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Christian Standard

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4-4-1868

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

Isaac Errett

William Theodore Horner

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The Christian Standard.

ISAAC REBERT, 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 Liberty Bazaar, 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 Liberty Bazaar, 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. 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 supple 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. Hotters 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" next 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 as selves 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 by any means they could open up the proclamation of the gospel, see no impropriety, but wisdom policy, in availing ourselves of every 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?"

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. Thus entered, as priests, into the blood of Jesus. They now with true hearts, in full assurance having their hearts sprinkled with conscience and their bodies washed with pure water." Heb. x. 25. Their light becomes, most fully, the illuminations of the Spirit of God. The holy place received without—the light of nature there. It was wholly dependent on the light of the "Word of God." So the church comes a light of nature to walk in the "Word of God"—that Word which to our feet and a light to our eyes.

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...

obstinacy. He pulled so hard at times that his hind legs were straight out behind him, and three feet off the ground...

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...

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...

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...

The ancients regarded these strange visitors as the sure precursors of wars, famines, inundations, or some other dire calamity. Their appearance, therefore, to them, was a terror instead of pleasure...

GEORGE HALL, 22 Public Square, Cleveland, O.

PIANOS, MELODEONS and ORGANS.

PLAN OF TRADE FOR 1888.

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...

Table listing piano and organ brands and their agents: Bradbury, Decker & Bro., Dunham & Sons, Guild & Co., Groves & Co., Gable & Co., Heircamp, Ishling, McCann & Co., Manhattan Co., Miller & Co., Rens & Bacon, Steinhay & Son, Stedman & Co., Webber, Woodard & Brown.

MELODEONS and ORGANS.

The JEWETT & GOODMAN, TAYLOR & FARLEY, CARROLL & NEEDHAM, and other makers comprise the stock of reed instruments, which has always been a particular branch of our trade.

PRICES.

Having been more than twenty years engaged, on a large scale, in the exclusive sale of Pianos, Melodeons, Organs, &c., gaining unequalled facilities for buying, we are prepared to sell much lower than dealers of less magnitude can afford to.

OUR SYSTEM OF TRADE.

Is designed to be one of uniform fairness. Our agents are all first-class men, and are prepared to furnish our instruments on the same terms as if bought of us at our Rooms. Our instruments are warranted in full.

TO CHURCHES, THE CLERGY, &c.

We take pleasure in furnishing instruments at very reasonable rates, and hope they will be free to write us for terms, lists, information, etc.

FOREIGN TRADE.

Persons unable to visit Cleveland, from distance or otherwise, will please describe to us in writing what they want, and we will solicit and guarantee entire satisfaction.

COURLAY BROS., SHIRT MANUFACTURERS

No. 27 Barclay Street, NEAR CHURCH STREET, NEW YORK.

AGENTS WANTED

TO SOLICIT ORDERS FOR SMITH'S BIBLE DICTIONARY.

Over 1000 copies printed, double column pages. AGENTS WANTED - It is the easiest book to sell they ever offered.

ONE GENTLEMAN SAYS: "I have taken 300 subscribers in one town and vicinity."

ANOTHER REPORTS 55 ORDERS taken the first THREE DAYS of his canvass.

A LADY WRITES: "I found the DICTIONARY a good book to deliver. Everybody is satisfied with it, and as it becomes known, more want it."

This DICTIONARY embodies the results of the most recent study, research and investigation of about sixty-five of the most eminent and advanced Biblical Scholars now living.

For their SPECIAL REDUCTION price list of VOLUMES. Sent to all applicants free of post.

WEST SIDE PENNMAN'S INSTRUMENTS

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Wanted. - Trainers, Servants, and other intelligible Women, in a handsome paying \$100 to \$200 according to ability.

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EDUCATIONAL

KENTUCKY UNIVERSITY

Ashland, the home of Henry Clay, and with 450 acres of beautiful grounds, and a fine of buildings, the site of the various Colleges of Education, the site of the various Colleges of Education, the site of the various Colleges of Education...

1. COLLEGE OF ARTS.

ROBERT GRAYSON, A. M., PRESIDENT

2. AGRICULTURAL AND MECHANICAL COLLEGE OF KENTUCKY.

JNO. AUG. WILLIAMS, A. M., PRESIDENT

3. COLLEGE OF THE BIBLE.

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4. COLLEGE OF LAW.

M. C. JOHNSON, L. L. D., PRESIDENT

5. COMMERCIAL DEPARTMENT.

Number of Students 500

Good Boarding from \$2.50 to \$3.00

Students can board themselves \$2 per Week.

Rooms and Tuition free to College of the Bible.

For Catalogue or other information, apply to J. B. BOWMAN, Registrar.

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PARIS, BOURBON CO., KY.

The second Term of Session 1887-8, of this institution begins on Monday, February 27th, at 10 o'clock, P. M.

For further information, address WM. AYLETT BUCKNER, President.

North-Western Christian University

INDIANAPOLIS, IND.

The first term of the next session of this will begin Wednesday, Sept. 13th, 1887, at 10 o'clock, P. M.

For particulars, send for a Catalogue of our studies, etc.

HIRAM COLLEGE

1888.

Spring Term commences Tuesday, March 13th, at 10 o'clock, P. M.

Dr. SILAS E. SHEPARD, A. M., President of Moral Science, Biblical Science, Logic and Rhetoric.

J. M. ATWATER, A. M., Professor of Latin and English Literature.

A. M. WESTON, A. M., Professor of Mathematics.

O. C. HILL, Professor in Commercial and Department.

Miss LOTTIE M. SACKETT, Principal of Department.

Miss J. E. PARDEE, Instructor in Mathematics.

Miss TILLIE NEWCOMB, Teacher in Music.

Miss EMMA JOHNSON, Teacher in Voice and Drawing.

The College is easy of access, being distant from the ATLANTIC & GREAT WESTERN RAILROADS regularly with trains at 7 and 10 o'clock.

Students can take the REGULAR COLLEGE train in any one of the SEVEN DEPARTMENTS for any class for a single term.

THE COMMERCIAL DEPARTMENT. Prof. HILL, affords a fine opportunity to study the Commercial Course, at an expense to the student one-half the usual rates paid for the Commercial Colleges.

Board, in good families, \$3.00 to \$4.00 per week. Students can board themselves, (exclusive of tuition, including all Departments, except material), per Term, \$10.00.

Complete Commercial Course. A Course of Popular Lectures will be given to students and citizens, during the winter months, invited from abroad.

For Catalogue or information, address: A. M. WESTON, President.

Feb. 25, 87.

PHOTOGRAPHS

I am making card photographs of new Christian preachers, to which a great interest is attached, from time to time. Sent by mail, fifty cents per dozen, six for one dollar, ten for \$1.50.

A full list sent to any one applying for it. Jno. W. Smith, Jan. 4th, 87.

AGENTS WANTED

TO SELL THE GREAT WORK OF Rev. Dr. Eddy's Life of W. J. HOLLAND, Chicago, Ill., Oct. 25, 86.

GRAPE VINES

CHEAPER THAN THE BEST AS GOOD AS THE BEST send to

STORRS, HARRISON & NURSERYMEN FAIRBANKS

For their SPECIAL REDUCTION price list of VOLUMES. Sent to all applicants free of post.

Feb. 1, 1887.

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Prices. More than twenty years engaged, on a exclusive sale of Pianos, Melodeons, &c., gaining unequalled facilities for buying, we sell to much lower than dealers of less an effort to.

OUR SYSTEM OF TRADE. Moderate means, or those who desire to can avail themselves of this mode of payments by paying monthly or quarterly.

CHURCHES, THE CLERGY, &c. Pleasure in furnishing instruments at very rates, and hope they will be free to write us, information, etc.

FOREIGN TRADE. Able to visit Cleveland, from distance or will please describe to us in writing what they will solicit and guarantee entire satisfaction.

WURLAY BROS., PIANO MANUFACTURERS. 27 Barclay Street, NEW YORK.

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AGENTS WANTED. TO SELL THE GREAT WORK OF THE TIMES. Rev. Dr. Eddy's Life of Christ.

GRAPE VINES CHEAPER THAN THE CHEAPEST. AS GOOD AS THE BEST.

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MISSOURI. WARRENSBURG, MO. WE have about 150 farms between the Missouri and the Ohio rivers.

WANTED. TRUENEN, BROOKS, and other "Herald" Men. Women, in a business paying \$1000 per month.

KENTUCKY UNIVERSITY. Ashland, the home of Henry Clay, and Transylvania, with 450 acres of beautiful grounds.

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

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

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.

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THE CHRISTIAN RECORD. A Domestic Monthly. Edited and published by Elder J. M. May, of Bedford, Lawrence County, Indiana.

ONE-YEAR DOLLAR. THE NORTH-WESTERN CHRISTIAN PROCLAMATION. A cheap two-paged religious monthly, published in the Great North-West and devoted to Primitive Christianity.

NEW RATE'S Ladies Home Magazine. Single copy, 10 cents. Clubs of 10, 1.00 each. Clubs of 20, 1.90 each.

Demorest's Young America. The best Juvenile Magazine. Every Boy and Girl that sees it says so.

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

The Christian Herald. A neat and attractive Magazine, devoted to the advocacy of Christianity.

LADIES' CHRISTIAN MONITOR. It teaches Primitive Christianity and has a large number of interesting articles.

The Millennium Harbinger for 1868. This long established co-workers journal for Reformation has been enlarged to 40 pages.

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FLORENCE LOCK-STITCH SEWING MACHINES. BEST IN THE WORLD. Highest Premium, Fair of American Institute, 1858.

BELLS! Menely's West Troy Bell Foundry. Bells for Churches, Academies, Factories, &c., made of genuine Bell-metal.

BUCKEYE BELL FOUNDRY. (Established 1837.) VANUZEN & TIFF. CINCINNATI, OHIO.

GOULD, PEARCE & CO., MANUFACTURERS OF COTTON TARKS, DOCKERS AND POUNDS, ALL NUMBERS, CARPET WARP, WHITE & COLORED.

BYRD & HALL, MANUFACTURERS. BATHS FOR SALE, A LARGE ASSORTMENT OF UMBRELLAS, PARASOLS, SUN UMBRELLAS.

Special Notices. To the members of the Standard Association...

By request of the Standard Association... Resolutions of the Association...

Western Reserve Christian Association. The eleventh annual meeting of the Western Reserve Christian Association...

Semi-Annual Meeting of the A. C. M. Society. Semi-annual meeting of the General Missionary Society...

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VOL. 3.—No. 15.

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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—Theopneusty, 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 canon 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 Apocryphal, 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 do 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 ensigns, 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 one 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 culminate 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, the 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. 5-13.

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 commands, 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. IRTVIN.

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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 present selections are this time purely the fruit of policy. They are Lucien Bonaparte,—to please his near kinsman, Napoleon III; Moreno, a Spaniard, to please her most Catholic Majesty Queen Isabella;—the others are Italians, to please the people of Italy, no doubt,—a hopeless task, and also to keep the Italian Papacy safe from too much foreign influence. This is the manner the Popes always constitute the Sacred College of Cardinals.

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. It is "a remarkable work of art, representing a branch of the rose-tree, with the thorns and buds in pure gold, and having at the extremity a flower of large size. The bough rests on a pedestal of silver gilt, which bears the papal arms among its ornaments. The intrinsic value of the gift, calculated by the weight of the gold only, is about 40,000 reals, or 2,000 dollars."

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 Isabella 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."

In the cup of this golden rose, among its petals, the Pope at every benediction he pronounced upon it, inserted a few particles of amber and musk. Upon receiving the rose the Queen returned to her place, whence, still holding the consecrated trinket, she repaired to her apartments. The rose was then entrusted to a court chaplain, by whom it was exhibited, and tendered to the devout kisses of all the officers of the household and dignitaries of the realm.

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. The idea of giving the discoverer of America a place among the saints of the Church is originally due to Cardinal Doquet, Archbishop of Bordeaux, who published it in the form of a letter to the Pope, printed at Marseilles in 1866. The Archbishop enlarges at some length on the virtues of Christopher Columbus, his devotion to the Holy See and his miraculous discovery of the New World, which the author is at great pains to show could never have been the consequence of scientific induction, but of faith alone. His biographers have been, unfortunately, chiefly Protestants, who have wilfully concealed the hero's zeal in the cause of the church, Pius IX., his Eminence adds, the only Pope who has crossed the Atlantic and navigated the Pacific, appears to be providentially chosen to understand the greatness of Christopher Columbus, and to appreciate and honor his services. It may, perhaps, not be generally known that the present Pope, then Monsignor Mastai-Feretti, was entrusted, in 1823, by Leo XII., with a mission to Chili and Peru."

