZDAR. P. S. Mr. Editor: If your readers can bear this as an introduction let me know it and I will furnish several chapters; not so negative—but how to make such meetings both instructive and interesting. J. G.

Pastoral Authority. VI. (CONCLUSION.)

We have thus at sufficient length, we trust, defined the office and position of Church rulers. We shall not attempt, in this essay, to define the duty of pastors; but will add a few thoughts upon the manner of conducting business, especially in matters of discipline.

The necessity of preserving the unity of the senate of Bishops, we have argued. The manner of preserving this oneness let us consider. Suppose the Elders to be convened to try an offender. The president calls to order, reads a chapter and all kneel down in prayer. He then states the object of the meeting and calls upon those knowing facts in the case pending, to make them known. This, in connection with reading from the word of the Lord all that bears upon the case, furnishes the law and the evidence necessary for a decision, after which a vote of the Elders decides the case. The president of the Elders would hold court, and his associates, acting as a jury under the instructions of a judge, as to the law in the case, would render a verdict. In case of a tie the president would give the casting vote, otherwise, he would not vote. This order would admit of the preacher acting as the president, should he have the necessary qualifications, and the church called him to act; and yet not vote to withdraw the hand of fellowship in ordinary cases.

Should he be called to act in this capacity, he would be properly the Pastor. All questions being first decided in the senate of Elders, should be submitted to the congregation for their approval. The manner of approval should be silent consent, as in most cases there will be no dissent. Those who know reasons why such decision should not be made final should be required to lift the hand in silence, or rise to their feet.

In case of objections, the matter should be reconsidered by the Elders, and the objectors invited to meet with them and make their reasons known. The Elders, having reached a decision a second time, after having heard objections and the reasons given, should they still be urged, the matter may be carried by a majority vote.

Business conducted in this way will generally be harmonious, and in case it should not be, will not rend the church. If harmony can be preserved in the Eldership, good feeling will generally prevail in the church; while division there, is sure to be followed by division in the church.

We shall close by adding a few thoughts on obedience to church authority. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give an account, that they may do it with joy and not with grief, for that is unprofitable for you." (Heb. xiii. 17.) Here is a plain command that needs no comment. Again: "I beseech you brethren (you know the house of Stephans, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth." (I. Cor. xvi. 15, 16.)

Here, those who labor in the ministry, are named as belonging to the ruling order; and the brethren are exhorted to submit themselves unto them.

Joining this passage with Acts xx. 28 and Heb. xii. 16, we have the Elders (Overseers) and ministers comprising the rulers, and a positive command to submit to them.

But obedience suggests its contrast, disobedience. Insubordinate members may be divided into two classes—those who disobey openly and directly, and those who first seek to break down authority by injuring the character and influence of Rulers, and then disobey. The first class, being usually of such as go out from among the saints because they are not of them, do not give much trouble in ruling the flock. The second class, by holding up the defects in the life and character of Elders; giving currency to remarks, and even in a sly way raising reports, and by continued annoyances exhaust the patience of the rulers and render them unfit for the place; then they disobey, and go unrebuked. When this class exists in a church, it will be indicated by a frequent change of leaders, for as soon as one takes the lead, he is made a target until he resigns. Such a church will have a rapid succession of preachers. This class of insubordinates may be detected and ruled, by enforcing strictly the following provisions of the Lord's law. "Against an Elder receive not an accusation but before two or three witnesses." (I. Tim. v. 19.) "Speak evil of no man, be no brawler, but gentle, showing all meekness unto all men." (Titus iii. 2.) Mark that person who practices speaking evil of dignities and deal with him accordingly. The protection of rulers is a duty devolving upon the church, which if left undone, will sooner or later recoil upon the society that tolerates it.

The position of many of our churches calls loudly for more discipline; more obedience to those who bear the rule over us. In breaking down a pastor, the opposite extreme is often reached. Like the stately horse that saws the rope in the bridge, and tumbled off into the river; so many

churches, in getting away from the abuse of the power of preachers, back out into continued disorder.

Labor, brethren, with a steady hand and strong heart, to set in order the churches, that they may speak like the church at Thessalonica, throughout the whole land. J. H. McCULLOUGH.

The Specious or Decent Man.

By the specious or decent man, we mean him, who governs all his actions by appearances. He is satisfied with a fair outside; and seeks no further. The openly wicked man is under no restraint but that of law; he endeavors to keep clear of mischief; but aims at nothing else. The decent man confining his actions in a narrower compass, pays the same respect to the opinions of men, which the other does to the law of the land. Thus the decent man is often seen at church; not to pay his devotions to God, or to confess his sins, or any thing else, that comes from his heart. With all this he troubles his head very little. But he considers it as a step to obtain the character of a serious man. Who will distrust a serious man, who goes constantly to church, and appears to have a sense of religion always about him?

Again, the decent man seldom gives any offense. You rarely hear him swear, or talk blasphemy, or ridicule the word of God. Not that he reverences the name of God in his heart, or values his word; but he sees that all such light behavior gives offense to sober people, and makes them think the worse of the man in whom it appears. Indeed, sometimes, when he is quite sure of his company—when he knows none are within hearing, but men of his own stamp—he will then give a loose rein to his thoughts and language—then the oath comes glibly from him; or the obscene jest, or anything bad that lies uppermost in his heart.

Again, with regard to his neighbor, his actions always appear fair and open—at least, he thinks every body believes so; though he is often deceived in this matter, and the knavishness of his heart appears when he little suspects it. In the mean time, he talks much of honesty, and gives many hints of his abhorrence of knavery.

The same regard for his character he preserves in private life. He is rarely seen in liquor, except among his choice companions; and all his secret pleasures are conducted with so much caution, that they are only at most, the subject of suspicion. At home, indeed, he is surly, brutal, and ill-tempered; but when you see him transacting business abroad, you would think him perfectly affable, and courteous.

In short, his character is his only care; for this is the engine, with which he works on those upon whom he has any designs. It is not God, but man, with whom he endeavors to keep fair. Common observers think him what he professes. They who know him better, suspect him; and they who know him intimately, know well enough, that if he were turned inside out he would appear the very lowest, dirtiest, and basest of mankind. W. G.

The Truly Good Man.

In the truly good man, we shall find a very different character, from the specious and decent man. In the decent man, all is appearance; in the good man, all is real. In his religious duties he does not sound a trumpet before him, as our Saviour speaks; as who should say, now I am going to Church—now I am going to the commemoration of the Lord's death. See how pious I am; and how devout! all this he abhors. His devotion is not seated in his eyes and hand, but in his heart. There resides faith, hope, and love, with every other Christian virtue. His communication is with his Almighty Father in secret. He wants no eye upon his religious duties, but the eye of God.

Again, in his dealings with his neighbors, all is fair, and honest, and open from the very bottom of his heart. Have you a bargain to make with him? You need not be on your guard. He is as fearful of defrauding you, as you can be of being defrauded. It is not your knowledge of his fraud, but God's, of which he stands in awe. It is nothing to him whether your eye is upon him or not. The eye of God he knows, is always upon him. Does he profess an intention to serve you? He does not mean it as the cover of some deceit; or as a courtly expression that means nothing; you may depend upon it, he intends to serve you, if he can; and is as much disappointed as you are if he cannot serve you. In his contributions to the poor, too, it is the same. His left hand knows not what his right hand doth. He seeks for no praise from men—no testimony; but the testimony of a good conscience, in private life, he is equally amiable. His example is a continued lesson of instruction. It is his great happiness to make all happy around him. His good humor, relief, and softens the little asperities, which outward circumstance and wayward tempers are continually exciting in families. He is truly pious, truly devout, truly charitable, and truly honest.

In short, he is truly and in earnest, every thing that he pretends to be. W. G.

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Advice of my physician, to whom you had sent me a process of purifying the Oil, I commenced last week in June. The first application itching and irritation. In three or four days the red tenderness disappeared, the hair ceased to fall, and I have now a thick growth of new hair. Yours, very truly, SUSAN R. POPP.

A REMARKABLE CASE.

EARLY MIDDLEBORO', MASS., June 9, 1864. You a statement of my daughter's case, as follows: She will have been six years, if she were but a month next.

Her hair came off, she had been afflicted with it in her head for three years. I had used, I presume, many powerful applications. These, with the heat caused by the pains, burned her hair out, in October, 1861, it all came off, and for two or three weeks she was almost blind, and for two or three months she was almost deaf.

On the recommendation of a friend, she used your COCAINE, and the result was astonishing. She had not used half the contents of a bottle before her hair had grown again, and her eyes were covered with a fine young hair. In half an hour her hair had grown several inches in length, soft and fine, and of a darker color than she still continues to use the COCAINE, and little fear of her losing her hair.

With respect, WM. S. EDDY.

BURNETT'S COCAINE is the best and cheapest in the world. It promotes the GROWTH OF HAIR, and is entirely free from all irritating ingredients.

BURNETT & CO., Boston.

Manufacturers and Proprietors. Sold by Druggists everywhere. may 31m

Philadelphia Cancer Hospital.

LINE, of the Philadelphia University, is making Cures of Cancer at the Philadelphia Cancer Hospital, a new process, a Chemical Cancer Antidote, removes the largest of Cancers without the use of the knife, without cutting, cauterizing, or burning, and without the loss of a drop of blood. Particulars call or address R. H. KEENE, No. 114 N. 2d Street, Philadelphia, Pa. July 14

PHOTOGRAPHS!

Making card photographs of near two hundred pictures, to which the artist's own more skill is added. From time to time. Sent by mail at one dollar per dozen, six for one dollar; per hundred, ten dollars.

sent to any one applying for it. J. W. WILLIAMS, Shelbyville, Ky.

F. C. REINEMAN,

Bookseller and Stationer. No. 113 THIRD STREET, BETWEEN WOOD AND SPRINGFIELD, PITTSBURGH, PA.

THE WORKING CLASS.

Mechanics, Ladies, and everybody, I am prepared to furnish you with constant employment, the whole of your time, or in your spare hours. Business new, light and profitable. Fifty cents evening is readily earned by persons of either sex. The boys and girls earn nearly as much as the men. Documents are offered those who will devote their spare time to business, and that every person who notices may send their address, and test the matter for themselves. I make the following proposals:—To all who are not well satisfied with their present mode of life, I will furnish them with a particular, directions, &c. sent free. A sample sent by mail to all who send 10 cents. S. C. ALLEY, Columbus, Ohio.

Foreign Missions News

Since the year 1804 the clergy have had in Austria the immediate oversight of the schools, and since the establishment of the concordat between the Austrian Government and the Pope, they have had the entire control of them. It has been the result of this priestly dominion over the minds of the youth...

Hungary.

It is not worthy, that the example of reform and progress in Austria is rising also in Hungary, which has had its own legislation and government guaranteed by the Austrian Emperor. Hungary is a strong Catholic nation; but reform is inevitable...

England.

THE FRIENDS.—It is well known what an influence the famous work called "Barclay's Apology" has had among the Quakers of the old and new world. It was their standard work of defense. To it all appealed, and its credit was unassailed.

Mr. Robert Charleston, of Bristol, a well-known Quaker philanthropist, has just issued a pamphlet in condemnation of the deistical and other heterodox tendencies of "Barclay's Apology," a work which, until very recently, has been accounted a standard authority by the Friends...

THE ENGLISH TRACT SOCIETY.—It is something exceedingly interesting, and instructive to notice the activity and self-sacrificing devotion revealed in the numerous Christian associations for the religious enlightenment of the world. It is not a question here, whether everything that is done is well done; we point to the fact, of the immense expenditures and labors bestowed on these enterprises...

Its Weekly periodicals—the Leisure Hour and the Sunday at Home—continue to command large sales; as do also the monthly Tract Magazine, the Child's Companion and the Cottage and Artisan. The grants to Great Britain and Ireland have been as follows:—the total grants to England and Wales for the year have amounted to £943,000; 3d. to Scotland, £104,000; and to Ireland, £438,000. The total grants for Great Britain and Ireland in 1867, the value being £1,062,100. Under the head of "Foreign Operations," the report says, that in France large grants have been made to the Paris Tract Society, and Sunday School Union, the Toulouse Book Society, and to private individuals. The circulation in this country, including those distributed from the kiosks at the Exhibition, has been between four and five millions. Through the Belgian Evangelical Society, 122,000 copies of various tracts have been printed, the circulation reached 1,000,000. From the Depository at Rotterdam, 22,415 packages of religious tracts and children's books have been printed, and 1,000,000 copies distributed at Bignoni; 80,000 copies of 2,000 copies of Wessalia's Reply to the...