Now it may be that the Pope will canonize the great Columbus, but great as he was, it is quite notorious that he was in some points of conduct and morality very far from being a saint,—still he was infinitely better than very many that grace the calendar of Romish Saints.

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. The telegraph reports the facts as follows:

"Havana, March 27, 1863.—When M. de Lersundi was announced to play in the character of Teresa 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 healthful 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 he 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 mooted, 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.

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 three—and three— 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 found.— MARGARET FRANCES.

Written for the Standard. River-side, or Winning a Soul.

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. He spoke of his loss, and asked him to forgive all the injury I had done him. I must have forgiven me long ago, 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 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 been 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 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.

loved his son. Then I came up the hill and I saw the law and I saw the law and I saw the law...

Nephew, this is a vital point. I have but just called it up before you. Whether I shall say more on it here...

Uncle Alphonse

Immortalized when he appeared on the Holy Mount! Recent number of the STANDARD, I have your courteous reference to my essay...

cannot but think there must be a long analogy between the manner of the body of Elijah and the raised body of saints. To the fact that Elijah was taken to Heaven...

verily suppose, there is no difference as to that Christ is the first fruits of the new creation...

The Family

Written for the Christian Standard. The End.

They tell me that the world will keep its busy foot, when I am gone. He'll totter like a reed in the wind...

MARGARET FRANCES

Riverside: or Winning a Soul.

Written for the Standard. CHAPTER XIV.

John Davenal took me home, and I was very ill. My life for the next two or three weeks was only a dim, wild dream...

"You are mistaken," said John, solemnly. "Sam was not murdered. There was at the time some such report, but suspicion pointed more to you than to the Mexican..."

How strangely those words fell on my ears! "The visitation of God." Surely God had visited us both—but one in wrath, and one in mercy...

John Davenal sat by looking at me as if he read my thoughts, and presently took my hand saying:—"This has been a good lesson for us. Let us profit by it; for Providence will not be tempted. Let us thank God, and by His help try to be better men."

As soon as I was able I left San Francisco, that beautiful, wicked city. John was anxious to have me remain until Lizzie came, but I thought of father's grave, and Frank and you...

Aspirant very weak and feeble, he could do nothing but to go on. He was not discouraged, for God was with him...

When we reached the dock I went at once to your old office to inquire for you. I found it was your office still, but you would be gone for a week. Then, Harry, my heart sank for the first time. I was poor, sick and desolate, and I had lived on through toil and suffering in the hope of finding you...

About a week after this there was a happy group in the little sitting room of the Riverside home. Harry's father and mother were there looking quite serene and placid...

Now they sat talking with Frank and watching his wife who was putting bunches of bright red sweet briar berries in the dark hemlock boughs that hung over the mantle...

At this Frank and his old friend both pulled out their watches, just as though they had not done the same thing every five minutes for the last half hour.

"Let me see," said the old gentleman, pushing his spectacles up to the top of his head in his old funny fashion, which made his hair all stand on end. "Let me see—yes, I believe it is. The New York train will soon be in, and we have just about time to meet 'uncle Ross and Harry'."

"Let us go, then," said Frank eagerly. "In about half an hour they returned, bringing with them the long expected ones. Ross, pale and feeble, supported on either side by Frank and Harry, walked slowly into the little sitting room; the old gentleman followed behind."

Bewildered with fatigue and excitement, the poor invalid could not utter a word, but his patient eyes, beaming with the light of a new, strange joy, gazed lovingly at every face, and then rested for a moment on the two pictures under the hemlock boughs over the mantle.

He sat down in a chair placed for him by the fire, and when he looked up again the bright little woman was standing over him weeping tears of joy or her brown eyes, and across the room, curled up in her grandfather's old arm chair, sat the little girl with another pair of brown eyes, looking curiously at him, while she nursed a dolly nearly as large as herself. Frank still held his brother's hand, saying: "We waited long for you, dear brother, but you have come to us at last. Father always said you would, and told us never to forget you, but to keep his place in our heart and home, and his old arm-chair for you."

Ross did not reply, but large tears stood in his eyes. Then the little girl, looking very grave, slipped out of the chair, and left her dolly and came over to Frank. He lifted her and setting her gently on his brother's knees said: "Annie, this is uncle Ross. The little brown eyes looked shyly at him for a moment, but the tears in his won her heart, and putting her arms around his neck, she said: "Did you think I would not let you have grandpa's arm-chair? Well, you may have it. Now, don't cry any more."

Then she kissed him and wiped his eyes with her apron, and when he smiled she laughed sweetly and said: "There, I can make anybody stop crying."

"Indeed," said Harry's father, amused at her pretty baby ways, "why how do you do it, Anne?"

"Oh, I just kiss them like this, and wipe their eyes, and they stop themselves. Nobody ever cries in this house."

except the dolly who remained stiffly silent in her chair; but no one missed her as the talk flowed on through all that long happy evening.

"I think," said Frank, in reply to something his brother had said, "that we all have some regrets in looking back over our lives."

"Yes," said Harry, "but it is not wise to dwell too much on the past, for in God's hands all things, even the evil, work out some part of His plans for us, if we only trust Him."

"Harry," said Ross, looking up suddenly, "I think you ought to have been a preacher, like brother Frank."

"No, I am not patient and gentle enough for that, but sometimes God uses strong hammers to strike heavy blows at the sin and injustice in the world, to prepare it for the gentle teachings of Christ. I hope to be one of these. There is a work for us all to do, for each a separate task and a certain reward, if we do our part in winning souls."

The morrow was the Lord's day, and in spite of his feebleness Ross walked to church with his brother and the family. Frank preached from the words: "Come unto me all ye that labor and are heavy laden, and I will give you rest." He had never seemed so full of the Spirit of God. The thoughts that flowed from his full heart, fell into the hearts of his hearers, and warmed where they fell.

In the holy hush of the evening, just before the sun went down, in the clear waters of that river on whose banks our story began, Ross bowed his penitent nature in baptism, carefully administered by his brother, and tearfully witnessed by Harry, and a group of sympathizing spectators. When he rose from the liquid grave, his head rested on his brother's shoulder, and with clasped hands, he sobbed out, "God be merciful to me a sinner." A sweet, musical voice from the shore, tremulous with emotion, rose on the air, and soon the echoes from a score of voices were heard along the banks:

"O how divine, how sweet the joy, When but one sinner turns, And with a humble, broken heart His sins and errors mourns!"

"Pleased with the news, the saints below In songs their tongues employ; Beyond the skies the tidings go, And heaven is filled with joy."

As the throng returned quietly to their homes, there were few eyes that did not weep with joy to think what rapture must be known in heaven by the fond and loving parents of the returning prodigal.

THE END.

Depopulation of New England.

A year ago we published a paper from the pen of Dr. Nathan Allen, of Lowell, Mass., the object of which was to show that the native population of his State was decreasing, and that, if some remedy was not found ere long, the native population of the old New England States would become extinct. This paper was widely published throughout the country, and excited much attention; but the subject had well nigh been forgotten, when Dr. Allen comes before the public again in a very able paper, read before the American Social Science Association, in which he points out the causes of this decay of the population of Massachusetts, and suggests a remedy. As might be expected, he shows that this state of things arises largely from the physical degeneration of women. Their muscles are rarely well developed, but are soft, flabby, small, and weak; and with this there is weakness and decay of those parts of the body in which health is so necessary to make the rearing of strong children possible. The result is that while a few generations ago the average number of children to each family was nine or ten, now it is less than three, and many of these die before reaching maturity. He also shows that the practice of abortion still further diminishes the number of births by many thousands.

The cause of this change for the worse in the physical constitution of woman he attributes to three things; too little muscular education, bad habits of dress, and, compared with the physical, too exclusive cultivation of the nervous system. The remedy, of course, lies in returning to a more natural state of living. The body should be developed by labor, dress should be such as not to cramp and distort the vital organs, and intellectual culture should be in harmony with physical development. We have not a full report of this paper, but gathering our ideas of it from the accounts published by the press, it must attract much attention and cause a good deal of discussion.

It seems to us, however, that there are many other causes which have led to this disastrous result, beside those for which we wish it to be faulted. There are multitudes of men who are opposed to large families, and who cooperate with woman in every endeavor to prevent increase in the size of their families. Quite generally it devolves on them to furnish the means of supporting, as well as educating and setting their children up in business. We know many fathers who argue that they are unable to furnish the means of doing all that society demands for a large family; hence they prefer small ones.

ly or quite as great as that of woman. The average age to which she attains is as great as that of man. It is true that man has more physical power; yet, notwithstanding this, he shortens his life as much by dissipation, drinking, the use of tobacco, and sensualism, as woman does here by want of physical culture and bad habits in dress. Nature takes away from multitudes of men the power of procreation because of their vice and sensualism. It is quite impossible for one sex to become much better or worse than the other. If woman becomes degraded physically, her children suffer in stamina or are reduced in number; and vice versa.

So again, rum and tobacco have, we know, a very extensive and fatal influence in injuring the well-being of the race, and through this lessening the number of progeny. It is not a very uncommon observation that the children of a drunken parent, though they may be many in number, are deficient in vitality, and their children are few in number, and thus are the iniquities of the fathers visited upon the children's children.

The remedies for the evil lie not in one direction, but in several. The rising generation of both sexes must be instructed in the laws of their being. They must be early impressed with the idea that it is folly to live and impossible to prosper while contending with and opposing nature. Our whole system of education must be improved. We must educate more, not less; but education must include the whole man and be harmonious. Youth must be taught to avoid all bad habits, such as animalism, drinking, smoking, chewing, tight lacing, sedentary habit, ending in unbalanced brain or deformed body development.

Life must be made more natural. We must cease to strive for that which we do not need, and to turn all of life's forces in the right direction. We spend half our strength foolishly and wastefully, and thus become prematurely old and decrepid when we should be in our prime. If every young person would become philosopher enough to mark out a plan to perfection, half the work would be done. Let no amount of study be too great to secure a careful physiological education, and upon this let there be built up a great and noble character. A perfect manhood and womanhood should be the aim of every person; and when this is the aim, parents will seek to rear a reasonable number of children, and to so care for them that they shall be an honor and a blessing to the world.—M. L. Holbrook, Herald of Health.

Sunday Schools.

Sunday-Schools. There is a grand meaning in life. But few, perhaps none, understand it fully. Men live, but they know not why. It is the supreme desire of the faithful, intelligent Sunday School teacher to show to the young child the meaning of his life; and, supplemented in all his efforts by the sympathy and assistance of the parent, to teach him that "to fear God and keep his commandments is the whole duty of man"; and that this life is "no fool's or sluggard's paradise into which he has wandered by chance, but a battlefield ordained from of old, where there are no spectators, but the youngest must take his side; and the mighty stakes are everlasting life or everlasting death."

And he who raises this consciousness in him must show him at the same time, by every word he speaks, and by every deed he does, how the battle is to be fought. "How well he taught them, many a one will feel, Unto his dying day; and when he lies On the grave's brink, unweary and composed, His speechless soul will bless the teacher Whose voice exhorted, and whose footsteps led Unto the way of life."

I have spoken of the general interests of the Sunday School. There are special interests of vital importance. To these I ask attention. To accomplish its mission, the Sunday School requires to be completely organized. No body has any permanent efficiency unless properly organized. The Sunday School is no exception. Of course, in each individual school there will be some features of its organization which will be unlike other schools; but there are prominent features which must be found in every school. Let us see if we can find some of them. I am speaking of a Model School.

1. Children. These are always the body of the school. Without them, there is no school. The first thing, then, is for the church to gather in the children. Bring them in of all ages, capabilities, tempers, and degrees of advancement. The more the better; but in any case, all you can get. In this preliminary work, no effort must be spared. No difficulty will attend the effort to get the children to come if an earnest desire is felt and shown to have them come. Children will follow those who show, by words and actions, an interest in them, as surely as sheep will follow their shepherd.

When the children are all gathered at the appointed place; let them be seated as closely as convenient, and graded according to size, the smallest children in front and the largest farthest back. All this is for convenience, and "looks" that which "looks" well will be more likely to be appreciated. Appearance goes a great way. When silence obtains, a short prayer is offered up to God. After a song is sung, the elder of the church or some one appointed for the purpose, states the object of the meeting.

When the matter is understood by all, they will immediately proceed to select a Superintendent. There are three qualities he must possess: He must be a "good man, full of the Holy Spirit, and of faith." Any one of these qualities lacking and he cannot be

"our superintendent." None but a good man should ever have anything to do with children. To be a host in himself in the hour of necessity he must be filled with the Holy Spirit. He must not lack faith. A man in his position, without faith or with little faith, is like a ship on the ocean, now on the crest of the wave, and then in the midst of the sea, or like Peter in stormy Galilee, now walking, then sinking.

None of these qualities must be lacking. He must have them. His heart must be full of sympathy for the children, and his judgment such that all young and old, will rely upon it.

His life must be a living example of the power of Faith. He must be a man of prayer, not only believing in prayer but praying in faith. With his whole heart he must enter into his labors.

Let us all see if we can find among the brethren before us one who is qualified to occupy the position.

A. is a good man, and highly respected by the church. Will he do? No. His age unfits him and he is not enough in sympathy with the children. Besides, he is notoriously tedious in his prayers and explanation. B. will not do, for he is too unsteady. He is full of the Holy Spirit at times; and then, like the wind, he goes where he "listeth." When the wind blows, as he is excited he moves, but when there is a calm, he is like a windmill—he can't start.

C. will not do, for he is too impatient and too dictatorial in his manners. The children do not love him. He has no patience with those who do not come up to his ideas of propriety. In general intelligence and biblical knowledge he is more thoroughly posted than any other member of the church.

D. will not do, for he lacks executive power. Besides, there is no order about him. He has scarcely an idea of fitness or propriety. Everything around him is in confusion and confusion. On his farm, and wherever he goes, you see disorder. If he were Superintendent, he would be as likely to put a child into a class with whose members he had scarcely more in common than cobble stones have with "peach-blow" potatoes, as to put him in a class whose members are on a level with him in mental and spiritual attainments. He certainly will not do. Better far to have no superintendent than to have him.

But there is E.—just the man for the position. He is a good man. No breath of slander has ever dimmed his righteousness. There is not a shadow on his character. He is a man of faith. Like Abraham "in the plain of Mamre," he relies on the promise of God, and goes to Moriah's summit in obedience to God's command, without a single fear. He has the Spirit of his blessed Master. The children love him, come to him, and listen eagerly to all he says. He is a good singer himself and knows how to direct the musical impulses of a child's nature.

He is a man of unwearied patience. In storm and in sunshine he is the same, and always at his post. He understands that temples of rare beauty are not raised in a single day from foundation to "tower near the sky." Therefore, he waits while he watches, and with perfected patience, prepares carefully the living stones for the glorious temple of our God.

In character and in ability he is a model. Every voice responds—"he is the man for our Superintendent."

F. M. GREEN.

Selections.

Prayer in the Name of Jesus.

O, since I have read those mighty words, "Verily, verily, I say unto you, whatsoever ye shall ask of the Father in My name, He will give it to you," the veil has withdrawn itself from before me. I stand before them in amazement, as before an open sanctuary, and scarcely know how to bear myself, for astonishment and rapture, at the abundance of magnificent and blessed thoughts I see contained therein. I behold, as it were, a throne of God erected upon this saying. Gleaming lightnings shoot forth thereon on all sides, only to illumine to my view the Holy of holies in the temple of Christianity. The most blessed articles of the New Testament stand there grouped around it in unveiled splendors, like sweet messengers of peace; and in its center appears the whole glory of the Gospel, condensed into one wonder-teeming, majestically refulgent, burning point.

O how these mighty words chastise us! How degraded do we stand before them! For if the prayer in the name of Jesus is the ship that is to carry us to the opposite shore, where all that is desirable is to be obtained, it is evident that there must be among us some lack of people who know how to sail with this bark. The condition in which we are proves it; otherwise things would have a different appearance in the midst of us. Heaven would not remain so little known and enjoyed. Spiritual barrenness would soon vanish. The Church would flourish like the lily, and gift upon gift would be showered down upon us from on high. Our weakness judges and condemns us. We know not how to make use of the key which has been given to us: and what Jesus said to his disciples may also be applied to ourselves—"Hitherto ye have asked nothing in My name."—Krumpholtz.

Man is like a watch: if evening and morning he is not wound up with prayer and circumspection, he is unprofitable and false, or serves to mislead.

Waiting upon God continually, will abate your unnecessary cares and sweeten your necessary ones. Let nothing get between heaven and prayer, but Christ.

The Christian Standard.

ISAAC ERRETT, Editor. W. T. HOSMER, Correspondent, P.O. Box 1000. 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 are 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 Dubartis! 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, Dubartis 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 Dubartis, 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 Dubartis—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 follow, 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?

J. S. B.

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, "Whatsoever 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 her 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 good against her husband was true, lawfully separated from him by death had taken place; and the many agents of the law with all the crime on his soul, a detestable wretch; and any professing women, knowing the facts, and 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 in the persecution under Domitian, 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 will I go, and ye shall follow me." By referring to John 14:18, we find he said to the Jews, "Yet a little I am with you, 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 pain 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. Stone, are chiefly on subjects pertaining to domestic economy. She has been entirely too little commended by 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. Oobb, Andrews & Co. Office No. Lane, Boston. Published by 1868. Here are two more of Mr. Hoy's fifty got up Sunday-School books from the Religious Tract Society, London. They are, as the name implies, for the use of the young. The first contains a great many "trials" that were made by young folks—that comes in the way of a "trial" of the Bible. The second contains a great many "trials" that were made by young folks—that comes in the way of a "trial" of the Bible. The first contains a great many "trials" that were made by young folks—that comes in the way of a "trial" of the Bible. The second contains a great many "trials" that were made by young folks—that comes in the way of a "trial" of the Bible.

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Original Essays... A Brief History of First Efforts to Revive the Ancient Gospel in the Eastern British Provinces...

Much has been said and written of late to promote the cause of truth fields now under consideration...

In a former chapter allusion was made to the Christian Gleaner and its contents...

Although it was by the particular quest of his brethren that W. W. Eaton commenced the publication of The Christian...

And more than this: During his months labor in St. Johns, he assuredly writer that he received not one dollar that congregation or from any other...

Many efforts were made to build a congregation in Boston. Francis D. Gan, of Baltimore, and others, contrived liberally to meet the necessary expense...

Thomas V. Berry heard, believed, obeyed the Gospel, in Boston, and soon became a speaker among his associates...

A skillful mechanic, he labored diligently the allotted hours. Anxious to spread truth by means of tracts and periodicals...

When many others rested and enjoyed creation, he toiled to enlighten them by press; and when others wrought he toiled...

He died more than this: He watched the bed-side and nursed a sick and dying man—a distant kinsman of his family...

He died more than this: He watched the bed-side and nursed a sick and dying man—a distant kinsman of his family...

He died more than this: He watched the bed-side and nursed a sick and dying man—a distant kinsman of his family...

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Christian Standard.



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CLEVELAND, O. SATURDAY, APRIL 18, 1868.

VOL. 3.—No. 16.

Original Essays.

A Brief History of First Efforts to Re-erect the Ancient Gospel in the Eastern States and British Provinces.

Much has been said and written of efforts to promote the cause of truth in the fields now under consideration. But those who have done and suffered the most have said next to nothing about it. That those workers may not be forgotten by the future historian, a brief synopsis of their toils, anxieties and sacrifices—known to but a few of their most intimate friends—ought to have an enduring record.

The reader will not hence conclude that others did not toil and suffer and make sacrifices; for the writer presumes not to say what others did or did not do. Those who have the facts may record them. The writer desires simply to spread before the reader a brief sketch of the obedient, voluntary service of a few of the pioneers. Not one of these has yet intimated a wish that any publicity should be given to these facts; but the record of those days may stimulate others to toil and suffer for Christ's sake.

In a former chapter allusion was made to *The Christian Gleaner* and its compiler, Dr. Lewis Johnston. How large a proportion of the expense of that work, for four years, was borne by the Doctor and his associates, is not certain; known to the writer, but the receipts could not have been much more than a tithe of its expenditures; but he censured no one—he never complained of the ingratitude or the neglect of those for whose enlightenment he labored. And so soon as an efficient proclaimer made his appearance in Halifax, he and his co-laborers pledged him an ample support for six months, to preach where he thought he could do the most good; plainly informing him that their little congregation did not require his services.

Although it was by the particular request of his brethren that W. W. Eaton commenced the publication of *The Christian*, yet he was left to meet all the expenses except each one individual subscription. During four years of its publication the income was so far below its expenses that the conductor had for some time to suspend his own efforts for evangelizing, to earn money, by other means, to cancel a heavy debt contracted. He continued, for years after the suspension of the *Christian*, to command the use of the press, but it is not known to the writer that he ever penned a sentence or a complaint.

And more than this: During his first six months labor in St. Johns, he assured the writer that he received not one dollar from that congregation or from any other; and for years afterward but a partial support. The printer of the *Christian Investigator*, a "friendly alien"—informed the writer that William Hunter paid over to him all his receipts for that work. The printer then was poorly paid.

Many efforts were made to build up a congregation in Boston. Francis D. Dungan, of Baltimore, and others, contributed liberally to meet the necessary expenses.

Few of our readers have any conception of the amount of money necessary to rent a hall and keep it in a comfortable and respectable condition to attract an audience in the city of Boston. And yet a handful of brethren struggled here for years to meet the necessary expenses to build up a congregation which should be self-supporting. The most flourishing period of its existence was when its chief support came from one of its more recent converts. His toils, sacrifices and expenditures were so remarkable that they ought to be published, to stimulate to Christian effort the myriads of our young men who are every year spending more to visit places of amusement than for the dissemination of the Gospel. This brother will not be pleased that these deeds, performed in secret for Christ and his cause, should be thus spread before the reader. But believing their publicity will do good, a brief synopsis is furnished:

Thomas V. Berry heard, believed and obeyed the Gospel, in Boston, and soon became a speaker among his associates, and to the few who met with them. A skillful mechanic, he labored diligently all allotted hours. Anxious to spread the truth by means of tracts and periodicals, he purchased a printing office, of sufficient extent to get out a respectable pamphlet. During the evenings when no meetings were held, he selected the material for tracts, etc., and set the type and printed the works with his own hands!

Piano Forte manufacturing, and not printing, was his business. In the assembly he preached the Gospel. When many others rested and enjoyed recreation, he toiled to enlighten them by the press; and when others wrought he too labored, and from his hard earned weekly wages he paid out for the spread of the cause he loved, not less than three hundred dollars (\$300) a year;—and that too, when money was worth three times as much as it is now! He did more than this: He watched by the bed side and nursed a sick and dying man—a distant kinsman of his family, not related to him either in the flesh or in the blood, but whom no one would care for—so malignant and awful was his disease. The poor man received Berry's care and attention in sickness and in death, and then was buried at his expense.

This case is particularly noted from the fact that Berry became involved in his life, left hand by the virus of the disease, and was brought by this most dreadful visitation very near death's door. Such were his sufferings that he begged the surgeon to amputate his hand, but that, and his valued life, too, were spared, and he yet continues to labor for the cause for which he made so many sacrifices.

There are others, now sleeping in Jesus, whose penitential sacrifices were great and long continued, whose memories are embalmed in the writer's heart: Their history can not now be written. But the time may come, when a public record may be more edifying than at present.

The wealth of Western congregations and their willingness to pay a living salary to good speaking talents, have taken from the East, many of its original pioneers to the injury—in most cases—of all concerned.

Those who look from the granite hills of the East, to the rich valleys of the West, and seek repose and riches and a large inheritance for their sons, and daughters, will probably, in the end, have the experience of Lot when he made a similar choice.

But there is one, yet left in the extreme east, that no congregation, however pious and glittering, no Professorship or Presidency, however extensive the usefulness, or wide-spread the power promised, can induce to "leave the congregation first called into the full light of the ancient Gospel by his labors. With a bare allusion to him this chapter must end.

John Knox, of Prince Edward's Island, a scholar, a writer, a speaker of a pastor, without a rival or even a competitor in that or the adjoining provinces among his brethren or among any of the sects by which he has been continually surrounded. Wealthy congregations in the United States have offered him more than five times the salary his poor brethren are able to give him, for less than half the services he constantly performs! And yet he remains at his post.

He says, "What would these poor sheep and lambs do if I left them?" He cannot answer that question satisfactorily to his conscience, so he toils on.

Before he entered the field he studied medicine; and to the poor he is a doctor in body, soul and spirit. The reader must not think that the Doctor is without his ambition, or that his powers are untried. He has again and again commanded the undivided attention of some of the first and best educated audiences in Boston, Providence, Albany, New York and Philadelphia. He has given proof of his adaptation to such communities; and his refined tastes naturally incline him to such society and its surroundings. But the question, "What will become of these poor lambs if I leave them?" crushes down all these ambitions, and on a bare pittance he toils on, full of life and energy, and the sunlight of every circle who know him, to appreciate devotion to truth and principle.