...of the Society, in Hungary have been—Hungarian books, 3,000; Hungarian tracts, 5,000; in Slavonian books, 5,000; Slavonian tracts, 15,000—total, 28,000; 1,500 copies and 45,000 tracts have been sold. In Bucharest 13,400 publications have been issued, of which 2,008 were sold. In Italy, the Amico di Casa (an Italian), and the Ed della Verita (a periodical) have continued to be published, 58,000 copies of twenty different tracts and books have been printed. The sales have reached 83,838 copies being an increase of 20,000 over the previous year. In Pottsgard 17,482 tracts and books have been circulated, and over 5,000 Spanish publications have been granted for introduction into Spain. In Turkey 43,475 books and tracts have been put into circulation in Armeno-Turkish and Bulgarian; the Life of Christ in Turkish has been widely circulated, and some elementary publications have been prepared for the Ghegs and Toets, or the Northern and Southern Albanians. In India the following works have been printed:—At Allahabad, 38,000 in Hindi and Urdu; at Bombay, 153,000 in Marathi; Guzarathi, Hindustani, &c.; at Surat, 44,000 in Guzarathi; at Madras, 106,900 in Canarese, Malayalam, and Tulu; at Bangalore, 76,500; in S. Travancore 101,400; in Orissa, 36,000; and Ceylon 32,000 tracts in Sinhalese, 6,000 in Portuguese; 27,000 educational works; besides 30,000 copies of a periodical for children, and 37,000 copies of a vernacular almanac. Returns from Calcutta and the Punjab have not been received. In China there have been printed—at Shanghai 24,500 publications; at Hong-Kong 75,000, at Peking over 12,000; at Amoy over 8,000, and at Canton 20,000. In addition to these publications in different countries, large grants of English publications have been made to the colonies in North America, the West India Islands, Australia, and Africa.

With regard to the funds the report said the total receipts had been 113,022, being an increase of 2,317 over the past year. The total expenditure has been 113,829. The grants have amounted to 13,407. This sum is in excess of the subscriptions, donations, and collections, by 2,333. 18s. 3d. Every Subscriber of 10s. 6d. per annum obtains, it was remarked, a reduction on all purchases of 25 per cent, while the subscriptions themselves are appropriated to the grants without any deductions for officers, traveling, or any other expenses. In conclusion the report said the number of publications issued from the Depository during the past year amounted to 40,991,783—being an increase of 2,271,272 over last year. If to these be added the number of probable issues in foreign countries, the amount will be about 46,991,783; and the proximate circulation from the formation of the Society, 1,238,990,000.

Australia.

...RITUALISM.—This disease of Romanism, always inherent in its elements in the Anglican Church from its very origin, and of which the present open manifestation is but the inevitable constitutional outbreak, is to be seen not only at home in the mother churches, but naturally, because its seeds are in the Anglican system itself, as by a general development, the fruit of favoring circumstances, is breaking out also in the remote provinces of the British empire. It is revealing itself with singular force in Australia. On the 29th of January, Dr. Pery, bishop of Melbourne, opened at Victoria the first session of the Church assembly, and stated in a discourse the situation of the Church in the colony. It possesses there 31 consecrated Churches, and 76 un-consecrated, or simply licensed, churches, or places of worship. (Where is apostolic precedent for such things;—where in the New Testament is there such language?) But its resources are no longer equal to its wants; many of the members refuse to give their contributions because of the agitations in the church. (One of the diocesan treasurers, supported entirely by voluntary donations, and to which a single person, Mr. Grace, a rich Merchant of Melbourne, annually contributes, a thousand pounds sterling, can not obtain from all the rest of the members the remainder of the sum of 1864 pounds, necessary for defraying the expenses of the Church; and all this because of the disturbances created by ritualism.)

The two parties, the ritualists and the evangelicals, stand face to face in the provinces. The association formed by the ritualists in England under the name of "Union of the Anglican Church" has its auxiliary in Australia in the Church Literature Association. This Society publishes tracts, and a worthy review, The Churchman. The ministers and the laymen attached to evangelic principles, on their side, are preparing to establish a Journal intended to combat these efforts of ritualism; that the Old Church paper of the colony, The Church News, which claims "neutrality," will be no longer needed nor supported, and will doubtless cease to exist. The bishop of Melbourne is proposed to be removed from his office, and a return to the old doctrine and principles of the Anglican Church before the formation of these two hostile camps composed of the members of the church, and of men of energy and resolution, are turning the church there into a battlefield of the bitterest warfare. The end is not clear, but the result will be a severe test of the strength of the two parties. The weak and insipid white wine makes at length excellent vine-

Correspondence.

Virginia Freedmen's Mission.

Dear Bro. Errett.—Please make the following acknowledgments, through the Standard of monies received for the Virginia Freedmen's Mission. At the State meeting at Mount Vernon, W. H. Taylor, \$1; A. B. Green, \$1; J. R. Frame, \$1; Cash, \$2; Mount Vernon, \$25; Mill Wood, \$6.50; Yellow, \$25; Brother Austin, \$1; Mansfield, \$1; Shelby, \$1.25; N. Fairfield, \$7.88. Wellington being at this time taxed to assist a sick brother, promises a contribution hereafter.

The meeting at N. Eaton, disappointed from that source, hereafter. With the acknowledgment of these the brethren and sisters at various points, will please accept of the acknowledgment of my sincere gratitude for the various manifestations of their kindness exhibited to me. May the richest blessings of Him who said, "inasmuch as ye have done these things to the least of these my brethren, ye have done them to me," for time and eternity rest upon them.

To the numerous brethren and sisters who in their fond partiality have requested and obtained from me a promise to write to them, I would also say, please accept these few lines, as personally addressed to yourselves, and discharge me from my obligations, until I can do better. I would also repeat to all the brethren and sisters where I have been, and say to all in all other places, "Don't forget the Virginia Freedmen's Mission." Recollect that Ethiopia is stretching forth her hands to God, and crying to you for the bread of life, and the light of salvation. Shall her cry be in vain? Raise your contributions, send them on to brother John Shackelford, Cor. Sec. A. C. M. S., Look-Box 968, Cincinnati, O.

We should like to have 40 colored preachers in the field. Furnish us the means and 100 shall be there. The harvest is plenteous; the laborers are few. Rescue this unfortunate race from the thralldom of ignorance, superstition and idolatry. Rescue them from the bands and fetters which Rome is already preparing for them, and the Friend of the friendless, the Father of the fatherless, the Protector of the poor and needy will bless you. The brethren who have promised to favor us with communications will recollect my address: Christiansburg, Montgomery County Virginia. I hope the performance will be as good as the promise. Respectfully and fraternally, G. W. ABELL.

P. S. In reporting your contributions to Bro. Shackelford, for this object, let them be designated for the Virginia Freedmen's Mission. Those who have signified a disposition to send clothing to the freedmen, send to my address, by Washington, Gordonsville, Virginia, Lynchburg, to Christiansburg, Va. G. W. A.

A Contrast.

The General Assembly of the Cumberland Presbyterian Church, has just ended its annual session in this city. They have not been distinguished as a liberal, or a missionary people, but there was a movement entered upon, which has aroused some reflections that I desire to pen. It was resolved to make an effort to plant their cause in San Francisco. They admit that there are "evangelical" churches there in abundance; that the Methodist, Presbyterian, Baptist, &c. are orthodox. They contend farther, that Faith is the direct gift of God, communicated immediately by the Holy Spirit, yet there must needs be a Cumberland Presbyterian Church there. The Methodists, during last year, raised almost incredible sums for church extensions. The Old School Presbyterians, raised a larger sum, per head than even the Methodists during this century year. All the "Orthodox," are making tremendous efforts in behalf of missions, at home and abroad; and yet they all contend that the Holy Spirit is the immediate agent in man's conversion; that he cannot be converted till the Spirit's own good time, and some of them contend, that the number and names of the elect have been so fixed, from all eternity, that they can neither be increased nor diminished. How inconsistent their theory and practice!

Now another marvel. There is a people who believe in the free agency of man, and that he will be held responsible for the acceptance, or rejection of the Gospel, as a thing decided by his own free will. They believe that "faith comes by hearing," and hearing by the proclamation of the word of God; and that the Holy Spirit acts only in connection with the word, spoken or written. They believe that the preaching of the Gospel is the divinely appointed means of bringing men into the Kingdom of God. Well, are these people showing their faith by their works? Are they edifying the tremendous efforts of sectarianism? Shall we bring the blishes to our own cheeks by asking an answer? In this State of Illinois we are supposed to number from 40,000 to 60,000. We are exhausting ourselves in the effort to help support a missionary in the city of Rock Island. There is no room for boasting over the local missions in other States. The General Missionary Society is dragging on a crippled existence, its treasury empty, compelled to close its ears to anxious cries for help, not receiving a cent of the money that should flow from a generous people; unable to gather the whifened harvest for want of means to sustain the reapers. Wealthy congregations are satisfied with their own prosperity; self-satisfied brethren fold their arms and say to the world, "save yourselves." Well, have we not made great progress? Inquires the reader. Yes, we have, thanks to the strength of the best cause on earth, the devotion of a small fraction of the churches, the self-sacrifice of the proclaimers, and the enthusiasm of a

freshly restored Gospel. We are making progress, but still we are doing nothing, contrasted with what we would and ought to do. It is easier to preach and to propagate Christianity than sectarianism, and if we make equal efforts we will produce tenfold the results.

In one respect we have sadly failed. Where did the apostles led by the Spirit of God, seek first to plant Churches? In the cities, the hearts of society.

In Jerusalem, the Jewish capital, Peter and John remained for years, and James permanently; Philip planted the cross in the Samaritan metropolis; Peter in the Mediterranean sea-port of Judea; Barnabas went down to Antioch of Syria, the commercial capital of Asia. He went for Paul who remained there a whole year, then passed one and a half years in Corinth, three years at Ephesus, two years at Rome, besides visiting and planting churches in all the other principal cities around the North-east Mediterranean. Why did they seek the cities? The answer is obvious. The city is the fountain head; from thence runs the stream to inundate the country around, with whatsoever proceeds from the fountain, whether vice or virtue, Christianity or paganism. The city is the heart; the tributary country is the surrounding body.

What have we, who trace the forgotten landmarks and tread the ancient paths, done for the cities? We are not there, relatively, as strong as we were twenty-five years ago. Population and sectarianism have grown much more rapidly than we. In the great city of New York we have one congregation; in Philadelphia two feeble ones; in Baltimore one; in Cincinnati we are a little stronger, but far behind some of the "orthodox" churches. In Chicago the cause is in a precarious situation. Twenty-five years ago we were stronger in Bloomington, Springfield and Jacksonville of this State, and Dubuque, Iowa, than any other people. We have been long since, as it were, overshadowed. What is the cause? "Oh," says self complacency, "the cities are too proud to receive the simple Gospel." No brother, the fault is not in the cities, but in ourselves. The Gospel has not sounded out from the existing congregations. There has been no effort worthy of the cause. Antioch sent for Paul and kept him a year; but until comparatively recently, even in our cities, regular preaching and pastoral labor have not been deemed a necessity. Little effort besides that of mission schools, and lay preaching at mission points. We wake up now, after a Rip Van Winkle nap of a quarter of a century, to find all changed.

Do we wake up? We need to. Our city brethren need to awake. They need to let Christ into the heart, and to put their hands into their pockets. They need to build good houses of worship, to sustain workmen that need not be ashamed, to rent rooms for missions to establish and conduct them by inducing every capable brother to preach, and every brother and sister to teach. First a mission school, then mission preaching, then in a little while an infant church. These city brethren need to go to work with the firm determination to take their cities. Let every city Church select its mission points and go to work in earnest. Well, do not the country brethren need arousing? Yes, thousands are hiding their talent in a napkin, but again I say the city is the heart. Fire the heart and the body will be warmed. Fire the city and the heat will be radiated.

Let us all arouse. City brother strike for God! Country brother, help! Let us all rally round the flag. Let us be in earnest. We have an earnest Captain; his followers must have his spirit. Let us sound out the Gospel from our own Churches into their borders and make them as cities set on hills. Let us make our missionary societies efficient by furnishing them with the "sinews of war." Let us especially fill the treasury of our General Society, by liberal collections that through it we may gladden many who are now mourning in darkness. B. W. JOHNSON. Lincoln, Ill.

Missionary Work in the West.

BASTROP, Tex., June 4, 1868. Bro. Errett:—The STANDARD of 25th ult. brings a letter from Bro. A. Graham at once suggestive and stirring. We have, in this region, debated the how of missionary work to the destruction of what was doing, and of what would, doubtless, have been done. It is my candid opinion but for this controversy nearly or quite all our worthy evangelists would be in the field, sustained and at work. During the war, we kept out from ten to eighteen, so far as they could leave home, and all were enabled to live. At the close of the war when we made a push for increased effort, our plan of operation was called human, and we were unable to find any that would please or harmonize. Evangelists were compelled, therefore, to go to business for support, and very little is now being done.

For the sake of health, and to be a missionary, as far as possible, on my own account, I left Ky., and landed in Texas 15th Feb. 1851, and have been, out of the State but three times since. Finding more difficulty than I apprehended in providing for my family, I have not been able to preach as much as I would; still, I have, perhaps, done more evangelical labor than any man in the State. Occasionally I have received a little pecuniary aid—not much. Just as the war commenced, I began to feel that I could live and carry out more freely my original plan;—since, I have been compelled to follow my profession as closely as a day laborer, to meet the wants of a large family. But I labor here regularly, and long for the time when I may go out into the ripe harvest, in answer to the most pressing calls from all parts of the State. In fact I have reason to fear I am not so contented as I should be. My days are very

passing away" and what I do I must "do quickly." Many others, could, no doubt, say as much. I write because I am not willing to be regarded as indifferent to the missionary work of the church, or as devoted to this world.

Perhaps I have erred in refusing repeatedly the most liberal offers of support. I thought, the times and circumstances considered, it was not best to accept—that I could do more good otherwise. If the church was right the Evangelists ought to be—I think—as dependent on their brethren for support as the Levites were for theirs on the other tribes; and they were almost absolutely dependent, having no trades or lands, beyond their city lots and suburbs, and no other visible means of support. Alas! we are proud-hearted, and often err when we least suspect it.

Father Campbell received no support from the churches, or from individuals, and perhaps properly; but whilst this course cut off occasion from those who seek occasion, it doubtless had a bad effect on the liberality of the brethren towards Evangelists.

To-day I have but one reason for not appealing to my brethren for aid, that I may go out, as in former days, and more so, and that is, my children need my presence. It is a serious question, whether it is better to go out and do what present, manifest good we can in the great field, or remain at home and sow seeds that may yield fruits in the future. What do you think about it? You know preachers are often said to have the worst children. This may be accounted for by their absence from home. There never can be a substitute for a father's influence in raising children. Some women are, it is true, better disciplinarians than some men; but this is not the rule. Should an evangelist leave his children—however well he and they may be sustained—to go out as missionary when they need his presence?

Another question I would present: Should such men as Bro. Graham be occupied in Colleges, instead of doing missionary work? No man shall surpass me in highly estimating our institutions of learning; and I know they must have able professors, and that they are not so easy found. Hence, I do not take the negative of this question. Perhaps he is sowing seeds that will bear "more fruit" less than a "hundred years hence." Doubtless he is doing a great amount of good. But still this question may deserve consideration,—taking him merely as an illustration of a great principle.

I have looked to a gracious Providence for answers to these questions. "A good man's steps are ordered of the Lord." But this may be true only of such as are wholly devoted to God. Perhaps we have not sufficiently "committed our ways to him" and may not have a right to look for his providential guidance—and no providence was ever intended to supersede the necessity and constant exercise of human reason. Hence we may consult about these things, looking up to God.

How poor is this world in the eyes of the dying saint! And it is then to him, no poorer than it really is now. Alas! how many will unutterably regret laboring for this world instead of for the "true riches." Oh! that the church might be aroused to a full sense of her responsibility. Most affectionately, C. KENDRICK.

Ohio Christian S. S. Association.

SYNOPSIS OF PROCEEDINGS.

First anniversary held in Mt. Vernon Thursday and Friday, May 28 and 29, 1868.

OFFICERS.

President, L. L. Carpenter, Wauson, Co. Sec., H. Gerould, Bellefontaine. Rec. Sec., Hiram Woods, Bedford. Treasurer, Isaac Strickles, Mt. Vernon.

BOARD OF MANAGERS.

R. Moffett, E. J. Chase, D. W. Chase, Henry Errett, John McElroy, L. R. Norton, Mt. Vernon, Isaac Errett, Cleveland, R. M. Bishop, Cincinnati, F. E. Udell, Ravenna, C. McMillan, Shelby, J. F. Wright, Mt. Healthy.

OFFICERS OF THE BOARD.

R. Moffett, President, L. R. Norton, Sec. CONSTITUTION.

Article 1st.—NAME.

This Society shall be known as the Ohio Christian Sunday School Association.

Article 2nd.—OBJECT.

The object of this Association shall be to enlist the entire Christian Brotherhood of the State in earnest effort to promote the cause of Sunday Schools; and for this purpose to secure, as far as practicable, the formation of Auxiliary Associations throughout the State, to cooperate with this Association in this great work.

Article 3d.—MEMBERSHIP.

All delegates from S. Schools and Auxiliary Associations and all persons contributing annually to the funds of this Association, shall be considered members of the same.

Article 4th.—THE CONVENTION.

The Convention of this Association shall be held annually at such time and place as shall have been designated by a previous convention, and shall be composed of its officers, missionaries, and agents, and three delegates from each S. School cooperating with it in the S. School work.

Article 5th.—OFFICERS.

The Officers of this Association shall be a President, one Vice President for each Auxiliary Association, a Corresponding Secretary, a Recording Secretary, a Treasurer, and a Board of Managers, consisting of eleven members, all of whom excepting the Vice Presidents shall be elected annually at the regular meeting of the Association. The Presidents of the Auxiliary Associations

shall be Vice Presidents of this Association.

Article 6th.—DUTIES OF OFFICERS. Section I. The President, Vice President, Recording Secretary and shall respectively perform the duties of their offices in carrying out the objects of this Association.

Section II. The Corresponding Secretary shall conduct the correspondence of the Association, collect statistics and information, solicit funds, and the affairs of the Association, and otherwise, and devote himself to the public advocacy of its interests.

Section III. The Board of Managers of whom with the Treasurer six of whom shall constitute a quorum, shall appoint their own Secretary, fill vacancies that may occur during the year, receive and disburse the funds of the Association, and appoint agents and missionaries, and direct their labors through the Corresponding Secretary to the Association at each annual convention a full report of their proceedings during the year.

Article 7th.—QUALIFICATION.

All Officers, Missionaries and Agents of the Association, shall be members standing in the Church of Christ.

Article 8th.—POWER TO AMEND.

This Constitution may be amended at any annual Convention by a vote of two-thirds of the members present.

RESOLUTIONS ADOPTED.

Resolved. That the Association commend the S. Schools of the State, delegates to the State S. S. Conv. which is to be held in Oberlin, on the 3rd of June.

In compliance with the recommendation of the Board of this Association

Resolved. That the Corresponding Secretary be authorized to arrange the place for a semi-annual Convention a notice of it in such manner as will the largest representation.

Resolved. That we instruct the Managers to appoint an Agent for county or district, whose duty it shall be to see that an Auxiliary Association is organized in their respective districts, as soon as practicable.

Resolved. That in the judgment of the Convention, all Teachers and Supervisors should avail themselves of all the advantages of books and papers written by the subject of Sunday Schools, and all Institutes, union or denominational instruction may be gathered methods of teaching; and that it is the duty of Pastors, Teachers and Superintendents to hold weekly Teachers' Meetings, a purpose of giving careful and prompt attention to the lessons to be taught.

Resolved. That this Convention in the Board to make an estimate of the keeping an agent in the field for year, and that they apportion that among the S. Schools of the State, in proportion to their number and strength.

Resolved. That the Corresponding Secretary be authorized to prepare a address to the public to be published in connection with the minutes of the O. C. S. S. Association and to draw upon the Treasurer this association for the necessary expenses.

Resolved. That all our S. Schools be requested to make a contribution to this Association on the first Lord's day of each month in the year and forward same to the Corresponding Secretary.

Adjourned to meet on Monday evening preceding the O. C. M. Convention in June, May, 1869. H. Woods, Sec.

The Family.

Odd Little People.

[We find in the Independent this very life like of some odd little people in New York, who, characters and ways of life were better known to us people, might have still more done for the active benevolence of a few has already published.]

Odd? Yes, so grotesque and singular I pray you to permit me to describe impression they made upon the mind of old man, a stranger to your magnificent wicked city.

I am a simple country gentleman, living with my whole heart and soul God, my country, the purity and goodness of women, and the innocence and helplessness of little children. Until now, I have not been in this wonderful city of New York since I was an orphan of tender years and that was more years ago than I can remember.

It must be long since that time that new and strange race of children called "News-boys" has arisen; those laughing, ragged, satirical babies, who "Hallelujahs" in the street, with a "dab" at the end; who wear pantaloons only one leg; who cry the news at the corners and in the cars, with witty comments of their own; and, after selling their papers solemnly squat down on the muddy pavement to play pitch penny, afterwards filling the winner.

I watched them with a weird fascination. These poor little chaps—so dirty and old and careless—gave me inexpressible pain. Their voices were not like the voices of children; they were roughened like that of a habitual drunkard; they were cradled with incessant screaming of papers, by poverty and poverty, perhaps by vice, wondering if they had parents, or shelter, or any one to love or care for them?

One day I was telling a New York friend, my thoughts about these young Americans, who in a few years would be the weight of their characters and votes would tell of our country. My heart was full of pity.

ing away" and when I do I must... Many others could, no... I was because I am... to be regarded as indifferent... onary work of the church, or as... to this world.

I have erred in refusing repeated... liberal offers of support. I... the times and circumstances con... was not best to accept... more good otherwise. If the... right the Evangelists ought to... as dependent on their broth... support as the Levites were for... the other tribes; and they were... absolutely dependent, having, no... lands, beyond their city lots and... and no other visible means of sup... as we are proud-hearted, and... when we least suspect it.

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Most affectionately,
C. KENDRICK.

Christian S. S. Association.
NOTICE OF PROCEEDINGS.

Anniversary held in Mt. Vernon... and Friday, May 28 and 29, 1868.

OFFICERS.
L. L. Carpenter, Wagoner.
H. Gerould, Bellefontaine, Sec.
J. Woods, Bedford, Treasurer.
S. M. Vernon.

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J. E. McElroy, L. R. Norton,
Isaac Errett, Cleveland, R. M.
Cincinnati, F. E. Udell, Ravenna,
and Shelby, J. F. Wright, Mt.

OFFICERS OF THE BOARD.
President, L. R. Norton, Sec.
CONSTITUTION.

Article 1st.—NAME.
This Association shall be known as the Ohio Sunday School Association.

Article 2nd.—OBJECT.
The object of this Association shall be to unite the Christian Brotherhood in earnest effort to promote the Sunday Schools; and for this purpose, as far as practicable, the Auxiliary Associations throughout the State, to cooperate with this Association in a great work.

Article 3d.—MEMBERSHIP.
Members shall be taken from S. Schools and Auxiliaries, and all persons contributing to the funds of this Association shall be considered members of the Association.

Article 4th.—THE CONVENTION.
The annual convention of this Association shall be held annually at such time and place as shall be designated by a previous convention, and shall be composed of the members of the Association, and of the missionaries and agents, and of the members of each S. School cooperating with the S. School work.

shall be Vice Presidents of this Association.
Article 6th.—DUTIES OF OFFICERS.
Section I.—The President, Vice President, Recording Secretary, and Treasurer shall respectively perform the duties incident to their offices, in carrying out the objects of this Association.

Section II.—The Corresponding Secretary shall conduct the correspondence of the Association, collect statistics and other useful information, solicit funds, superintend the affairs of the Association, financial and otherwise, and devote himself to the private and public advocacy of its interests and aims.