This is written as a faint illustration of the writer's ideas of toil and sacrifice for Christ and His cause. JOHN GALE.

Letters to my Nephew, No. IV.

The great Teacher said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." From this we learn two important truths: first, that the moving cause of man's redemption from sin and wretchedness, is Love; second, the leading cause of man's enjoyment, is Faith in Christ. God looked upon the being made in his own image, and he loved him. When by falsehood he was deceived into trouble, he pitied him. When he saw that he was helpless, he had compassion upon him, and showed him favor. But this love, mercy and grace of God is seen only in Jesus Christ, who says, "No man knows the Father save the Son, and he to whomsoever the Son will reveal him." Math. xi. 27. There is note of interest to man, to be learned in Jesus Christ, than from any other source. The wisdom power and goodness of God were displayed in creation. This law, given by Moses, shows his authority, justice, and holiness. But where are love, mercy and grace so displayed as in the gift of Jesus Christ? But we see more than these in him. "For in him dwells all the fullness of the Godhead bodily." Col. ii. 9. Yes, in Jesus Christ are seen wisdom, power, goodness, authority, justice, and holiness, as well as the love, mercy, and grace of God. In short, it would seem as if no man could carefully read the life of Jesus without saying, "Truly, God was manifested in the flesh."

The object of this manifestation of God to man, in the person of Jesus Christ, is to make him the center of attraction; that all eyes should be fixed on him, as our Leader and Commander; that all hearts might be drawn to him, as a Saviour; that all souls might trust in him, as our Redeemer; and that all might follow him as the Captain of our Salvation, with the fullest assurance that he will give us eternal life in the end.

Hence, the language, "whosoever believeth in him might have everlasting life." In worldly matters, we walk by sight; that is, we see the object of our desires before us, and by the aid of vision we approach and lay hold of it. But in spiritual things, we only believe that the object of our desires exists, and we follow the strongest assurances we have, and seek to obtain the blessing by following the instructions given us by the guide we have chosen.

From the fact, therefore, that Jesus is shown to be the Saviour, sent of God, with the blessings of life and peace, we can but see why we should believe in him, as such. The use of faith must be apparent to you when you see your child, applying the plaster to his forehead, or otherwise, because he believes in you, as his protector and guide. The laborer believes his employer and works for months on the strength of his promise. It was faith in God that led Noah to build the Ark, and thus prepare for dangers that as yet were unseen. Trust in the veracity of God led Abraham to leave his native home, and dwell a stranger in a strange land, feeling assured, that his children in the fourth generation should inherit it. So, faith in Jesus as the Christ, led Peter to forsake all and follow him. And when some, through unbelief, turned away, Peter said: "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure, that thou art that Christ, the Son of the living God."

Were it not for the fact that we have many false notions in the world respecting faith, I should feel as if it was an insult to your understanding to tell you that faith means confidence, and is founded on testimony. "Paul was a man of faith." Let us hear him. Acts xvii. 31: "Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me." Abraham, also, was a man of faith. Of him Paul says, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded that what he had promised, he was able also to perform." Rom. iv. 20. "Do not fear, therefore, to base your confidence on the word of God, although you may be told that you have nothing but historic faith. It is as true now, as when preached by Paul, that 'faith comes by hearing, and hearing by the word of God.' (Rom. x. 17.) I will only add that saving faith is faith in a saving truth, as speculative faith is faith in a speculation. But have that confidence in Jesus as a Leader, that will lead you to do from the heart what he tells you, and you have nothing to fear as to what he promises you.

UNCLE ALFRED.

Our Plea—Our Name.

I have before me the History of the Baptists, prepared by the Rev. A. D. Gillette, A. M., of Philadelphia, from which I desire to make a few quotations. On the name of the author he says: "We as a people, never submitted to Antichristian Rome, but have given thousands of lives rather than be restrained from worshipping God, through the threats and power of wicked rulers; we never yielded to the man of sin, outstriping by the power of its brute force—its iniquitous cruelties."

"The adherents of our views did not otherwise separate themselves entirely from other communities, or from Christians who did not agree with us in these peculiar sentiments; hence they are not clearly distinguished in the history of early times, and seldom by the name of Baptists—a name we never gave ourselves, but one used by others to signify the primitive and gospel manner of imitating Christ in his divinely appointed ordinances. * * * *"

"We want it distinctly to appear that we claim the existence of our principles, and not our name."

The name Baptist, then, has no warrant in the Scriptures, as the family name of the members of the body of Christ. If Baptists, then, are right in every thing else, they are wrong in this. Their principles may be primitive, but their name is of modern origin. Their name is human, without any authority whatever from God, and is therefore wrong and divisive in its character. It is the name of a party—a sect.

The same author says, "Moses has given a history of the Primitive Church, which applies to no body of Christians but Baptists. He says, 'The churches in those early times were entirely independent, none of them subject to any foreign jurisdiction; each one governed by its own rulers and laws.' For though the Churches founded by the Apostles had this particular difference about them, that they were considered in difficult and doubtful cases. Yet they had no judicial authority, no sort of supremacy over others, nor the least right to enact laws for them. A Bishop during the first and second century, was a person who had the care of one Christian assembly. In this assembly he acted not so much with the authority of a pastor, as with the zeal and diligence of a faithful servant. Baptism was administered in the first century without the public assemblies, in places appointed for that purpose, and was performed by the immersion of the whole body. In water. It was in an spirit of opposition to the sentiments above expressed. I am perfectly willing to accord to Baptists all that is claimed from antiquity, so far as element-

ary principles are concerned. Moshelm declares the origin of the sentiments of the Baptists to be hid in the remotest ages of antiquity. Admit this; Jesus taught, and the apostles practiced immersion. Of this there is no question. Baptists immerse still. But those taught by the Apostles were not only immersed into Christ, but also accepted his name; for the Disciples were called Christians first at Antioch. Acts xi. 26.—Agrippa, after hearing Paul said, "Almost thou persuaded me to be a Christian." John, the last Jewish Prophet, was called Baptist because he baptized. But this was never said of any of the Apostles. John had no successor in his mission. It ended with his death. He lived to introduce Jesus, the Son of God, who takes away the sin of the world. He lived to rejoice in the approaching reign of grace, and see the beginning of Christ's mission on earth. Of John, the Saviour said, "among them that are born of woman there hath not risen a greater than John the Baptist. Notwithstanding he that is least in the kingdom of heaven is greater than he." That is, the least Christian is greater than the greatest Jewish Prophet, even him that had the honor of introducing Jesus to the world. The least Christian is greater in relation, and privilege, than any Jew that ever lived.

The Apostle Peter said "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name." This is the divine name given at Antioch; quoted and applied to the followers of Christ by the Apostle Peter, and this is the name, and only FAMILY NAME, authorized of heaven.—All other names are human, therefore divisive in their nature. In the remote ages of antiquity, the followers of Christ called themselves Christians; for that name they were arrested, thrown into prison, put upon the rack, thrown among wild, ferocious animals, and burned at the stake. They rejoiced, like the great apostle Paul, that they were accounted worthy to suffer for the name, the dear and blessed name of Christ. True, they were not named, but they never adopted any of the insulting epithets given by their enemies. This would have been cowardly; would have been dishonoring to that worthy name by which they were called, and by which all the family of God in heaven and on earth were named.

Our plea is, the Word of God, the New Testament, the Creed; and the name Christian for members of God's family; in which we are happy to believe, thousands and tens of thousands of pious men and women, now wearing other names, who love the Lord Jesus Christ and His cause, can most heartily unite. And why not?

The members of the American Bible Union have been laying the foundation deep and strong for this Union. The theory is fallacious. It has the sanction of both reason and revelation. The time has come to make it manifest—to let the world have practical union; on the principles laid down in the pure word of God. The Baptists should be the first to lead the way, according to their own admissions. With us there is almost entire accord on all the fundamental principles of Christianity. We profess to walk by the same rule, to mind the same things, and inasmuch as they do not claim the name Baptist as from heaven, drop it forever, and take Christian.

The fallacy, that "there is nothing in a name," is too shallow to be used by men of sense and understanding. Salvation is in the name of Christ. In his name is remission of sins. In his name is to be found all authority in heaven and upon earth. At his name every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father.

In the early ages the followers of Christ took no other name but Christian. The church was a unit until the Council of Nice. There was no separate communion established until Satan entered the heart of ambitious ecclesiastics, and left the curse of division in their hearts. With this division parties sprung into existence, creeds were made, and human names given to the parties; and it has continued to spread until we can scarcely enumerate the religious divisions and multiplicity of their names.—Denominationalism was unknown during the days of the Apostles, and for more than three hundred years after the birth of our Saviour. If, as Moshelm states, the principles which the Baptists claim, were hid in the remote ages of antiquity, why not go back to these principles, and now go to work in earnest and propagate them throughout the length and breadth of the whole land? The name Baptist did not then exist, as the family name which the Lord gave to his children, and why not drop it, and gladly accept the name CHRISTIAN?

My brethren cannot accept any other name as the family name, without violating their conscience. The Baptists say, in the language of Bro. Gillette, with regard to the name Baptist, "A name we never gave ourselves, but one used by others to signify the primitive and gospel manner of imitating Christ in his divinely appointed ordinances." We want it distinctly to appear that we claim the existence of our principles, and not our name. We cannot accept the name Baptist as the Family name. We cannot, for the same reason, adopt any of the numerous denominational names with which the religious world is filled.—We decline the whole of them. Christian is the family name of each and every mem-

ber of God's family, both in heaven and upon earth. (So say the Apostles Paul and Peter, Eph. iii. 15, 1 Peter iv. 16. This authority should be conclusive. For the same reason we decline to use the phrase "Disciple Church." When thus used it contravenes the teaching of the word of God as much as to say, "Baptist Church." The Scriptures nowhere speak of any such church. Neither of these is the equivalent of Christian, while the name Christian, is exhaustive in its signification of character and relation. The New Testament writers give us the phrases, "Church of God, Church of Christ, Church of Christ," Christian Church, is the full equivalent, though the phrase is not to be found in our present version. Hence, I would not stop to defend the use of that particular phraseology. In my judgment, however, it is appropriately used as the equivalent of the Church of Christ. But Baptist cannot be used as the equivalent of Christian, nor can the term Disciple be thus used as the scripture equivalent for the name Christian. The term Baptist means nothing more than one who 'immerses' into the name of Father, Son and Holy Spirit, those who are entitled to the benefits of this ordinance. A Disciple is simply a learner of any thing, a pupil, scholar or learner from any teacher, human or divine. A Disciple of Aristotle is a learner from this great Master. A Disciple of Christ is simply a learner from Christ, and must be disciple before he becomes a Christian. All Christians continue to be, practically, disciples, as long as they live. The term, however, can only be used as an appellation, and not as the family name.—With the revered brother Campbell, I would urge upon my brethren the proper use of the term Disciple, and Disciples. In the last issue of the Standard, I notice with sorrow the publication of an article from the New Castle Gazette, with the endorsement of the Editor, in which occurs the following notice of the Church of Christ, and the Christians, who by their joint liberality in that place, have erected and dedicated the best house for worship we have seen in the United States. The editor says: "On last Lord's day (the new and magnificent church edifice erected by the commendable liberality of the Disciples of this place, was appropriately dedicated to the worship of Almighty God. * * * * The denomination had its beginning about the year 1820 or 1830, when it was organized in Shenango township. * * * * This denomination of Christians found all the doctrines of religious belief upon the two great FUNDAMENTAL PRINCIPLES: 1st. That the Bible is the only Book of God; and 2nd, that private judgment, is the right and duty of man. * * * * The whole building has been arranged to suit the especial wants of the Disciple worshippers."

Here it is admitted that this church founds all its doctrines of religious belief on the two principles above named, is a denomination, among the denominations, began its existence in 1820 or 1830, that they are Disciples—"Disciple worshippers."—And all this is published in the Standard with this introduction by the editor: "We give below, from the *Gazette and Democrat*, of New Castle, Pa., a full account of the dedication services at the opening of the new house of worship on the 9th inst.—A few things not touched in the *Gazette's* statement it may be best to notice."

In neither the article from the *Gazette and Democrat*, nor the editorial of the *Standard*, is the Scriptural name of "The Church of Christ," given, nor the family name of its members once mentioned. But for the Church of Christ, "Denomination" is twice used, stating that it had its beginning in 1820 or 1830. We therefore conclude that the use which is made of the name "Disciple" and "denomination," with the silent consent of editors and preachers, will ere long hide away the name Christian as the family name of the members of the Church of Christ, and place us one among the many parties, sects or denominations which fill the land. To all this I enter my protest, with a firm purpose to maintain:

1. The unity of the Church of Christ.
2. The name Christian as the only family name.
3. The New Testament as the Christian's only creed.
4. The Lord Jesus Christ, the foundation, cornerstone, the Head of His Church, and his last will and testament as the only heaven-authorized rule of faith and practice.
5. This Church began its existence in the city of Jerusalem on the day of Pentecost, by the authority of the Lord Jesus Christ, and the gates of hell shall never prevail against it.
6. That if we believe what the Apostles taught, obey what they commanded, we are, to all intents and purposes, members of the Church which Christ founded.
7. That walking in all his commandments and ordinances blameless, seeking for eternal life, through Jesus Christ, we shall secure the end of our faith, even the eternal salvation of our souls.

Dear brother Errett, except these thoughts as a warning to yourself and the large brotherhood, we are ranging rapidly into a sect among the sects, by substituting unwarranted phraseology, adopting a wrong language. May the CHRISTIAN STANDARD weigh out heaven's golden truths; for a false balance will be injurious. You know I write in love, and not in strife. S. MORTON.

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a fact that at this moment, and for years past, the Irish Catholic sick of Philadelphia have been in the main, taken care of by the Protestant benevolence. This is a great honor to the Catholic people, but a great disadvantage to the Irish Catholics of Philadelphia. They are abundantly able to establish and support a flourishing state hospital and 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 life and light' while the village of Hallowell, near Rochester, in the State of New York, 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 for 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 these 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 Missionary Society, we are independent, and our work will be expended on our own churches 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 man at any place until we are able to support him. 6th. We pay no man for preaching until he has done the work of an Evangelist. 7th. We ask 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 the 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 our work.

ask each congregation to which we do not write, in the above named towns, to 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 by far the most common, and do the work of our Lord's faithful servants. Let us combine our strength; sing and pray together; and preach together; labor and toil for the salvation of a sinful world, and will abundantly bless us. Our Missionary Society, Co-operation Meeting, at not, we simply propose, for the advancement of the Redeemer's cause, at trammels of any kind, and to be

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 Bro. Brown, 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 the 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, Amused every sorrow, and soothed every fear. No plumes waved 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 man's mere shadow its shadow 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 for aye, the scene, 'Mid the patter of rain and the qualling of leaves. Though covered with cobwebs, and painted with dust, We treasure it still as a sacred trust; And fond and true in the corner 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. —Epitaph.

The Church Mouse. 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 grand robe of the organ, had been this kingly; he had looked through stained glass windows all his life, and the hours 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 reward 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 subpeans, 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. FROM THE FRENCH OF MADAME EUGENIE FOUL.

The Little Dykeman. 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.

rejoinder. "Father says it always at the end of his prayers." "Come, Henry, now don't be joking; decline it." "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 upper, 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.

THE SECOND GRADE.—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."

5. 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.

Request 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 house, 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 wrest, for they do also the other Scriptures, to their own perdition. (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 quarrels, can force 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?'"

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.

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 princes 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 would speak of the Church of Christ, and but twice use the term Christian. Is it not

regularly indicated by its departure from the truth 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 can not 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? 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 yes 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 period claimed by some, and, if so, when is the "laying on of hands" to be performed? 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?

8. 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 pe-

No: it is, ordinarily, unequal for a Church to vote whether the law of the Lord shall be carried out. 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, the accused person is really convicted, the evidence submitted. The doubt is the evidence—not about the law of the Lord, but about the fact whether the accused is proved to have done 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. The Corinthians an express law to follow 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. 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 the law of God shall be held inviolate. But these are extreme cases. There is no need of direct voting. Following we regard, in the light of 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 on which it is founded.

2. Let the overseers say, "If a member of the Church is not satisfied with 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 can be said, 'There being no objections, will be regarded as the unanimous 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 form 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 out of 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 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 precedents and the spirit of guidance us. Such is our judgment—let for what it is worth.

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BOOK TABLE. Report to the Department... of the International Monetary Conference...

Napoleon, at St. Helena, declared that... what Europe most needed was "a common...

The United States was represented in the... Conference by Mr. S. B. Ruggles; his re...

No one, we feel confident, can object to... any of the features of the proposed plan...

Such a state of things as this once actual... ly existed. The Roman law, in the days...

Let us see what changes in our monetary... system are involved in this plan. The...

Let us see what changes are to cost. First... of all, it will be necessary to recall...

There is now a bill embodying the recom... mendations of the Paris Conference...

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

of gold; 2. Coins of equal weight and... value; 3. The weight of the present five-franc...

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the world. We hope they will not now re... fuse to follow.

We have had a pleasant meeting at Niles... Fifty were added to the army of the...

Items from Correspondents. HARRISON, April 16.

Bro Shaw's meeting closed in Lebanon... with two hundred and fifty new additions...

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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.

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.

Ladies, Clergymen, School Teachers, Farmers, Merchants, and all others who possess energy, are warranted to be successful in circulating every copy of the Dictionary in the country, to whom the most liberal inducements will be offered.

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.

Prayer, if it be done as a task, is a prayer.

GEORGE HALL, 22 Public Square, Cleveland, O.

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HIRAM COLLEGE. 1868.

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

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GRAPE VINES. MORE THAN THE CHEAPEST.

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RRS, HARRISON & CO. NURSERYMEN, PAINESVILLE, OHIO.

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ONLY ONE DOLLAR. THE NORTH-WESTERN CHRISTIAN PROCLAMATION. A cheap and useful tract, published in the ...

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The Millennium Harbinger for 1868. This long established and popular paper for Reform ...

THE CHRISTIAN MONITOR. SUBSCRIBE! SUBSCRIBE!

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FILLMORE'S MUSIC BOOKS. The Psalter, 150 psalms, 15 cents. The Psalter, 150 psalms, 15 cents.

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Business Cards.

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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 year or two ago, entitled, "The Spiritual Pot," to cause the Saints to "smell of 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 of Comte, the author of a philosophy called Positive, and the elements of its faith are oxygen, magnetism and the odic force; and new testaments, astronomy, geology, with a geological subject, to convert men into symmetrical, intellectual animals, who shall have perfect health, mental vigor, and long life, and enjoy the privilege of scientific description into the great. For, 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 Angustus. 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 if Paul wrote with the pen of a prophet, as well as of a historian, when he said, "I myself have become a fool, and have 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. A phrenological, and corrupting delusion, which is ever increasing, and which to 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, which shows a narrow path, where we see a traveler." It is a travesty of the words of Jesus, "The kingdom of heaven is at hand." It is in bad taste; as casting doubt on the teaching of Jesus, it is an impious and offensive act, it is an enormous lie. It is a travesty of another inscription, "The banner, carried in the procession, on the 31st of March, 1866, was: 'The Kingdom of Heaven is at hand.'"

It was glad to learn that the Spring term of the Summer Biblical Lectures will commence about the middle of June, under the direction of the President, S. B. Shepard. 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. Wood; 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. The loose 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 these things, the South, not in the West, has the more original, contrasted and individualized in taste, manners and opinions, as in New England. The Southern people, by a certain, are more individualized in their State genius, then is the Northern people, nor all, are so frank and spontaneous as the New Englanders." In "Norwood," the author has written a story which is widely different from the usual value of the book is mostly very much found in the incidents of the story. The plot is

unpretending as the life of a 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 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 this story was chiefly written in Peekskill, 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 snug 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 expenses 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 night and day. 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, but it is not great purposes of public good, such as were the case in the case of the Southern people, who are so generous and so liberal. The New Englanders, in their State genius, then is the Northern people, nor all, are so frank and spontaneous as the New Englanders." In "Norwood," the author has written a story which is widely different from the usual value of the book is mostly very much found 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. 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. 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.

and two of these from the Tunkers and of their most intelligent members, (Bro. John S. Lawver and his lady)—were reclaimed, and the others those who had obeyed the gospel, but had not before been united with us. Five of those immersed came forward recently when Bro. Linn was with us. It was left, at Toledo, you may remember seeing notices of a debate, (now being published in the Christian Record), that took place last Fall, in October, between Elder Jacob Wright, of State Line city, Indiana, on our part, and Elder Robert Williams, of McCracken county, Ky., on the part of the Baptists. Our Baptist friends (perhaps I should say enemies as they really are) boasted of a victory, as I learned in one of their papers; but it was only a victor on paper; for their champion was badly defeated as acknowledged by all unprejudiced hearers of the debate, and even by some of their own members, as I have been informed. Be the result as it may, having a church-house, ("Limestone") in our vicinity, and a tolerably large congregation of members, they have had no additions, as I am aware, since that debate, while our increase has been constant and gradual. While our brethren are entirely satisfied with the debate and its results, they seem to have been in a bad humor ever since.

There however, are some circumstances, in connection with the history of our respective congregations, which will help account for this state of ill-feeling on their part. For some twenty-five years they and our brethren continued about equal in numbers, and could sing and pray, and perhaps preach, together, and got along very harmoniously; but in the summer of 1866, Bro. John A. Williams, "whose praise is in all the churches" where he goes, and who is really one of our ablest and most effective preachers, held a protracted meeting, at Toledo, that resulted in some sixty additional members to our congregation, which gave us largely the preponderance in point of numbers. Then it was that opposition among them began to rear its ugly head; and ever since then, they have stood, and still stand, opposed to us; and while they can say nothing good in our favor, they are ready to seize upon every thing they can get hold of, prejudicial to us. Such is the spirit of sectarianism. While it will not come to the light, and acknowledge the truth as it is in the gospel of Christ, it is jealous of our increase and numbers, and of encroachments by us on its domains.

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. ANSEL.

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. McKinley 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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Society may swing with safety in the future, but it must be based on the rock of Christ.

The Bible is the constitution under which our society must be organized.

Correct society must be organized. The correct society is that which is based on the Bible.

All we have said of society, in general, is preliminary to the work of the church.

The recovery of the church from its present state is a task of no small magnitude.

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New Advertisements.

RAILROAD ACROSS THE CONTINENT

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.

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.

ENTIRE LINE WILL BE COMPLETED IN 1870.

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.

The Company reserves 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.

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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 dull. 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 sheep is also steady.

The price of cattle is steady, and the price of horses is also steady. The price of mules is steady, and the price of oxen is also steady.

The price of chickens is steady, and the price of turkeys is also steady. The price of geese is steady, and the price of ducks is also steady.

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

The price of soap is steady, and the price of candles is also steady. The price of kerosene is steady, and the price of oil 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.

The price of silver is steady, and the price of gold is also steady. The price of platinum is steady, and the price of palladium is also steady.

The price of mercury is steady, and the price of arsenic is also steady. The price of antimony is steady, and the price of bismuth is also steady.

The price of selenium is steady, and the price of tellurium is also steady. The price of iodine is steady, and the price of bromine is also steady.

The price of chlorine is steady, and the price of fluorine is also steady. The price of oxygen is steady, and the price of nitrogen is also steady.

The price of hydrogen is steady, and the price of carbon is also steady. The price of silicon is steady, and the price of phosphorus is also steady.

The price of sulfur is steady, and the price of calcium is also steady. The price of magnesium is steady, and the price of potassium is also steady.

The price of sodium is steady, and the price of lithium is also steady. The price of rubidium is steady, and the price of cesium is also steady.

The price of francium is steady, and the price of actinium is also steady. The price of thorium is steady, and the price of uranium is also steady.

The price of radium is steady, and the price of polonium is also steady. The price of astatine is steady, and the price of tennessine is also steady.

The price of copernicium is steady, and the price of flerovium is also steady. The price of livermorium is steady, and the price of oganesson is also steady.

The price of tennessine is steady, and the price of oganesson is also steady. The price of copernicium is steady, and the price of flerovium is also steady.

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NEW ADVERTISEMENTS.

S. M. PETERSON & CO., 87 Park Row, New York, 10 State St., Boston.

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RURAL BOOKS. That it will pay every one, who has a rood of land, to buy.

PUBLISHED BY ORANGE JUDD & CO., 245 BROADWAY, NEW YORK.

Small Fruit Culturist. By ARNOLD S. FRY. It tells all about the raising of Blackberries, Raspberries, Dewberries, Currants, Gooseberries, Cranberries, Huckleberries, Cornelian Cherries, etc.

Conveyers: Men Fitted for Gardening—Amount of Capital Required—Location of Market—Measures and Implements—Laying Out—Preparation of Ground—When and where to Sow—Transplanting—Insects—Varieties and Cultivation—Packing for Shipping—Preservation in Winter. Price, \$1.50.