Section III.—The Board of Managers, six of whom with the Treasurer shall reside in the city of Mt. Vernon, or vicinity, and five of whom shall constitute a business quorum, shall appoint their own Chairman and Secretary, fill vacancies that may occur during the year, receive and disburse funds, appoint agents and missionaries, fix their compensation and direct their labors, and through the Corresponding Secretary present to the Association at each annual convention a full report of their proceedings during the year.

Article 7th.—QUALIFICATIONS.
All Officers, Missionaries and Agents of the Association, shall be members in good standing in the Church of Christ.

Article 8th.—POWER TO AMEND.
This Constitution may be altered or amended at any annual Convention by a vote of two-thirds of the members present.

RESOLUTIONS ADOPTED.
Resolved, That the Association recommend the S. Schools of the State, to send delegates to the State S. S. Convention, which is to be held in Oberlin, commencing the 3rd of June.

In compliance with the recommendation of the Board of this Association.
Resolved, That the Corresponding Secretary be authorized to arrange time and place for a semi-annual Convention and give notice of it in such manner as will secure the largest representation.

Resolved, That we instruct the Board of Managers to appoint an Agent for each county or district, whose duty it shall be to see that an Auxiliary Association be organized in their respective districts, and report as soon as practicable.

Resolved, That in the judgment of this Convention, all Teachers and Superintendents should avail themselves of all the advantages of books and papers written on the subject of Sunday Schools, and attend all Institutes, union or denominational, where instruction may be gathered on methods of teaching; and that it is the duty of Pastors, Teachers and Superintendents to hold weekly Teachers' Meetings, for the purpose of giving careful and prompt attention to the lessons to be taught.

Resolved, That this Convention instruct the Board to make an estimate of the cost of keeping an agent in the field for one year, and that they apportion that amount among the S. Schools of the State, in proportion to their number and strength.

Resolved, That the Corresponding Secretary be authorized to prepare a short address to the public to be published in connection with the minutes of the O. C. M. Society and to draw upon the Treasurer of this Association for the necessary expenses.

Resolved, That all our S. Schools in the State be requested to make a contribution to this Association on the first Lord's day of each month in the year and forward the same to the Corresponding Secretary or Treasurer.

Adjourned to meet on Monday evening preceding the O. C. M. Convention in Alliance, May, 1869. H. Woods, Sec.

The Family.
Odd Little People.

We find in the Independent this very life-like sketch of some odd little people in New-York, who, if their characters and ways of life were better known to Christian people, might have still more done for them than the active benevolence of a few has already accomplished.

Odd? Yes, so grotesque and singular that I pray you to permit me to describe the impression they made upon the mind of an old man, a stranger to your magnificent and wicked city.

I am a simple country gentleman, believing with my whole heart and soul in God, my country, the purity and goodness of women, and the innocence and helplessness of little children. Until now, I have not been in this wonderful city of New York since I was a urchin of tender years; and that was more years ago than I care to remember.

It must be long since that time that the new and strange race of children called "News-boys" has arisen: these laughing, grinning, ragged, satirical babies, who sing "Hallelujahs" in the street, with a "foll de" at the end; who wear pantaloons with only one leg; who cry the news at the corners and in the cars, with witty comments of their own; and, after selling their papers, squat down on the muddy pavement to play pitch-penny, afterwards fighting for the winner.

I watched them with a weird fascination these poor little chaps—so dirty and old, so ragged and careless—gave me inexpressible pain. Their voices were not like the voices of children: they were roughened like that of a habitual drunkard; they were cracked, hoarse and incessant screaming of papers, by exposure and poverty, perhaps by vice. I wondered if they had parents, or shelter, or sufficient food, or any one to love or care for them.

One evening I was, telling a New York friend my thoughts about these young wanderers who in a few years would tend to the weight of their characters and votes for the good or ill of our country. My heart's words were full of pity.

"Why," he laughed, "have you been watching your sympathy. They are the happiest, jolliest, most reckless little scamps in the world. There is nothing bad in their hearts. It is true that they wear like dragons, talk abominable slang, and sing 'Bully, Hallelujah!' But there is not an atom of systematic wickedness in their intentions. God will it that children can never be utterly approved. His Spirit is never to them that one would believe, who only saw them in the streets. Come, go with me this evening to their club—their room. I believe this is one of the evenings in which they are taught music. You will see them *en natural*, and no doubt enjoy the fun immensely; for where they are, fun is king.

It was a rainy night, but my curiosity was greatly excited. Soon after dinner, I walked with my friend to No. — Fulton street. We mounted five dark flights of stairs, and opened a door into a large room, crowded with boys from seven to sixteen years of age. They were dressed in every kind of ragged costume; but, to my surprise, had clean faces and hands—the first radiant with good humor, the last clapping together, slapping their neighbors' backs, or playing tricks. They were singing, hissing, shouting, shouting verses and speeches, running out their tongues, making diabolical faces, standing on their heads in corners, munching peanuts, and dancing double-shuffle—all unmitigably and gloriously happy. Many were jacketed; some had no jackets, and others jackets and no shirts. One comical little scamp rejoiced in a pair of pantaloons which had belonged to somebody's grandfather, and made up for the want of a seat by the length of legs, which flapped about ridiculously, and got continually under the feet of the others.

Another very small, squeezed-up boy, with twinkling eyes, had on a dress-coat, the tails of which majestically swept the floor. All who had hats or caps wore them like Quakers at meeting; but you will believe that the faces beneath had a somewhat different expression.

The music teacher had not yet arrived; and our advent daunted them not an atom. On the contrary, one of the boys, with a bright gleam of mischief in his eyes, came forward, made me a ceremonious bow, and said: "Hallo, Mr. Baked Pears," alluding no doubt to my brown and wrinkled skin, "let me give you a seat. The opera is just a goin' to begin." And, taking an imaginary watch out of a pretended watch-pocket, added, with an air of annoyance irresistibly droll, "Ah! where can that lazy dog of a manager be? Never mind! Here, Brignoli, give the gentleman a song, to keep the gentleman from going to sleep fore the curtain rises."

This speech was hailed with a gleeful shout and a "Hi! hi! Come on, Brignoli!" Whereupon the urchin in a dress-coat walked forward, without the slightest hesitation, made a low bow with his hand on his heart, and in a high, squeaky voice, sang:

"I really think, without a doubt, That Christians have a right to shout, If you belong to Gideon's band, Why, here's my heart and here's my hand."

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Just as Brignoli was commencing the second verse, the music-teacher entered. The boy stopped suddenly, and took his seat, giggling; while the rest nodded and winked at each other, and in audible whispers expressed their opinions that old Baked Pears was a brick, and a trump, and a stunner, and a jolly old cove, &c. &c.

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The very windows rattled with the cheer that ensued, which, with the title of "Old Whitey," was meant as a complimentary recognition of the honest, kindly, and to me beautiful face of my friend, who enjoyed his reputation hugely.

"What else?" asked the music-teacher, laughing heartily, and evidently bent on showing off the boys.

A queer little fat fellow droned out—"Brooklyn boat went for a jamboree last night, and landed on top of the fort at Governor's Island."

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The boys all laughed and clapped their hands. "The first time we ever saw such a hullabalooing, swarming like, see, swarming like, all the boys roared with laughter, and said, 'Dancee!'"

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"The teacher at last held up his hands. At this signal there arose a fresh cry of 'Hush!' on all sides; and, with much severe tugging, nudging, and pecking at each other, a sort of spasmodic silence was obtained.

"I am very much obliged," said the teacher, "for your news. And now I have something to tell you. Shall I say it, or sing it?" "Sing it, sing it," they cried.

"Well, I want to teach you a beautiful sacred chant. These are the words: 'I waited patiently for the Lord; and He inclined unto me, and heard my calling.'"

Then, in a sweet tenor voice, he sang the words twice over, when he stopped; and, looking lovingly around, "Boys," he said, "do you know that, if you pray earnestly and wait patiently, God will surely hear and answer you? Do you believe this?"

"Yes, sir," they chorused.

"Well, try to sing this beautiful chant with me. Now—"

He raised his hand to mark the time, and began it again; slowly; and the boys followed with an accuracy which astonished me. But I grieve to mention that the gentleman in the long pantaloons, missing a seat, insensible to the sacredness of the words, transposed some of them, and piped out in this way: "I waited watiently, I waited watiently, for the lord, for the lord, and he inclined unto me, and curd my hawling."

This absurd transposition set all the boys near him chattering and grinning, to such a degree, as threatened to end in a general choke.

"What's the matter?" asked the teacher, sharply.

"No one answered, but the boy who had made the disturbance looked up fearlessly—for these children are afraid of nothing—and said, with a merry grin—"I was only jinnin', sir."

"He was pating watiently," ventured the little scamp in the dress-coat.

"And you curd his hawling," whispered another imp of mischief.

The teacher looked grave and troubled. Evidently his vocation here was not in the least like reclining on a bed of roses; and he was meditating what would be the best strategic movement for the situation, when my good friend came to the rescue.

"Boys—," he began.

"Three cheers for Horace!" they put in; which were given with a will.

"Boys, you've made noise enough; now let me talk. Jest should never be suffered to intrude on good manners. It is all very well to laugh and joke at the right time; but it is especially wrong, it is wicked, to make fun of the words of the Bible, as some of you did just now."

"We won't do it again, sir," cried half a dozen voices.

"I hope not. It is said that of all the virtues gratitude has the shortest memory. You owe a great deal of happiness to your kind music-teacher; and the least return you can make is to treat him with respect."

"We'll sing it real good this time," said the boys.

"Never mind," answered the teacher. "We'll try it another time. How would you like to sing 'The Epitaph on a Kitchen-Regretful cat in pace?' You know it now perfectly."

"Oh, yes! yes!" was heard on all sides with a caterwauling obligato—which they considered indispensable.

To a very sweet and simple air, which the boys sang with all their hearts—keeping excellent time, and tapping with their feet—we listened, and heard, too, every word of the mournful tale, which would not have been the case if a fashionable ballad-singer had favored us. Here it is:

ANDANTE DOLOROSO.
"Here lies, by death smitten,
A hapless young kitten,
To moulder away in the dust.
Oh! had it lived longer,
It might have been stronger,
And died somewhat older, we trust—
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GRANDioso.—"Oui miam! moui m-e-o-u!"
VIGOROSO.
"Had it grown to cathood,
That many a rat would
Have mourned in the deepest of woe,
Let the curtain be drawn to,
We hope it has gone to
The land where all happy cats go,
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No words can describe the keen zest with which they gave the choruses, in the midst of which a little, short, fat, square-headed boy entered the room with a bundle of papers, and, sitting down, in a corpse-like, dead, folded his stubby arms, and laid his head upon them.

"What's the matter, Gassenbubben?" asked the teacher, kiddily.

"Ach! Katzenjammer," muttered the boy. "What does he say?" I asked.

"He couldn't sell his papers, and he got the cat's misery," said my coat-tail boy, interpreting.

"Das ist wahr," groaned the poor little Dutchman, holding up his 'bundle' of *The Zetung*.

"He says, what's wuss, he's had no asper," continued my interpreter.

"I have read in the papers that there are forty-eight thousand nine hundred and ten of these homeless children, two thousand nine hundred and twenty-six of whom are orphans. They are now suffering for want of a permanent shelter; for the rooms they now occupy are liable to be taken at the beginning of any year for other purposes. Good people, help these homeless lads, wandering so friendless through your streets! Put them on the pathway to a better life. To complete a building for their use fifty thousand dollars is required: not much, when you think of the unutterable blessing it will bring—a Home for the News-boys. And your sleep will be sweeter, and your waking life have a foretaste of 'that peace which passeth all understanding.'"

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yourself being again in the state of a child, and your whole life as conforming to the wish of your Father who is in heaven; what a mighty change would that be!—
Becher.

About Flowers.
CALIFORNIA just now wears her richest crown of floral beauty. Some things the flowers are telling us, which, in the midst of our cares, it is worth our while to regard. Flowers teach us the fullness of creative power. We may easily suppose the world to have been created without any flowers at all, but everybody must feel that three made, it would have been greatly inferior to what it is now with them. How sadly we should pine for them, if they were to now cease from the earth, and come no more with the returning seasons. How much the eye would miss, how empty would be the breath of spring if on its passing zephyrs no fragrance floated to entrance the delicate sense of smell.