Grass Culturist. By J. B. LITMAN. A new work, and a complete manual for cotton growing, intended for those who are unfamiliar with the production of this crop. An additional chapter has been prepared by A. R. HYPER, Esq., upon Cotton Seed and the best way of raising the same. Price, \$1.50.

CONTRACTS: Growing from Seed—Propagation from Buds—Planting Houses—Cuttings in Open Air—How to make Layers—Grafting the Grape—Hybridizing—Budding, etc. Price, \$1.50.

Allen's (L. F.) Rural Agriculture. \$1.50. Allen's (L. F.) Rural Horticulture. \$1.50. Allen's (L. F.) Rural Forestry. \$1.50.

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Special Notices.

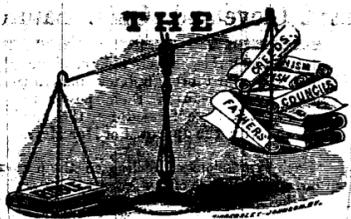
The Meeting at Baltimore.

Dear Brethren: A Special meeting of the American Bible Union will be held in the City of Baltimore, Md., on the 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st of May, 1888.

The meeting will be held in the City of Baltimore, Md., on the 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st of May, 1888.

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The meeting will be held in the City of Baltimore, Md., on the 2nd, 3rd, 4th, 5th, 6th



"Set up a Standard"

Publish, and Conceal not."

CLEVELAND, O., SATURDAY, MAY 2, 1868.

VOL. 3.—No. 18.

\$2.00 PER YEAR.

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 money orders, if possible. Where these cannot be had, send money at our risk. Do not wait for agents, but remit directly to our address.

Original Essays.

Pastoral Authority. I.

"And he gave some apostles, and some prophets, and some evangelists, and some pastors and 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 advancing, sometimes retrograding, but always moving. As the pendulum swings past the perpendicular, back and forth, so society moves.

Society may swing with safety in the arc of opinion and expediency, if she falls back from the extreme which bound the arc. These extremes are despotism on the one hand, and anarchy on the other.

The Bible is the constitution under which correct society must be organized. This book decides what is right and wrong, and its teachings should educate conscience. All that is bound upon conscience, not taught therein, should be stricken off; all that is taught therein should become an obligation.

This is essential freedom, for willing obedience to righteous law is true liberty. A fettered conscience, unbound, too often moves to the opposite extreme of licentious liberty. Enslaved minds set free are prone to insubordination.

All we have said of society, in general, is prominently true of the church, which is a divinely organized society. Willing obedience to Divine law is her perpendicular.

The recovery of the Church from the extreme above set forth, is reformation. The work of reformation consists in breaking off from ecclesiastical power, and reorganizing upon true principles. The work of gathering up and consolidating the forces culled out from other bodies, is often the more difficult part. On the matter of duty, it is easier to sustain a negative than an affirmative, when duty is a cross. The revolutionary process is easier than organizing, if in the work of organizing we include the work of assigning and enforcing duty.

In establishing a reformation, the first part of the work consists in tearing down the power of other organizations, whose principles and practices are antagonistic to the views of the new. So long as this work is the more important part, self-government will be comparatively easy, in the new society. Those within the new organization who are essentially antagonistic in their nature, find full play for their powers upon enemies without. They are active and vigorous in their warfare, and enjoy a good standing among their brethren, with whom they may live in peace, while busy in a common work.

But the Society thus engaged, becomes a congenial home for many, who, having grown restless under the restraints of former relations, seek her membership. When this part of the work is done, or measurably accomplished, and the new society finds herself a recognized body, standing before the world, having broken off from other organizations for a given purpose, and that purpose has had time to ripen, and the world begins to look for the fruit so long promised—when the change from external warfare to internal discipline and mutual government occurs, then, insubordination and internal strife ensue.

When a reformation from priestcraft begins, then timid souls start and shrink. They look past the perpendicular, and see anarchy in the distance. Again, when the movement has reached the dangerous extreme of anarchy, and impending ruin threatens; when good men begin to draw back from the danger, and gather the members under proper control and better discipline—refractory members cry out, "Too much power! Priestcraft! Popery!" They look beyond the perpendicular and see despotism in the distance, and begin to resist long before the proper equipoise is reached.

A reformation, if successful, must pass through two eras: the revolutionary era, and the era of correct organization and discipline. In the first, the work consists mainly in breaking down authority; in the second, in establishing authority upon true principles. It often happens that men educated in the first era, continue to oppose authority in the second.

The reformation for which we plead, has reached, in many parts of the country, the second era. The Disciples of Christ, organized on the Bible alone, have gained a position of responsibility, having struggled for the ground, promising that under apostolic culture which we propose to bestow, a better type of men and women would be produced. Society expects, and has a right to demand the fruit. If it is not produced, it will be written upon our banners, "Thou art weighed in the balances, and art found wanting."

Letters to my Nephew. No. V.

In my last, I said that faith was essential to lead us to act in reference to things out of sight. As, while Israel believed, they followed Moses toward the promised land; when they doubted, they murmured, saying: "Why have ye brought us out into the wilderness to die?" So certain is the tendency of unbelief to lead us to follow the imaginations of our own hearts, that an apostle cautioned his brethren, saying: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. iii. 12. Faith, therefore, is not only essential to lead us to take the yoke of Christ upon us, but the followers of Christ walk by faith to their journey's end.

To lead us to come to God by Jesus Christ, as our only hope of deliverance, great pains have been taken to give us sufficient evidence of his wisdom, power, and goodness to save. Hence the record of the many mighty works of Jesus, as John xx. 30, 31: "Many other signs truly did Jesus, in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." Three points are made by the apostle here, that should be particularly noticed:

First. The clear statement of the essential truth to be believed, viz: "That Jesus is the Christ, the Son of God."

Second. The evidence or assurance given that his is the only name under heaven, given among men, whereby we must be saved, viz: the "many signs" which Jesus gave by way of cleansing lepers, restoring sight to the blind, raising the dead to life, etc.

Third. The benefit to be derived from this faith, viz: "That ye might have life through his name."

But you may say, "All this have I believed from my youth up; but as yet I have no life through his name." There may be several causes for this. You may have never sought for it by this faith; or, supposing, with many others, that it is a vain faith, that the faith that saves is the special gift of God, infused into the heart of man, he can not tell how; but the moment he gets it, he has life and peace. So deeply is this thought imbedded in the minds of many that the word of God has no influence in renouncing it. It is with them as with the Jews of old, they render the word of God of none effect by their tradition. Their language is, "What I feel, I know;" and cannot be mistaken in. But I can be mistaken as well as others in my understanding of the Bible. Therefore I feel more safe in bending the language of the Bible to my feelings, than in bending my feelings to the language of the Bible. With all such the Bible may be revered as a mysterious revelation from God; but neither its testimony, nor the works of Jesus, have anything to do in their salvation. They are ever looking for light direct from heaven. Hence the most strange contentions now-a-days, such as we never read of in the Bible. If, then, you would gain life through the name of Jesus, you must not use modern experiences as spectacles through which to look into the Bible, to learn the way of salvation. But whatever may be your inquiries, let the answer Jesus gave the lawyer ring in your ears: "What is written in the law? How readest thou?" Luke x. 26.

It is true, we are said to be saved by faith; but it is not true that we are saved by faith alone. Without faith in Jesus, no man would come to him for salvation. But believing and coming are two things. "By faith they passed through the Red Sea as by dry land." But it can not be shown that the moment they believed they were landed on the other side. By faith, men have been led to turn to the Lord; but believing and turning are two things. We read, in Acts xi. 21, that "a great number believed and turned unto the Lord." You can not fail to see that turning follows believing. So, John xx. 31: "And that believing, ye might have life through his name." But how we can have life through his name, I shall call your attention to more fully hereafter.

I can not forbear saying, that many believe with all their heart in the divine mission of Jesus, and would gladly forsake all for his cause; but looking into the Bible through modern experiences, have concluded that their faith is a useless faith; not knowing that it is the theories of men that have made it such. Perhaps your faith has often led you to go to your closet and humbly ask for pardon and life. Why did you not come to me, and ask it? Simply because you had no faith in me to grant it. But you believed that Jesus could if he would, and sought his blessing, but failed to obtain the desire of your heart, because you sought it not in the appointed way. The Lord willing, I hope to show you the way of the Lord more perfectly. But the length of this epistle admonishes me to lay down my pen for this time.

UNCLE ALFRED.

HUMAN LIFE.—Hope writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim, the favor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

Both of these passages are figurative; and must be explained in harmony with facts or the plain and literal statements of Scripture. "The one is taken from a birth, and the other from the laver at the door of the tabernacle." But the difference in the figures used does not interfere with the result or introduce a new class of facts. What the "renewing of the Spirit" does, the "begetting of the Spirit" does; and what the "laver of regeneration" does, the "birth of water" does. In the one case the party is "saved" and in the other he enters the "kingdom."

The only objection I can see to this interpretation of John iii. 5 lies in the fact that the "Spirit" in the narrative is placed next to the kingdom; water, Spirit, kingdom. According to my rule, then, it might be objected that it would still be kingdom, spirit, water. But it must be observed that already the Saviour had introduced the kingdom. "Except a man be born again he cannot see the kingdom of God." The kingdom was first and chief in the mind of the Saviour. It would then be, 1st, the kingdom; 2d, the water, and 3d, the Spirit. The inversion of which to correspond with the facts in the case would be the Spirit, the water, the kingdom.

Another passage will throw additional light upon the true order of events, and confirm the correctness of the interpretation offered.

Paul, speaking of the church, says, "that he might sanctify it, having cleansed it by the bath of water through the word." Eph. iv. 26. Here it is the church, sanctified, cleansed, the bath of water, the word. The inversion of which presents the true order of facts: as, first, the word (the Spirit's third); second, the bath of water (baptism); third, the cleansing (of the conscience); or forgiveness; fourth, sanctification (separation as a consecrated person); and lastly, the church.

I offer the above as a small contribution towards relieving John iii. 5 from what appears to be a difficulty in the way of understanding this passage. I do not speak of it confidently as the true solution of it, and would be glad to have any light thrown upon it, though it may place mine in a darker light.

JAMES CHALLENGER.

The Scriptural Resurrection. III.

II. The resurrection takes place at death, when the man, with his spiritual body, is raised out of the natural.

We must, first of all, devote a single paragraph to a consideration of the nature of our eternal home. The Saviour says: "In my Father's house are many mansions; I go to prepare a place for you." Lifted up on the wings of faith, hope and love, the Christian exults as he reads; but when he comes down to dust and death again, in the endeavor to reconcile this assurance of continuous and blessed life, with the orthodox doctrine of the resurrection, how vague and unsatisfying are his reasonings! how cold and cheerless the light comes through the misty shadows of his theories! Those happy mansions are looked upon as a prison, in which the something (which they call the spirit) lives a life of which they have no rational conception, till it finds freedom again in union with the natural body! The consummation (according to the faith of the great majority of Christians) will be—the coming of Christ upon a literal throne, the raising of dead bodies, and his literal reign, in great pomp, upon the earth—a mistake, similar in some respects, to that made by the Jews at his first advent, and originating in a similar manner—by a carnal interpretation of the highly figurative language of prophecy.

We can only state, briefly, what the defenders of these theories seem not to understand, viz: that there is a spiritual world of surpassing beauty, corresponding to the world in which we now live, having a spiritual sun, spiritual atmosphere, and spiritual scenery of infinite variety; that man has a spiritual body and organism corresponding to this, his eternal home, and that in order to see and enjoy this state, it is not necessary to go up or down, or in any other direction, but only to have the "eyes opened," which opening takes place when the natural eye is closed in death. This statement, which we believe to be most rational and in harmony with all that is said in the Word upon the subject, we leave, with a single illustration by way of response to those who ask how can it be.

The Greek Slave was a more real and perfect form of beauty to Powers before he gave the marble the first stroke, than it was to spectators after receiving the finishing touch. It had all its form and dimensions in his mind; and yet occupied no space. Why could not others see it as he did? Because of the intervening material medium. Here we can only see the mind or spirit of man as it is revealed, ultimated or pushed out in material form. In the spiritual world we see the idea, the thought or image in its first and most perfect form.

We now enter upon the pleasing, and we think, easy, task of showing that the truth affirmed in the proposition is revealed by the Lord and his apostles.

1. To the dying thief the Lord says: "This day shalt thou be with me in paradise." Without noticing any of the speculations upon the word paradise, two points here are worthy of attention. (1) The time when the thief would be with the Saviour; not after the lapse of an indefinite period, but "this day." (2) The Saviour states clearly, what should be with him; not the soul or spirit distinct from the man, but the man himself—"Thou shalt be with me."

2. In the parable of the rich man and Lazarus, it is said: "The angels carried Lazarus to Abraham's bosom." The worn out, rotten house in which he lived while here, fell to pieces about him, and the ugly ruin lay at the rich man's gate. But the man is not there. Lazarus, in the conscious possession of every faculty which belongs to his personality, is receiving his good things; the rich man is receiving his evil things; the one is very happy, the other very miserable. And this, too, while men were living upon the earth as they are now doing; for the rich man had five brethren to whom he desired Lazarus sent. It may be objected that this is not historical fact, but parable; in either case the leading lesson is the same—that men enter immediately after death, that state for which their life in this world has prepared them.

3. We omit other passages that might be quoted from the Gospels, and proceed to notice the apostle's argument in I. Cor. xv. What error is the apostle refuting? What truth does he seek to establish? We answer, without fear of successful contradiction, that the error is not the denial of the resurrection of the natural body, but the Epicurean and Sadducean negation of all life after death. A few quotations will make this evident. "If in this life only we have hope in Christ, we are of all men most miserable." Could this be affirmed if as all Christians, with the exception of "Soul-Sleepers," believe, the good are happy immediately after death? "And why stand we in jeopardy every hour?" There is reason for it, if through Christ, we live after death; but if death be an "endless sleep," our labor and exposure to suffering and death are vain. "If after the manner of men, I have fought with beasts at Ephesus, what advantage it me if the dead rise not? Let us eat and drink; for to-morrow we die." That is, if there is no life beyond the grave, why endure suffering and privation? Let us enjoy ourselves here; the very language of the popular philosophy at Corinth at that time.

a. After this general statement of the argu-

ment, we frankly admit that the passage from the 20th to the 30th verse, contains difficulties; difficulties, however, which do not belong exclusively to the position taken in these articles. Was physical death the penalty inflicted upon Adam for transgression? or spiritual death? or eternal death? or did he incur all these? Has *tagma* ("order," in v. 23), the unusual signification of succession of time? It is a military term, frequently occurring in the Grecian historians, and used primarily and almost exclusively, of rank and position in an organized legion or army. May not "first-fruits" be used here; in what we admit would be an unusual sense, of *best, ripest*? If we had the ability to answer these and other questions (in reference to the subjugation of the Son to the Father, etc.) satisfactorily, we have not the space in this brief essay; and therefore leave the passage to the materialists, with acknowledgment that it contains a plausible, and, if it stood alone, strong argument, for their position.

b. In verse 35, we come to the second division of the chapter, marked by the introduction of an entirely new train of thought. In all that precedes, not a word has been said about the body. The design of the apostle had been to show that there is a future life to which the dead are raised; that the Lord not only had "the words of eternal life," but had condescended to demonstrate to the senses the glorious truth of its existence, by his own death and resurrection. Now, some one asks, if this be true, "how are the dead raised? And with what body do they come?" "This settles the matter at once, for if the apostle had taught in Corinth that the same body laid off at death would be raised again, and if the denial of this constituted the error which he was combating, how could any one ask the question—"with what body?" The dead rise and live again, contrary to the Epicurean and Sadducee; but the same body does not rise, contrary to the gross materialism of the Pharisee. And now follow illustrations:

(a.) Enfolded in the grain of wheat is a mysterious principle of life. This life-principle does not manifest itself till the wrappings die; and from this mold of death, springs a new form of life. It is evident that the apostle does not intend to carry the illustration to this extent, viz: that the body is like the seed in this; that, although the same seed is not raised, it yet produces one identical with itself. This is not in the thought; for the production of seed is the last effort of the plant, and is always succeeded by death; and thus there would be an endless succession of burials and resurrections. The comparison is, rather, between the spiritual man liberated from the dead body, and the first and freshest form of life that springs from the dead seed.

(b.) In fleshly bodies we see boundless variety and beauty. "Beasts, fishes, birds," have bodies as well as men. God is not limited in his resources. It is foolish to question the existence of a future state, because, in your weakness, you cannot comprehend fully, your manner of life there. Besides, there are "heavenly," as well as "earthly," bodies. These differ—have different degrees of glory; and the heavenly bodies differ, as do the earthly, "one from another." God did not exhaust himself when he gave you fleshly bodies.

(c.) From verse 42 to verse 44 inclusive, we have again the figure of sowing. "So also is the resurrection of the dead. It is sown, etc." Those who take the materialistic view make "it" refer back to body as antecedent. But unfortunately for them, it is not in the original text. The following is a literal translation of the passage: "So also is the resurrection of the dead. It is sown in corruption; is raised in incorruption; is sown in dishonor; is raised in glory; is sown in weakness; is raised in power; is sown a natural body; is raised a spiritual body; (or, natural body is sown; a spiritual body is raised). And then, as if to leave no possibility of confounding these bodies, the apostle affirms, "there is a natural and there is a spiritual body."

(d.) As further illustration, a contrast between the first and second Adam is now introduced. The first Adam stands as the representative of our earthly body and animal life; from him we receive them. They are of the earth, *earthly*. The second man is the Lord from heaven. He stands as the representative of our spiritual and immortal nature, from whom we receive it. The natural, fleshly image, which is first, must die, before the spiritual and immortal image, which is last, can be fully manifested; for "flesh and blood cannot inherit the kingdom of God."

The grand and highly figurative conclusion of the chapter,—in which the dead are represented as being awakened by the sound of a trumpet, and in which death, personified, is represented as being conquered, we dismiss, after cheerfully confessing that it contains some difficulty, with the remark that dead bodies cannot be meant in the passage; for they can no more hear than the cold earth of which they are.

"Thank be to God, who gives us the victory through our Lord Jesus Christ!" J.

God builds for every sinner, if he will but come back, a highway of golden promises from the depths of degradation and sin up to the Father's house.

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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. But "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, "absent from the body—present with 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. P. LANGE. With additions, by J. P. LANGE, LL. D., Secretary, N. Y. L. S. L. D., D. D., Lawrenceville, N. Y. New York: D. D. Lippincott & Co., 424 Broadway, 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 "New Testament," and partly because it has been previously published, and has excited a general desire for the latest and best edition on a book which modern science has so long regarded as untruthful. The first of these is the "Old Testament," of which the "Annals of Moses" is the first volume. Astronomy, Geology, Ethnology, and other sciences, make trouble. Every new discovery, therefore, of sound Biblical localities, is eagerly welcomed.

Our opinion is, that the "Annals" will reveal in these pages with exactness, while, from the nature of the subject, and the necessity for clear and accurate criticism, the commentary will be a most valuable addition to 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 is almost a complete encyclopedia in and variety of its information.
2. An introduction to Genesis, containing a critical examination of the original position of the Pentateuch.
3. A special introduction to the text of Genesis, by Prof. Lewis, the author and Editor.
4. The text, accompanied with a 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 a critic, and the labor of a scholar. Every few pages the reader is treated with an excursus on some deeply or intricately question, to which brings the ripest scholarship and a masterly 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, Van Oosterzee; translated by Philemon, by Dr. Van Oosterzee; translated by Dr. Hackett. Hebrews, translated by Dr. Kendrick. Thora and translators represent Germany, Switzerland, Holland, and the United States; communications—Evangelical Lutheran

tion of Luke. i. 84. Are we to understand that Zacharias, or the child of his mouth had been shut? Whom had been tied? See ver. 30-32. Is clearly a fulfillment of ver. 20. The commands of Paul, "Be ye laborers of me, even as I also am of (I Cor. xi. 1); "But to make gain an example unto you, to follow, as I do; applicable alike to private Christians? Can men make preaching a business, without violating the following words of the Apostle, "For when we were with you, this was our way, that if any would work, he should be eat." "Laborer" is used in Matt. vi. 28, Luke x. 27, and labor in Acts ix. 36, and 7. 12, is also translated labor in the following passages: "Know them which among you and are over you in the Lord. I. Thess. v. 12. "Let the elders be well be counted worthy of double especially they who labor in word and doctrine." I. Tim. v. 17. Also, that the (ergates) translated laborers; in I. Tim. 1, 2, 8, is applied to preachers and I. Tim. v. 18. It is unquestionably, if preachers will not stop the supplies. We occasionally find one who neither studies nor visits, and the most of his time lounging in the streets and corners, or in luxurious mansions of the hospitable of a few choice. All such loafers should be starved. "Laborer" is mistaken if he thinks not hard toil and heavy wear and nerve and brain in a faithful discharge of the duties of the ministry. A conscientious preacher toils in a way that would make manual labor often a positive pleasure to him. If "Laborer" don't believe in his work, he will not believe in his work. We apprehend that the Apostle's instructions, "If any man will work, neither let him eat," will apply equal justice to laborers who do not exercise their brains, and to preachers who do not exercise their bodies. Every one who shares the spirit of Christ will be a laborer—of hand, of brain, and of

immortal blessedness at the last day, and not directly of the intermediate state. There is a reason for this in a supposition which, if correct, relieves this connection of much of its difficulty, viz., that Paul was expecting and earnestly desiring the second advent before death would come. He desired not to be unclothed, or to die, but to be "clothed upon"—to be "changed in a moment, in the twinkling of an eye," that mortality might be swallowed up of life. "Corybears, therefore, translates ver. 8, "If indeed, I shall be found clothed in my fleshly garment." We are not fully satisfied of the correctness of this supposition; but whether Paul did expect or not, he evidently is so regarded up in the contemplation of the final, complete, permanent glory of the saints, that he treats the whole subject as if there were no interval between death and resurrection.

Book Table.

Genesis, or the First Book of Moses, together with a General Theological and Homiletical Introduction to the Old Testament. By J. P. Lange, D. D. Translated from the German, with additions, by Prof. T. Taylor, LL. D., Schenectady, N. Y., and A. Gesenius, D. D., Lawrenceville, N. J. New York: Charles Scribner & Co., 654 Broadway. 1868. This volume has been looked for with great interest, partly owing to the expectations created by the masterly contributions of Lange to the volumes of the "Bible-work" on the New Testament, which had been previously published, and partly to the general desire for the latest and best criticism on a book which modern science, in the hands of skeptics, has so remorselessly attacked as untruthful. The first chapter of Genesis is the *crux criticorum* of the present time. Astronomy, Geology, Ethnology, all make trouble. Every new contribution, therefore, of sound Biblical learning and criticism, is eagerly welcomed. Our opinion is, that the learned reader will revel in these pages with exquisite delight—while, from the nature of the subjects handled, and the necessity for close and profound criticism, the commentary is too tedious to please any but competent and eager students of the Bible. There has been a prodigious outlay of labor, alike on the part of the author and the translators. We have 1. A theological and homiletical Introduction to the Old Testament, which may almost be termed encyclopedic in the range and variety of its information. 2. An introduction to Genesis, embracing a critical examination of the origin and composition of the Pentateuch. 3. A special introduction to the first chapter of Genesis, by Prof. Lewis, the American Editor. 4. The text, accompanied with the same classification of notes that prevails in the previously published volumes of the Bible-work, viz.: 1. Exegetical and Critical; 2. Doctrinal and Ethical; 3. Homiletical and Practical: a division which seems to us to be unnecessary, and to lead to a perplexing division of remarks on the text which could be much more conveniently consulted if grouped together. No volume of this work yet published has been more fortunate in its Editors. Prof. Taylor Lewis, the American editor, is one of the most eminent Biblical scholars of the age. He has bestowed on his work, in addition to the skill of a translator, the most careful labor of the critic and commentator. Every few pages the reader is refreshed with an excursus on some deeply interesting or intricate question, to which the author brings the ripest scholarship and rare hermeneutical skill. It is proper to say, too, that neither the author nor his translators and commentators do we discover the slightest disposition to bend the text to the demands of rationalism. They seek to develop, in the light of the ripest criticism of the age, the true text, and its legitimate interpretation—leaving it to assert its own harmony with the truths and facts of physical science, or to abide the results of any apparent contradiction of them. It is altogether a magnificent volume, which we welcome with delight, and recommend most earnestly to the attention of Bible students. Translations, Timothy, Titus, Philemon, and Hebrews. New York: Charles Scribner & Co. 1868. This is the eighth volume of Dr. Lange's Bible-work, containing the exposition of seven Epistles of the New Testament, by the combined labor of four European and four American scholars, I. and II. Thessalonians, By Drs. Auberlen and Riggenbach; translated by Dr. Lillie. I. and II. Timothy, by Dr. Van Oosterzee; translated by Drs. Washburn and Harwood. Titus, by Dr. Van Oosterzee; translated by Dr. Day. Philemon, by Dr. Van Oosterzee; translated by Dr. Hackett, Hebrews, by Dr. Moll; translated by Dr. Kendrick. These authors and translators represent five countries—Germany, Switzerland, Holland, Scotland, and the United States; and seven communions—Evangelical Lutheran, Swiss