But God did not furnish a cheap world when he furnished a home for his children here; and therefore he spread every where the gentle flowers, fair offspring of the sun and rain. We may push our way among Arctic snows and find lichens and other verdant growths maintaining a hard life in the bleak wilderness. Climb the Alps and clamber over glaciers and storm-beaten crags, and on the very verge of eternal winter you will find mosses clinging to the jutting rocks, the last outposts of vegetable life. Floral growth is not confined to the land, but along all seas the algae spread their branches, and reach up their delicate fingers to toy with the spray of the salt sea waves. Catching the light in rainbow tints from the glittering drops, these sea-mosses dress themselves in colors of exquisite hue. Ever on the restless, deep are floating the germs of vegetation, so that when a coral reef rises above the waves they at once make a home on its rough surface, and after successive years of bloom and decay, this humble verdure forms a soil for higher and richer growths.—*The Pacific*

Dr. Wentworth's Advice to Barton.
"Remember, that much of knowledge is growth, not accumulation. The life that one is living in is the book that men more need to know than any other. Never outrun health. A broken-down scholar is like a razor without a handle. The finest edge on the best steel is beholden to the services of a homely horn for ability to be useful. Keep an account with your brain. Sleep, food, air and exercise are your best friends. Don't cheat them, or cut their company. Don't fall into the vulgar idea that the mind is a warehouse and education a process of stuffing it full of goods. Don't think your mind to be a pickaxe, either, with which a student delves like an Irishman digging for ore. If you must have a figure, call it a sensitive plate, on which nature forms pictures. The more fine the surface and sensitive the quality, the truer and better will be the knowledge. Do not study for ideas alone, but train for condition. Get and keep a healthy brain. Keep it fine. Train it to sharp and accurate impressions. Give it lungs and vigor. Make it like a mirror, before nature, or a daguerrean plate. Barton, don't mope. Be a boy as long as you live. Laugh a good deal. Frolic every day. Keep up high spirits. A low tone of mind is unhealthy. There's food and medicine in nerve. Quantity and quality of nerve mark the distinctions between animals and between men, from the bottom of creation to the top."—*From Mr. Beecher's "Norwood."*

Liquor Traffic.
The amount of trade carried on by wholesale and retail liquor-venders in the United States and territories during the last fiscal year is startling.

The wholesale liquor business of the several states and territories aggregates \$609,278,500. The retail, \$1,483,491,865. This enormous retail trade is over \$2,000,000 more than one eighth of the whole business of the country, wholesale and retail. Massachusetts has a retail liquor business, according to this table, of \$27,979,575; New Hampshire, \$12,629,175, which is \$1,874,478 more than one fourth of the entire wholesale and retail trade of the state

The Christian Standard

ISAAC ERRETT, Editor. W. T. HOLMES, Corresponding Editor.

Cleveland, O., Saturday, June 27, 1868.

The Erie County (N. Y.) Annual Meeting.

We attended this meeting at Clarence, reaching there on the 19th inst., remaining until the 15th. We had not visited this section of the State for some seventeen or eighteen years. Of course, many changes have taken place in that period—some of them sad, some of them hopeful. Many whom we inquired for have passed away, some whose years are bowed down with age and the burdens of life; but a host of young and joyful converts has arisen to fill up the ranks and increase the army. The disciples in Erie county now number about one thousand, embraced in eight churches. A few years back the churches seemed to languish greatly—but the labors of J. O. Goodrich and others, have been greatly blessed of late, and the prospect is altogether cheering. The oldest of the preachers present—M. M. BARTLETT—resides in Clarence. Although the marks of age and of disease are on him, he is still doing active service in the evangelical field, and is greatly beloved, as he deserves to be, by all who know his life-long devotedness to the Gospel. Bro. Goodrich, already mentioned is laboring principally at Tonawanda, although his efficiency as an evangelist causes him to be pressed into the service frequently for meetings at various points. W. F. Bittle is located at Williamsville, where, alike as preacher and teacher, he enjoys the confidence and esteem of the community. As an educator bro. B. enjoys a good reputation; as a preacher he stands high among all who appreciate solid worth. A close student, he possesses the timidity and self-distrust which are often found in connection with large knowledge; yet he is bold and earnest whenever he stands before the people charged with the advocacy of the truth. Comparatively unknown as yet to our brotherhood west of New York, we take pleasure in this public mention of him as one who is rising into usefulness with encouraging promise of growing power. The men who are to control the public mind in this or the coming age, must be diligent and constant students. Men may affect to sneer at learning, and raise a demagogical cry against educated preachers, but it will not succeed. There is abundant room for men of limited education, who have good hearts and clear utterance. We need many more of them; but more and more with the growth of intelligence and the multiplication of educational facilities, it will be demanded that the men who are to preach and teach the religion of Jesus shall not be behind the communities to which they minister in general knowledge and liberal culture. Our young brethren F. M. and W. O. Moore were also with us at this year's meeting. The former labors in Erie county, the latter in Cayuga. We are glad to learn that they are both devoting themselves zealously to the work of the ministry, and growing into favor with the people. Young men of studious habits, of godly walk, and earnest spirit; free from foppery and cant, and in love with the work of saving souls, have grand fields of usefulness every where opening to them, and in order to win have only to labor. We long to see hundreds of such coming up to answer the demands that are arising from every quarter.

We have mentioned all the preachers who took part in the meeting. The yearly meeting was a delightful occasion. The weather was pleasant; the attendance large; the proceedings harmonious; the social meetings animated; and the preaching listened to with that eager delight which makes it a joy to labor in the pulpit. There were five baptisms, and two or three others whose baptism was delayed for a few days. The people of Clarence welcomed their guests to their comfortable homes with a refreshing cordiality, and the seasons of social intercourse were enjoyed to the full. For ourselves, weary of the dust and grime and din of city life, the quiet rest we were permitted to enjoy at the beautiful and hospitable home of our friends, Mr. Donox, such as had peculiar charm, and was most delightfully enjoyed.

Our churches in New York as well as in Ohio, are subject to some sort of discouragement which churches farther west do not know. They are continually drained of their strength by migration to the West, and are unable to repair their losses by emigration of their young men. New churches east of them are not being organized. The result is that even when they are prosperous, they do not long prosper; and their prosperity. But they should be cheered by the fact that they are performing a grand missionary work in sending

out Christians to plant new churches in the western States—and certainly there are few States from which to supply a better material on the score of intelligence, enterprise, and moral worth.

The churches in Erie county should unite to sustain an evangelist like bro. Goodrich to travel in the county, help the weak churches, rouse the strong ones to activity, and plant the cause in destitute places. Bro. G. has the confidence of the entire brotherhood—has age, experience, and ability to fit him for a such work; and could do an immense work for the Lord in that region. Young men need to be looked out and trained for the ministry. We learn that the church at Tonawanda is ready to undertake the education of one; and if a man like bro. G. were around to call the attention of the churches to it, there might soon be from four to six young men in training from that county alone. We are not speaking of this at bro. G.'s suggestion. We do not know that he would accept the task. But unless he or some other efficient and prudent evangelist is employed to keep a general oversight of this field and take advantage of its openings for usefulness, the work of progress will be arrested, and much that has been gained will be lost. There is a splendid opportunity, in all this region for extending the influence of the truth. May the Lord guide his people into wise measures and unite them in harmonious cooperation to this end.

The South and the Freedmen.

The Christian Examiner for June takes exceptions to some statements made by some of our correspondents touching the feeling of the whites in the South towards the Freedmen. As the documents referred to came to us with official sanction, we did not scan them closely. On re-examination we are satisfied that the objection of the Examiner is just. Some of the statements in the article referred to, involving the entire South in an indiscriminate charge of opposition to all efforts to educate and Christianize the Freedmen, are highly objectionable.

1. These statements are incorrect. They are much broader, we think, than the writers intended. There is not only no opposition to this work on the part of many in the South, but there are very many who deeply feel the importance of this work. The proceedings of all the large ecclesiastical bodies of the South bear witness to this.

2. Even where these statements are true, we doubt the wisdom of giving them publicity. We are sure that much more is true than our good brother of the Examiner would be willing to admit. We are in possession of many painful facts which we hope not to be compelled to lay before the public, because their publication would do more harm than good. The disorders growing out of the sudden emancipation of four millions of slaves can not be healed in a day. The prejudices and passions which civil war terribly intensified, need to be soothed by kindness and generous dealings—not to be irritated by criminations. It wants patience and forbearance; and if these are properly exercised, a few years will lift us over many troubles. We know that the people of the South do not understand those of the North in their desire to work for the elevation of the Freedmen. The editorial of the Examiner to which we are referring, gives evidence of this; although we presume the writer was not conscious of it. Equally evident is it that wrong constructions are placed by northern people on much that is done in the South. We have on hand a letter from an earnest worker in a southern field which we would gladly publish, were we at liberty to do so—the views it takes are so wise the spirit it breathes so generous.

We want to see a great deal done by the North for the Freedmen. As far as possible, we want to see it done in hearty cooperation with the brethren in the South. In communities where so much prejudice exists as to forbid this, it is better either to quit them for more favorable openings, or to go along patiently and gently with a good work until prejudices give way, and it will give way, sooner or later. We need to give sober heed to the Saviour's admonition: "Be ye wise as serpents, and harmless as doves."

More Stuff. Carlyle says men are chiefly fools. One would suppose that some considered them not chiefly but wholly so, judging from the way they treat them. Aromantic Manning of England, in addressing the Roman Catholic Young Men's Association, gave the following illustration of this trash:

He held that true enlightenment was essential to religion, and the more enlightened people were the better Catholics would they make. The more learned people he did not mean in philosophy or such like, but the people who were the most intellectually enlightened—in the world were the Ital-

ians. And why? Simply because they had the light of faith handed down in one unbroken line from its first revelation to the world. He took another example. It was a nation which had been oppressed and down-trodden beyond any other people of the earth. He meant Ireland. The Irish people had been persecuted in every way for years; and yet in all intellectual pursuits they left the English immeasurably behind them—for they had preserved throughout their religion, and the enlightenment which it brought to their minds."

Does the Archbishop give the English public credit for any sense? When we saw the character of the audience he addressed in Case Hall, in this city, we were not so much surprised by Father Hecker's mis-statements and sophisms; he is an old lecturer and he knows how far he can venture. He might have outraged truth and logic still more frequently and it would have made no difference to most of his auditors. But these things look bad in print. These zealous propagandists, Hecker and Manning ought to shut their doors on the reporters; or is it possible that they believe what they say?

Hiram College.

It was our pleasure to attend the commencement of this institution on the 11th inst. The vast crowd in attendance showed that Hiram College had retained the deep hold on the affections of the people which the Eclectic Institute always had. The commencement exercises proper came in the forenoon, and were very creditable to all who took part in them. In the afternoon able addresses were made by Prof. J. H. Rhodes and Dr. S. E. Shepard. At the conclusion of his address, Dr. Shepard announced that he had resigned the Presidency of the College and that the Board had consented to release him. This announcement was heard with deep regret by the Dr.'s friends, and the number of these could hardly have been less than the multitude in attendance. During the time of his administration he has much endeared himself to the people of Hiram and to the students. The Dr. also announced that the Presidency had been tendered to Prof. J. M. Atwater, a gentleman long identified with the institution. Prof. A. is widely known as a thorough scholar and a skilled instructor. We have not yet learned whether he accepts the position tendered him.

It was also our pleasure to attend on the 12th the anniversary of the "Hiram Reunion" Society. This was a joyous meeting of many of those who have been identified with the institution as teachers, lecturers, students, members of the Board, etc. It was an occasion not soon to be forgotten.

We had hoped to give at this time a statement of the College's work the past year. As we have not yet received a copy of the Annual Catalogue we are unable to realize our hope, but shall hasten to do so as soon as a copy comes to hand.

B. A. H.

Alliance College.

Prof. Pinkerton has obtained from a generous friend of education whose name we do not feel at liberty to mention, one thousand dollars to fit up a Laboratory for the purposes of Analytical and Applied Chemistry. This will enable the College to furnish, from the start, a course of instruction such as few institutions can supply. See advertisement on last page.

Wine for the Lord's Supper.

We call attention to the advertisement, on our sixth page, of pure wine, specially prepared by Bro. S. Barnett, of Vincennes, Ind. We have received two gallons of this wine, carefully packed and sent to us by express. It is all that is claimed for it, and can be sent with perfect safety by express. It is of great importance that our churches be supplied with pure wine to take the place of the poisonous and disgusting mixtures so often used. We recommend our brethren every where to send to Bro. Barnett for a supply. We know him well, and are sure that he can be relied on for fair and honorable dealing.

Real Estate Agent.

At a time when so many are seeking investments in the West, and desire to know of reliable western men in whose judgment and honesty they can confide, we take pleasure in recommending Bro. B. M. DAVENPORT, of Nebraska City, whose advertisement we publish to-day. He is an honest man, of fine business capacities, as well as a zealous and liberal Christian; and those who have business in his line may rely on his frankness and integrity in attention to trusts reposed in him. See advertisement.

Recent Visitor's Letter Sentatory.

I have just returned from the Commencement exercises of this Institution. They passed off not only pleasantly, but most satisfactorily to all in attendance. The graduating essays were excellent—the address of Prof. W. T. Moore, of Cin. a happy and ap-

propriate effort; and the Baccalaureate by Miss C. Neville, a model one in force and purity of thought, as well as elegance of diction.

It was my privilege also to be present at the examination of several classes. It is here we can discover the merit of teachers as well as the proficiency of pupils. Never have I seen classes evince more thoroughness and efficiency of training than did these. They did credit to themselves, and reflected credit on their teachers.

Having visited this school several times within the year, I have been permitted to become familiar with its management, and am happy to be able to speak in highest commendation of its efficiency. Misses Wolcott and Nevill came to this school a year since—highly commended as thorough and successful teachers. They have not disappointed us. Their well-earned reputation has been well sustained.

They deserve a more liberal encouragement and larger patronage than they have yet enjoyed; we bespeak it for them. Ohio especially should make it her interest and her pride to fill up their numbers.

I have now, personally, no pecuniary interest in this School—no partiality that would lead me to underrate in comparison the merits of others. In all our schools I feel an interest and wish success to all.

But this one fills a place which no school in the State proposes to fill. It is exclusively a Ladies' School, and under the care of Ladies of eminent talent, large experience and religious worth. While other schools may have other advantages, this one has, in the fact that it is exclusively for ladies, advantages that cannot be otherwise enjoyed. It affords opportunity for instruction which is peculiarly adapted to ladies, and can be given only by ladies—instruction indispensable to the development and culture of those social tastes and habits that are the peculiar ornament of womanly character—instruction too which an hour's lecture now and then can not give, but can be inculcated only by word and watchfulness, by precept and example—every day and every hour of scholar-life.

We, therefore, unhesitatingly commend this school to the patronage of our Christian brotherhood. To mothers we say you may safely entrust your daughters to the watch-care of these ladies, assured that whatever may be necessary for their temporal comfort—their intellectual improvement and religious training will be forthcoming. We trust their Fall session will open full, and their patronage be as liberal as they deserve. Junq 22, 1868.

R. R. SLOAN.

Querists' Drawer.

- 1. Did any person, besides Tertullian, oppose infant baptism before the tenth century of the Christian era? If so, who?
2. Does the Covenant of which Paul speaks in Heb. viii. include the one made with Abraham?
3. Was Roger Williams the first of American Baptists?
4. Did he baptize himself? J. S. W.

1. From the time of Tertullian for many centuries there is no author extant who opposes infant baptism. That there were many dissenters from the established Church who opposed infant baptism, as the Paterines, Waldenses, Albigenes, etc., is evident; but we are indebted to their enemies for most that we know of them. There are quotations from Gregory Nazianzen and Basil, in the fourth century, which go to show that infant baptism was not yet generally practiced, which may be found in Hinton's History of Baptism; and in the fifth century an inquiry from Boniface, Bishop of Rome, to Augustin, as to the reasonableness of infant baptism, which may be found in the same book. We mention this work because it can be obtained more readily and at less cost than other books with the same information.

2. The "new covenant" spoken of by Paul (Heb. viii.) grows out of the covenant made with Abraham (Gen. xii.) when he was seventy-five years old, and which was confirmed by an oath (Gen. xxii. 15-18); but not out of the covenant made with him at a subsequent date (Gen. xv.) which was confirmed by sacrifice, nor out of a still later one (Gen. xvii.) when he was ninety-nine years old, to which the sign of circumcision was attached. The covenant in Gen. xii. is called "the gospel" by Paul (Gal. iii. 8), was made four hundred and thirty years before the law (Gal. iii. 17, 18), and related entirely to spiritual blessings. But the subsequent covenants related to the land of Canaan and a fleshly seed, and had a fleshly sign. Out of these latter covenants, the covenant at Sinai grew; out of the former came the new covenant recorded in Heb. viii. The sophistry which contends for the perpetuity of infant membership on the ground that the doing away with the covenant at Sinai did not do away with the Abrahamic covenant, is readily exposed when it is kept in mind that there were covenants made with Abraham, that the fleshly covenants of Gen. xv. and xvii. were imposed in the covenant at Sinai, and of course died with it; and that the new covenant links with the covenant in Gen. xii. which has in it no infant membership, but was a foreshadowing of the justification of the Gentiles by faith, as Paul shows in his epistle to the Galatians.

3. Roger Williams, with eleven others, formed the first Baptist Church in America, at Providence, March, 1639.

4. No: he was baptized by Ezekiel Holliman, who was selected by the little band for that purpose; and then Mr. Williams baptized Holliman and the other ten. Some have sought to cast contempt on such a beginning—but let them first tell us who baptized John the Baptist! It is altogether a mistake to suppose that the validity of baptism depends on the administrator. It would be disorderly and improper for an unimmersed person to administer immersion where there are better administrators to be had; but in a case like this it is not even disorderly.

Please answer how we stand in point of members compared with other churches. Whether we are 3d 4th 5th &c. W. H. Hopson classed us 3d—I mean in the world. If you have the figures and will answer as above you will greatly oblige

A. SUBSCRIBER.

We presume our querist has misunderstood Dr. H. Of Catholics and Protestants in the world, it is estimated that there are of the former 195,000,000; and of the latter 96,000,000. Of these ninety-six millions, we do not make up the ninety-sixth part.

The total Catholic population of the U. S. is estimated at 5,000,000. The Regular Baptists are put down in 1866 at 1,094,806. Episcopal Methodists, North and South, 1,850,000. Congregationalists, 267,353. Presbyterians—O. S. 247,350; N. S. 161,500. Southern, 66,628. Protestant Episcopal, 178,102. Lutherans, 87,933. Reformed, 846. German Reformed, 82,815.

We presume that Dr. H. claimed for us the third place, in point of numbers among the Protestant bodies in the U. S. If we number, as many estimate, 500,000, his statement is correct.

Book Table.

An Historical Sketch of Sacerdotal Celibacy in the Christian Church. By Henry C. Lea. Philadelphia: J. B. Lippincott & Co. 1867.

PART IV.

It must not be supposed that the decree of Siricius was tamely submitted to by the entire Latin clergy. So far from this being true, it was vigorously and, by some, fanatically opposed. Three men were conspicuous in this opposition; they were Jovinian, Bonosus, and Vigilantius, the second of whom was Bishop of Sardica. But the decree of Rome could not be successfully resisted. The tireless pen of the great Jerome—great for talent, for learning, for unscrupulous handling of an opponent—was called into requisition; his arguments and invectives, together with the power of public sentiment and the authority of the Church, swept the anti-celibates from the field, and resistance ceased for a thousand years. After the lapse of that long period the controversy was reopened, under circumstances that we shall soon describe.

Above we have spoken of public sentiment as one of the forces that enabled Sacerdotalism to triumph. Here the high authorities of the Church had an unfailing resource. The laity were ignorant, credulous and reverential; in the all-abounding fullness of their faith in the Church and in venerated ecclesiastics—a faith that was never tired, as was the faith of Romanists living a thousand years later, when religion and churchmen were the objects of popular contempt,—they thought the clergy could maintain virgin purity. A suspicion that a priest was unchaste was sufficient to raise a tumult in many parishes. Celibacy could have been established only with great difficulty, if at all, had not Siricius and his successors been thus able to overawe, to intimidate, and to coerce the refractory.

We cannot trace the changeful fortunes of asceticism from the time of Siricius' victory to the Reformation. Those who have sufficient interest to pursue the inquiry are referred to Mr. Lea's learned pages. But we may not pass by one lesson that these pages most eloquently teach: the folly of attempting to create by statute a factitious virtue. The Roman Church warred mercilessly, earnestly on human nature for a thousand years; and only to fail. Whatever a great spiritual authority may do in enforcing an imaginary holiness in ages relatively refined and pure, continence and chastity could not be enforced in ages rude, coarse and licentious, like those stretching across that desert in history lying between the fifth and the fifteenth century. During all that time there was in force a decree prohibiting the clergy to marry. What was the state of society, the condition of the Church? In our last article, some facts bearing upon these queries were stated; we recur to the subject only to state some others in relation to those to whom the decree applied. As is well known to those familiar with the history of those times, the most flagrant immoralities were rife. Mistresses held the places that belonged to wives, in the households of Bishops. Children begotten in beds of lust were born

in the palace of the Popes; concubine at the tables of priests; quarrels at the tables, among clergymen, over the beds of prostitutes; and high ecclesiastical dignitaries, for the privilege of their subordinates for the privilege of indulgence. In the middle of the tenth century the Duke of Cleves, the reign of three populous dukes, declared that there were not, in all his dominions, five priests who did not keep concubines and there is still extant a document of same date, bearing the names of Ferdinand and Albert, the first the Emperor and second a Duke of the German Empire, a document submitted by these high dignitaries to the Council of Trent, declaring that one priest in fifty lived chastely. In the monasteries, the gardens where the flowers of ascetic virtue were supposed to bloom, the pretended nurseries of angelic human-purity, there was indeed gluttony, and the most revolting and animalizing of all excesses.

For the credit of humanity we would believe that the dark picture so constantly painted by the writers of the Middle Ages was an exaggeration. At least it was unjust, both to the Church and to pure men, not to say that these immoralities were generally practiced in the fastidious and indignant protest. Frequent attempts at reformation were made, but were unavailing. A Hildebrand for that might seem to win a victory over solituness, but even so undaunted a spirit unconquerable a will as his could not the ecclesiastical life and character for the common level of European society reasons of these successive failures were sufficiently indicated.

In referring to the triumph of Sacerdotalism at the close of the fourth century, we stated that the controversy was not opened for a thousand years. The reform that earthquake-shock which convulsed Europe to its center. The harbingers of Reformation were Wickliffe in England, Huss in Bohemia; but neither of these reformers themselves called celibacy in question, though their followers did. On the other hand, they were both its staunch defenders. In the meantime the moral religious condition of Christendom was worse and worse. The learned and eloquent Leo X. wanted money with which to St. Peter's; accordingly he sent Tetzel Dominican monk, through Germany's salvation to all who had the ready money pay for it. The soul of Luther, having wrestled with these soul-problems the perplex and distress all the earnest heart each successive generation; having wrestled with the religious and ecclesiastical conditions that were forced upon him by tradition of religion and the Church, but bonds, proclaimed its own freedom of freedom of the human mind. The Reformation was precipitated by practical than doctrinal questions; Europe was led into revolt chiefly by the shameful rutions in the Church. And yet settlement of these practical questions proceeded from a doctrinal basis, the doctrine of justification by faith struck down not only the indulgence also the other abuses of pope and ecclesiastic which he attacked. He asserted not by the payment of money could purchase salvation—not by penance meritorious could he become worthy but he should gain it through faith in the great Reformer did not propose to the Church of its abuses as a husband prunes a tree; he proposed to purify very sources of the Church's life.

But Luther did not at once see the principle would aid in the abolition of sacerdotalism and sacerdotal celibacy. He carried it to this conclusion than he did himself, he following, and time reluctantly. While Luther was Wartburg (1521-2) one of the reformers, Bernhardt by name, cut the knot by obtaining the consent of his and marrying a wife. The fiery Catholic threw himself into the movement and wanted impetuosity; and in the latter of 1522 Luther showed his fidelity great principle by publishing a work "Votis Monasticis," in which he avowed self an uncompromising enemy of monasticism. In Switzerland Zwingle cut the new movement to anti-ascetic doctrine and it soon became apparent that the Reformation might be, it was opposed to all forms of asceticism.

We have called attention to the fact when Celibacy was first imposed. Priesthood, the ascetic doctrines were high favor, with the people. But some years of experience unadvisedly those of Germany. They had learned ecclesiastics were men, subject to lions with themselves; they had also that the only way to protect the wives and daughters from the ends

Williams, with eleven others, first Baptist Church in America, Nov. 1839.

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the palace of the Popes; concubines fed the tables of priests; quarrels arose in the schools, among clergymen, over the bodies of prostitutes; and high ecclesiastical dignitaries a revenue from taxes openly levied on their subordinates for the privilege of criminal indulgence. In the middle of the sixteenth century the Duke of Cleves, the sovereign of three populous duchies, declared that there were not, in all his dominions, three priests who did not keep concubines; and there is still extant a document of the same date, bearing the names of Ferdinand and Albert, the first the Emperor and the second a Duke of the German Empire, a document submitted by these high dignitaries to the Council of Trent, declaring that not a priest in fifty lived chastely. In the monasteries, the gardens where the fairest flowers of ascetic virtue were supposed to bloom, the pretended nurseries of angelic-purity, there was indolence, gluttony, and the most revolting and most demoralizing of all excesses.

For the credit of humanity we would fain believe that the dark picture so constantly painted by the writers of the Middle Ages, were an exaggeration. At least it would be unjust, both to the Church and to many brave men, not to say that these immoralities were generally practiced in the face of strong and indignant protest. Frequent attempts at reformation were made, but they were unavailing. A Hildebrand for the moment might seem to win a victory over dissoluteness, but even so undaunted a spirit and unconquerable a will as his could not lift the ecclesiastical life and character far above the common level of European society. The reasons of these successive failures we have sufficiently indicated.

In referring to the triumph of sacerdotalism at the close of the fourth century, we stated that the controversy was not again opened for a thousand years. The revival of it came with the Protestant Reformation, that earthquake-shock which convulsed Europe to its center. The harbingers of the Reformation were Wickliffe in England and Huss in Bohemia; but neither of those sturdy reformers themselves called celibacy in question, though their followers did. On the other hand, they were both its staunch defenders. In the meantime the moral and religious condition of Christendom waxed worse and worse. The learned and elegant Leo X. wanted money with which to build St. Peter's; accordingly he sent Tetzel, the Dominican monk, through Germany selling salvation to all who had the ready money to pay for it. The seal of Luther, having long wrestled with these soul-problems that perplex and distress all the earnest-hearted in each successive generation; having wrestled with the religious and ecclesiastical questions that were forced upon him by the condition of religion and the Church, burst its bonds, proclaimed its own freedom and the freedom of the human mind. The Reformation was precipitated by practical rather than doctrinal questions; Europe was goaded into revolt chiefly by the shameful corruptions in the Church. And yet in the settlement of these practical questions Luther proceeded from a doctrinal basis; with the doctrine of justification by faith he struck down not only the indulgences but also the other abuses of pope and ecclesiastic which he attacked. He asserted that not by the payment of money could a man purchase salvation—not by penances and macerations could he become worthy of it; but he should gain it through faith in Christ. The great Reformer did not propose to prune the Church of its abuses as a husbandman prunes a tree; he proposed to purify the very sources of the Church's life.

But Luther did not at once see that his principle would aid in the abolition of monasticism and sacerdotal celibacy. His followers carried it to this conclusion sooner than he did himself, he following, and for a time reluctantly. While Luther was in the Wartburg (1521-2) one of the reformed pastors, Bernhardt by name, out the Gordian knot by obtaining the consent of his parish and marrying a wife. The fiery Carlstadt threw himself into the movement with his wonted impetuosity; and in the latter part of 1522 Luther showed his fidelity to his great principle by publishing a work, "De Votis Monasticis," in which he avowed himself an uncompromising enemy of monasticism. In Switzerland Zwingli committed the new movement to anti-ascetic doctrines, and it soon became apparent that wherever else the Reformation might be, it would be opposed to all forms of asceticism.

We have called attention to the fact that when Celibacy was first imposed on the priesthood, the ascetic doctrines were in high favor with the people. But a thousand years of experience have revealed that those of Germany. They had learned that ecclesiastics were not subject to the passions with themselves. They had also learned that the only way to protect their own wives and daughters from the endearments

of lustful priests, was for the priests to have wives of their own. In addition to this, a very large share of the entire wealth of the realm (perhaps so much as one-third) was in the hands of the Church; this wealth the people were glad to have an opportunity of sharing among themselves. For these reasons the people of Germany opposed Celibacy, as decidedly in the sixteenth century, as the people of Italy had favored it in the fourth. Accordingly, the monasteries were broken up, the convents were thrown open, the inmates of both went forth to a new life in a new world, and the State divided the spoil. One of the nuns thus set free, Catharine von Bora, as is well known, became the wife of Luther.

In breaking away from the rigid asceticism that had so long bound them, it would have been strange if many excesses of teaching and practice had not been committed. Some of the Anabaptists went so far as to advocate polygamy. Luther, with a good sense, matched only by his inflexibility of will, held the Protestant movement in check. So that on the whole, Protestants in all ages, will have just reason for congratulation that this period of history was marked by so few extravagances.

We are sure the reader of Mr. Lea's book, will be surprised to be told that Celibacy was relinquished in England more reluctantly than in any other country that accepted the reformed doctrines. For this sufficient reasons are given, but we cannot state them. Henry V. spoiled the rich Abbeys, and turned their occupants out homeless and starving into the world, but he would not consent to the marriage of the clergy. Under his immediate successor, Edward VI., this concession was made; under Catholic Mary it was again denied. Elizabeth was violently opposed to sacerdotal marriages; nevertheless she was compelled to yield to the logic of events, and allow her clergy to marry. The thirty-nine articles, the doctrinal basis of the English Church, adopted in 1563, contain this provision: "Bishops, priests, and deacons are not commanded by God's law, either to vow the estate of a single life, or to abstain from marriage."

"Therefore it is lawful for them as for all other Christian men to marry at their own discretion, as they shall judge the same to serve better to Godliness."

The reformation reacted powerfully upon Rome, in more ways than one. One of its effects was to give her new virtues as well as new zeal, and energy. Another was to reopen the question of Celibacy. Many, and powerful advocates of sacerdotal marriages appeared within her own communion, and for some time it was doubtful how the decision would be given. Finally that ecclesiastical congress known as the Council of Trent assembled in Mantua. This was in 1563. The council adjourned from time to time and place to place, (doing most of its work in Trent, whence its name), its sittings covering more than a score of years. The subject of matrimony was discussed for six months. The decision reached for the first time elevated Celibacy to the rank of an article of faith; before it had been only a rule of practice. Since then the Church has held its New Testament origin. Mr. Lea thus gives the substance of the two canons that settled the question:

"The first one pronounced the dread anathema on all who should dare to assert that clerks in holy orders, monks, or nuns, could contract marriage, or that such a marriage was valid, and it added that God would not deny the gift of chastity to those who rightly sought it, nor would he expose us to temptation beyond our strength. The other similarly anathematized all who dared to assert that the married state was more worthy than virginity, or that it was not better to live in celibacy than married."

This review of Mr. Lea's work has grown much beyond our original intention. But we are not content to conclude it without saying something of the effects of the Tridentine legislation, and something, also, of the present condition of both celibacy and monasticism in Catholic countries.

Magazines, Pamphlets, etc. We have little space to notice the monthlies of this week. The Galaxy for July is the best number we have seen. The paper on "The Church of the Future," will be found of great interest. It seeks to write up the Methodist Church as the Atlantic has written up the Roman Catholics. Its information is valuable. The Atlantic Monthly presents a very nice variety this month. The Sunday Morning for June is grand, instructive and interesting as ever. The most valuable monthly is that of Peter's Post Office and Boston Commonwealth. The June issue is a choice music; \$3.00 each per year, J. L. Peters, Box 120, New York. Our Selection for June is a capital number. The Atlantic Monthly is a paper issued from Boston in behalf of the oppressed Cretons, under the supervision of the benevolent Dr. Howe. It is designed to awaken sympathy and secure aid for them. Address

Dr. S. G. Howe, Bromfield street, Boston, Mass. The Y. M. C. A., is a paper started by the Young Men's Christian Association of Washington, D. C. There is doubtless need for stronger religious influences to counteract the corruptions of our national capital. The Hiram Student is the title of a new monthly published by the students of Hiram College, at \$1.00 per year. The first number is quite creditable. The New York Mercantile Journal is a most valuable weekly for merchants and business men. It is a mammoth paper, ably conducted, and containing full reports of the prices of goods, merchandise, and every thing in the market, as well as money, stocks, etc., \$3.00 per year. Address New York Mercantile Journal Co., 350 Pearl street, New York.

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I propose giving a sketch of the rise and progress of the cause in this (Davis) county. In January 1830 seven persons—three males and four females, congregated together, giving themselves to the Lord and each other, agreeing to be governed by the Scriptures in all things. For a time we met from house to house on each Lord's day for prayer, singing, reading the scriptures, and breaking the loaf—a practice which has always been kept up. I am the only survivor of the original seven. We had much persecution, but the Lord was our helper, and we knew no such words as defeat or discouragement. We have now eight churches in this county—two averaging two hundred members—three over one hundred each, and three from thirty to forty each. We had from the commencement, and still have, our Phobes and Pircillas. They cheer us with their presence, greet us with their liberality and encourage us with their perseverance. We have a county evangelist, now on his third quarter, doing a good work, building up the churches and strengthening the brotherhood. D. M. HANCOX.

On another business, we have a family of colored people here of the highest qualities and real Christians I verily believe. They came to our church itself feeble, but they feel themselves out of place and embarrassed, welcome as they are made here in one congregation. Now if we had one thousand dollars to build them a good frame house in the out skirts of the city, buying a small lot, they would not only have a religious house, but could easily build up a large congregation. If any wealthy brother or many desire to do a great deal of good for small means, by sending me the money, I will enable them to establish a church here in a short time. Truly Yours, JAMES ATTERS.

The following is an extract from a letter dated Atlanta June 1: On another business, we have a family of colored people here of the highest qualities and real Christians I verily believe. They came to our church itself feeble, but they feel themselves out of place and embarrassed, welcome as they are made here in one congregation. Now if we had one thousand dollars to build them a good frame house in the out skirts of the city, buying a small lot, they would not only have a religious house, but could easily build up a large congregation. If any wealthy brother or many desire to do a great deal of good for small means, by sending me the money, I will enable them to establish a church here in a short time. Truly Yours, JAMES ATTERS.

More thrifty farms, villages and towns cannot be found. Preachers wanting fields of labor with reasonable support, can find them here, among as enterprising brethren as can be found West. The Church at Vandalia wants a Pastor. Also at Buchanan. There are about forty churches in the State. They talk of holding a general Convention to become acquainted, &c. Will the brethren at Detroit, Muir, and elsewhere express themselves on the propriety of calling a general meeting during the summer or fall? The church here would like to correspond with the churches throughout the State on the subject, and agree on some central place to meet. They would be happy to greet the brethren of the other churches here. They have large hearts and houses. Brethren passing, call and see us. J. R. F.

The business portion of Marquette, Mich. has recently been laid in ashes. Not a store remains. On Sunday morning about one o'clock, the steamer Morning Star, of the Cleveland and Detroit line, collided with the bark Courtland, causing both vessels to sink, and involving a loss, so far as known, of about twenty lives. Reverdy Johnson, of Md., has been appointed Minister to the court of St. James in place of Mr. Adams, resigned. As a proof that women are inventive, Mrs. Caroline H. Ball says that she has assisted many women to procure patents, and cites the case of one woman in Boston who has received \$25,000 as the proceeds of three patents. Jean Ingelow, three times a week, gives a charity dinner to children. She says that one of the great pleasures of writing is, that it gives her more money for charitable purposes than falls to most women. The 20 religious societies which held their anniversary meetings at Boston last week, reported aggregate receipts of \$1,133,000 last year. The Boston Tract Society received \$141,000; the American Missionary Association 400,000; American and Foreign Christian Union \$128,000; the Free Religious Association 506. Connecticut school expenses have, in three years, increased from \$454,000 to \$984,000. There are 121,000 schoolable children in the State. The production of petroleum in 1867 was about 11,000 barrels per day, while the consumption in the same year was 13,000 barrels. The best authorities estimate the present production at 9,000 barrels per day. "Burleigh," of the Boston Journal, says that six cents worth of green paint in powder used about any house, will "clear the kitchen" and all its surroundings of roaches and kindred pests. The yellow fever is killing 300 daily, in Lima, Peru; and Blakely, inventor of the Blakely gun has, with his wife, died of it. All business except burying is suspended. The estimated value of real estate in New York is \$472,000,000. The income of the missionary societies of England, America, Germany, France, etc., for 1866 was \$1,425,000; which, though large in the aggregate, is less than five mills for each of the 965,000,000 souls of the earth's population who are Pagans, Mohammedans, or Jews. The Pope has actually conferred the promised decorations on the Jewish physicians who distinguished themselves during the prevalence of cholera. The world moves. The famine in Algiers is still terrible, and murders are frequent, men being killed by those whom hunger has made cannibals. The price of revolvers had doubled. The Archbishop of Algiers has arrived in France, to demand succor for the native population, whose sufferings by famine are intense, and who are rapidly diminishing. The Methodist Episcopal Conference, at its recent session, appointed a committee of seven to meet a committee which may be appointed at the next General Convention of the Protestant Episcopal Church, to confer upon the subject of organic union, as presented in the memorial addressed to the Methodist Conference by the Episcopal clergymen in this city. The University of South Carolina has 133 students, and rumors which have been circulated that it is to be discontinued, are declared by the Columbia, S. C., Phoenix to be utterly without foundation. Police investigation shows that while the lottery offices in New York receive \$45,000 daily, the 163 faro banks have an average daily income of \$48,900. About \$30,000,000 is annually spent in the gambling houses of that city. A WROX CONGREGATION POISONED.—The entire congregation of the Dunkard Church at Napierville, Ill., were poisoned, a few days since, in celebrating a love feast, by eating meat prepared in a copper kettle and allowed to remain there until the liquid had become oxydized. It was found upon actual count that no less than one hundred and thirty were more or less affected, the major portion, however, but slightly, they having partaken of but a small quantity of the food. About twenty were found to be in a dangerous condition. These were removed to their homes, and every attention paid them, and before morning many of them were out of danger. Those who were but slightly affected, with some little assistance got home, and in a short time were entirely recovered. All are now pronounced out of danger.

Items from Correspondents. Ohio. NEW LISBON, June 13. Please say that the Church in New Lisbon, on yesterday the second Lord's day (in June), contributed \$62.25, to the Missionary cause, which makes the amount given for that purpose during the present year, considerably over \$100. This Missionary District, also has an Evangelist employed, at a salary of \$800 to preach at weak and destitute places. For several weeks, past we have seen some added to the Church nearly every Lord's day, and the increased liberality of the congregation is to me a proof of growth in the right direction. WM. BAXTER. ELIZABETHTOWN, June 9. On last Lord's day I baptized here a very excellent lady, who had been a member of the M. E. Church for several years. Like many others, she became dissatisfied with rantism. Sometimes unpleasant feelings are stirred up by such events; but let them do that which is certainly right and sure, and all this will be avoided. Besides, if baptism be a non-essential, certainly then there is no harm in a re-baptism. J. A. WALTERS. TRIBUTE OF RESPECT, BY THE CHURCH IN COLLAMER, O. Whereas, Bro. A. S. Hayden has of his own accord, chosen to sever his pastoral relations with us—relations that have existed more than twenty years, and been mutually the most pleasant and to us the most profitable from the beginning to the close, therefore, Resolved, By this congregation, that there is due, and hereby tendered, a vote of thanks to Bro. Hayden, for his long, laborious and self-sacrificing toils in our midst, to uphold the cause of Christ. Resolved, That in the purity of his private, and the spotlessness of his public life, we have a treasure worthy our affection; and a model worthy our imitation. Resolved, That the uniform Christian kindness blended with unflinching firmness, that has characterized his life—long advocacy of primitive Christianity; his almost unexampled courtesy toward all those differing from him; as well as others—without the slightest compromise of principle, or withholding of Christian truth; are traits in his Christian life, worthy of universal admiration and imitation. Resolved, That while we have parted with him with deep regret, amid assurances of much affection and continued remembrance; we cordially commend him as a man of God, sound in the faith, and able in the ministry of the word, to the hearty confidence of brethren in his new field of labor in the West; and implore upon him, and his labors, the choicest blessings of Almighty God. Resolved, That copies of these resolutions be forwarded for publication to the American Christian Review, and the Christian Standard. By order of the Church, Wm. W. DILLER, Clerk. June 7th, 1868.

Washington, June 15. Since I wrote you last week, I have confessed faith in Christ, and been added to the Church at this place. Thirty-six have been added to the Church since I began my labors at this place. May God continue to bless us. W. J. HOWE.

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308 Scientific.

The utilization of waste is one of the most important collateral matters connected with industry...

The refuse of one household seems an insignificant matter in detail, and not worthy of much attention...

The other constituents of the dust-heap are separated by the sifters with the utmost rapidity...

ed in the process of boiling soap, or is used for the arts in a hundred ways...

Biographical.

Who Was St. Patrick.

Certainly he was no Romanist, and wrought none of the wonders invented by the monks...

It appears his parents quitted Scotland and settled in Armorica. One day as Suicat was playing near the shore...

"He yearned towards Ireland. There he had found the Saviour; there he had been carried in captivity...

Such was Ireland's patron saint. We have every reason to believe that he never was at Rome...

Niebuhr's Private Life.

The London Athenaeum takes from the "Memoirs of Chevalier Bunsen, by his Widow," the following glimpses at the private life of the great Niebuhr...

than those which throw new light on the master's tenderness and conscientiousness...

Another story gives a not less pleasant view of another quality of Niebuhr's fine nature. While the historian represented the King of Prussia at the Papal court...

MANY have such correct ideas of things as not to be easily imposed upon, and yet are not ready at explaining them to others.

TO THE WORKING CLASS.

Farmers, Mechanics, Ladies, and every body. I am anxious to furnish you with employment at your homes...

EUROPEA, THE INFALLIBLE HAIR RESTORATIVE.

Dr. Van Zandt, one of the oldest and best physicians of St. Louis, has pronounced it "a most happy compound, suited to the hair, and the most valuable preparation in use for changing the color of the hair...

BOOKS FOR SALE AT THE STANDARD OFFICE.

- First Principles, by Isaac Errett, 15c. per copy; \$1.50 per doz.
Reason and Revelation, by R. Milligan, \$2.00
Menschon on Proverbs, an Amended Version, with Introduction and Critical Notes, 1.50

The Christian Hymn-Book.

Table with columns for Small Edition (Pearl 6c.), Medium Edition (Brevier 25c.), and Pulpit Edition. Lists various hymn books and their prices.

640 MILES UNION PACIFIC RAILROAD

Are now finished and in operation. Sixty miles of track have been laid this spring, and the work along the whole line between the Atlantic and Pacific States is being pushed forward more rapidly than ever before...

GREAT NATIONAL WORK.

- I. - A Government Grant of the right of way, and all necessary timber and other materials found along the line of its operations.
II. - A Government Grant of 12,900 acres of land to the mile taken in alternate sections...

First Mortgage Bonds

upon such a property, costing nearly three times their amount. ARE SECURE BEYOND ANY CONTINGENCY. The Company have abundant means in their treasury...

WATERS' FIRST PREMIUM PIANO.

With Iron Frame, Overstrung Bass and Agraffe Bridge. Melodious, Harmonious, Church and Cabinet Organs.

PURE GRAPE COMMUNION WINE

Manufactured by our own Vintners. Constantly on hand. PRICE \$1.00 PER BOTTLE, OR \$3.00 PER GALLON.

ALLIANCE COLLEGE, ALLIANCE, STARK CO., OHIO.

The Board of Trustees of Alliance College take pleasure in announcing to the public that the new and splendid college edifice is now nearly finished...

There will be a PREPARATORY DEPARTMENT, in which all who possess the rudiments of a common school education can be admitted...

There will be a NORMAL DEPARTMENT, in which the best methods of teaching will be illustrated and exemplified.

The new College building is regarded, alike by architects and educators who have examined it, as one of the most convenient and complete college buildings in the State of Ohio...

now in process of erection, will be a substantial elegant brick structure, with accommodations for fifty boarders. The grounds about the College are beautifully laid out, ornamented with shrubs and trees...

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will not only be a text-book in this College, but all the courses of study will be gathered about it as the central object of attention...

A pamphlet will be issued within two weeks, stating the different courses of study, terms of tuition, etc. which may be had on application to A. B. Way, Alliance, or Isaac Errett, Cleveland, O.

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Manufactured by our own Vintners. Constantly on hand. PRICE \$1.00 PER BOTTLE, OR \$3.00 PER GALLON.

ALCOCK'S Porous Plaster

Especially useful in pains of the breast, sense of weight and inward sinking, for coughs, colds, asthma and inward sinking, for coughs, colds, asthma and inward sinking...

and imparting it to the body, whereby the circulation of the blood becomes equalized upon the part where the plaster is applied...

It is thus designed to afford proper facilities for whatever may be their preferences as to the course of study to be pursued, and to confer degrees in the Latin and Modern courses, as well as in the Classical course.

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ALLOCOCK'S POROUS PLASTERS

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ACCUMULATING ELECTRICITY. Imparting it to the body, whereby the circulation of the blood becomes equalized upon the part where applied.

6,000 WORTH SOLD BY ONE DEALER. Mr. J. Balch & Son, Druggists, of Providence, R. I., Nov. 28, 1867.

LADIES' BOARDING HALL. A process of erection, will be a substantial and elegant structure, with accommodations for fifty or more ladies.

BOARDING. The facilities to be furnished at the Boarding Hall, any number of pupils can be accommodated.

WATERS' PATENT PREMIUM PIANOS. Messrs. Waters, Church and Cabinet Organ, and Piano Manufacturers.

PAIN OF THE SIDE CURED. Mrs. T. ALLOCK & Co., Allegheny, Penn., April 4, 1865.

SORE CHEST AND COUGH. Mr. May last I was visiting my cousin in Germany, and he showed me your Porous Plaster for my chest.

CRICK IN THE BACK AND LUMBAGO. Mr. ALLOCK & Co., Lyons, N. Y., July 4, 1863.

UNION WINE. Sold by all Druggists.

EDUCATIONAL PROSPECTUSES

KENTUCKY UNIVERSITY. The best Juvenile Magazine. Every Boy and Girl that reads it will be benefited.

AGENTS WANTED! TO SELL THE GREAT WORK OF THE TIMES. Rev. Dr. Eddy's Life of Christ.

FILLMORE'S MUSIC BOOKS. CHRISTIAN PSALTERY. In round notes, with various metres and kinds of music adapted to the 1,324 Hymns of the New Christian Hymn-Book.

The Millennial Harbinger for 1868. This long established co-worker in our cause for Reformation has been enlarged to 60 pages, monthly, and is again offered to the public.

GEORGE HALL, 22 Public Square, Cleveland, O. PIANOS, MELODEONS and ORGANS.

PLAN OF TRADE FOR 1868. Our Great Western Depot at Cleveland is designed to comprise the largest assortment of Pianos, Melodeons, Organs, &c., to be found in the United States.

GREAT AMERICAN CATARRH CURE. THE ONLY REMEDY EVER DISCOVERED THAT ACTUALLY CURES CATARRH.

PHILADELPHIA Cancer Hospital. The Philadelphia Cancer Hospital, in the city of Philadelphia, is a charitable institution.

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3. COLLEGE OF THE BIBLE. 4. COLLEGE OF LAW. 5. COMMERCIAL DEPARTMENT.

BOURBON FEMALE INSTITUTE. The second Term of Session 1867-8 of the above Institution will begin on Monday, February 23, 1868.

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PUBLICATIONS

FOR SUNDAY SCHOOLS. This list is intended to aid Superintendents and others in ordering Books for the Sunday Schools of Christian Churches.

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