Reformed, Dutch, Roman Catholic, Baptist, Episcopal, Congregational and Baptist. We have not yet had time to examine the volume carefully. We are glad to meet again with Dr. Van Oosterzee, whose commentary on Luke impressed us as exhibiting rare talents for that department. Students will be much interested in Dr. Moll's Introduction to the Epistle to the Hebrews, as an exposition of the Pauline origin of this epistle. In this, his editor, Dr. Kendrick, concurs. The Dean of Oxford has recently taken the same position; and it may be regarded as the result of the latest and most thorough discussions of this question—a growing conviction that Apollo was its author. This volume will, of course, be sought by all who have obtained the volumes previously published. It will be consulted with interest by many to whom the volume on Genesis, with its heavier burden of learning and criticism, will have but little attraction. Immanuel, or the Life of Jesus Christ as Lord, from His Incarnation to His Ascension. By SAMUEL BAYNE, D. D. With an Introduction, by ROBERT S. BRUCE, D. D. Springfield, Mass.: W. J. Holland & Co. 1868. This is a volume of 750 pages' octavo, beautifully printed in large type, and handsomely got up, and dealing with an absorbingly interesting theme. Many persons are prejudiced against Lives of our Saviour, saying that we have four biographies in the New Testament, containing all that is known; and what do we want more? The wretchedly tame compilations that have often worn this title have done much to foster this prejudice. But it is, after all, an unreasonable prejudice, as will be seen in the light of two or three considerations. 1. The question of questions which, in this age, is pressing itself on every thoughtful mind, and to which believers and unbelievers are alike compelled to give heed, is that which Pilate found it so difficult to dispose of: "What shall I do with Jesus, who is called Christ?" God, in strange ways, is causing this question to stare every man, every party, in the face. The dry-as-dust theories of theology that kindled the strife, and furnished the inspirations of former centuries are supplanted by Christological inquiries and hypotheses which furnish new rallying points for believers and unbelievers. It is the controversy of the primitive age of the Church over again—only with peculiar phases, as it involves the laws of historical criticism, and the whole question of the supernatural, both as a question of fact and a question of philosophy. It is a question of life or death to Christianity—presenting the most vitally important controversy, in its bearings on life and destiny, that has ever occupied the Church since the apostolic age. Rationalism, with impetuous learning, and no ordinary dialectical skill, denies all that is claimed for Christ of the supernatural; affirms the utter impossibility of miracles; adopts as a law of historical criticism that whatever is affirmed of a supernatural character is at once and forever to be dismissed to the realms of fable; and seeks, on philosophical grounds, to account for the alleged miracles of the New Testament. Let no one think that this is an easy controversy. The faith of thousands is shattered—the dimness and mistiness of mythical and legendary lore is veiling from the gaze of myriads the supernatural Christ of the New Testament; and this paralysis of faith once begun is not apt to end, until a personal Saviour and a personal God are alike rejected, and pantheism or atheism swallows up the skeptic, a helpless victim of the blind and inexorable forces of Nature. The Life of Christ, then—his Person, Mission, Death and Resurrection—is to be viewed in the light of this great controversy. The believer must come face to face with the difficulties involved in his way, and dispose of them. The present work, although not intended to deal largely with this controversy, gives two or three of its earlier chapters to the discussion, and presents some condensed arguments in behalf of the supernatural in a very clear style and with convincing power. 2. There are many questions of criticism, ancient geography and history, manners and customs, etc., in which the reader of the New Testament needs to be posted, to make his reading of the four Evangelists satisfactory. These it is the object of this book to furnish—so that it is not intended to supplant Bible reading, but to give a fresh incentive to a careful and connected study of the four Gospels. It is beautifully written. A pure, sweet, lofty spirit of faith and devotion breathes in all its pages. (These in the same time, an almost judicial severity in adhering to fact, and rejecting fancifully introduced interpretations of the text, we append an extract touching John iii: 17, which is at once a fine specimen of clear statement and eloquent reasoning, and a severe rebuke of the small critics, who, to serve party purposes,

do not hesitate to put this passage to the torture, and compel it to speak falsehood under the compulsions of an unscrupulous exigency: "But how are they born of water? These words, which are furnished matter for endless theological controversy, plainly refer to Christian baptism. Our Lord declares that a two-fold regeneration is necessary, answerable to the two-fold nature of the kingdom of God. The kingdom is outward and visible, as well as internal and spiritual. It is externalized in visible ordinances and a visible Church. A man can only enter this two-fold Kingdom by being born both of the Spirit and of water. He must be born of the Spirit, because the kingdom is righteousness, peace and joy in the Holy Ghost; he must be born of water, because the same Kingdom is a visible community of saints, joined together by outward rites and sacraments, as well as by the same indwelling Spirit. Water baptism signifies entrance into the true theocratic society; and this society was constituted by Christ to be the historical foundation and main condition of the operations of His Spirit, which presuppose the community that has been collected round the name of Christ, acknowledges His word, and is distinguished from the impure world by its public, common purification. With his entrance into the new society by baptism, he dies to the old world, and renounces its vain pomps and godless spirit, and enters into the divinely appointed conditions which are requisite to the development of the life engendered in him by the Holy Ghost. Thus he is born of water. Spiritual regeneration and regeneration by water are, however, not necessarily connected in respect to time, much less causation. The Saviour does not ascribe to water-baptism a magical or miraculous efficacy by which the soul is renewed; He ascribes the inward quickening only to an immediate divine energy." p. 188. Take another extract: "Milton has said that books are not absolutely dead things, but have a power and progeny of life in them. Much more truly may this be said of the word of God, which is living and powerful, and is the instrument by which dead souls are new-born by the will of God. But the word must first gain an entrance; it must penetrate the understanding and the heart; it must be honestly received by attentive hearing and sincere belief; it must be remembered, and pondered, and applied to practice. When it thus falls into good ground, it will produce a plentiful harvest." A careful reading of this book will delight and profit the devout Christian, and ought to be a help to such as are weak in faith. Without endorsing all its positions, we regard it in the main as an excellent work, not marked by originality, but presenting approved arguments in a clear style, and fragrant throughout with a pure and vigorous faith. The work is sold only by agents, who can obtain employment on application at the office of W. J. Holland & Co., Springfield, Mass., Cleveland, O., or Chicago, Ill. See advertisement in another column. Magazines, Pamphlets, etc. The Galaxy for May is enlarged and improved. It claims to be the largest magazine in the country, with one exception. It is filled with well written articles, some of them, such as Words and their Uses, and Five Years in Japan, of solid value. Its illustrations are admirable specimens of wood engraving. While a considerable portion of it is given to stories and sketches, it is free, as far as we have been able to notice, from irreligious and skeptical tendencies. Four dollars a year. Sheldon & Co., 498 and 509 Broadway, New York. The Atlantic Monthly, Sunday Magazine, Broadway, Phenological Journal, Arthur's Home Magazine, Our Young Folks, Riverside, Merry's Museum and Children's Hour, have all been received, but we have not space to notice them particularly this month farther than to say, that the Atlantic has two papers worthy of special attention. Mr. Parton's second paper on the Roman Catholic will be read with great interest and some profit. It contains much of unprejudiced statement touching the character and policy of Romanism, but much of it is rose-colored, and much that is essential to a just comprehension of the system is carefully excluded. As an accurate and exhaustive exhibition of the Church and its spirit and genius it is greatly defective. The other paper to which we refer is, A Modern Letter to Calicut. Its revelations touching the conditions of admission to Insane Asylums, and the open door for monstrous and remediless injustice, ought to arrest public attention. Land's Quarterly, Vol. VI. No. 1. Its important articles are, The Will of God; Emanation of the Human Spirit; Missionary Societies; Internal Revenue; Romanism; Protestantism and Ritualism; The Care of the Churches. From a note on the cover we conclude that the Quarterly is not as well sustained as it ought to be. From necessity the heavier articles of a Quarterly command a smaller circle of readers than the shorter and lighter essays, and pleasant variety of monthlies and weeklies. It works on the minds that work on the masses, rather than

directly on the multitude. Still our ranks should furnish a sufficiently large circle of patrons for a Quarterly. While this is not, in all respects, what we would like to see in a Quarterly for our brotherhood, it is nevertheless distinguished by superior ability, and many of its discussions are exceedingly valuable. We recommend all who desire a more thorough and ample discussion of leading questions than weeklies can give, to send for Land's Quarterly. Address Moses E. Lord, Lexington, Ky. \$2.50 per year. The Southern Pen and Pencil, a monthly, devoted to Literature, Science and Religion. Columbia, Tenn. Rev. J. M. P. Otis, \$1.50 per year. The April number, the only one we have seen, is well edited, sensible, and vigorous. Prospectus Ohio Valley Historical Series. A proposal for an interesting series of works relating to the Early History of the Valley watered by the Ohio river and its tributaries. A fine field for historical research. Robert Clark & Co., Publishers, 65 West Fourth St., Cincinnati, Ohio. Second Annual Report of the Young Men's Christian Association of Cincinnati. Published by the Association. An interesting record of the praiseworthy means adopted to save the young men of the city from the snares of vice and enlist them in good works. Annual Report of the Sunday School Union of the Methodist Episcopal Church for 1867. New York: 200 Mulberry st. Fifteenth Annual Report of the Tract Society of the Methodist Episcopal Church. New York: 200 Mulberry st. At a time when we are waking up to the interests of Sunday Schools and tract distribution, it would be well if our workers in these fields would learn what others are doing and how they accomplish it. Here is a record of Sunday Schools embracing a membership of over one million, reporting in one year over thirty thousand conversions, and exhibiting expenditures amounting to \$884,298. The enterprise and success of the Methodists, whatever we may think of their organization, is such as to challenge our admiration. Fourth and Fifth Annual Reports of the Board of Directors and Treasurer of the Theological and Religious Library Association of Cincinnati. This institution, yet in its infancy, is most commendable in its objects, and deserves to be encouraged. The only way to secure a proper theological library is by association. Rare and costly works in the whole range of theological literature may thus be obtained and be always accessible for reference. Dr. Elbert S. Porter, for many years the accomplished editor of the Christian Intelligencer, the organ of the Reformed Church, has retired from that post, to give all his time to pastoral duties. Rev. E. R. Atwater, hitherto the office editor, succeeds to the place of editor-in-chief. The Intelligencer is one of the best religious weeklies that comes to our office. Items from Correspondents. Massachusetts. W. L. Hayden, April 8, writes as the result of two weeks' labor at Swampscott "much encouragement to the church, prejudices removed, five persons immersed and one added who had been immersed previously. They need an efficient preacher to labor among them, and success will certainly crown their efforts. It is a desirable field for evangelical labor and a suitable man will be well sustained. Who will enter that field? It is only twelve miles from Boston, on the Eastern R. R. Pennsylvania. S. M. Van Culin, Philadelphia, April 17, writes: "Bro. Bartholomew's relations to the 12th st. Church terminate the 1st Prox. He proposes visiting the West, leaving here on the 28th inst. in order to interest the brethren to relieve the Kensington mission (now 2nd church) from all pecuniary indebtedness, and place it on an independent footing. Should he succeed; as we trust he will, he will have done a good work." The Erie Dispatch of April 21, has the following notice: "PARK HALL—Elder M. N. Lord will preach this evening and every night this week, at half-past seven o'clock, at Park Hall, on French street. The hall is comfortably seated and well lighted, with seats free for all. Mr. Lord comes to our city highly commended by the Disciples of Christ and Christian churches of the North-West as an able advocate of the teachings of Christ and His people. Subject this evening: 'The Time of the Setting up or Constituting of the Church of Christ—its Organic Law, and some of its Distinguishing Characteristics.'" Correspondents will please direct letters to M. N. Lord, care of W. H. Askins, Erie, Pa. Ohio. Elmora, April 13. I have closed one year of labor here during which a few have been added to the

church and the Sunday School has increased very much in number. Relying on the Lord and thorough perseverance I begin this year with the hope of being able to do more and better than ever before. ROBT. D. GARDNER. NEW LISBON, April 28. We have just closed a good meeting, during which we enjoyed the earnest and faithful labors of our Bro. W. B. Higby, of Missouri. Now persons were baptized, and very many warmly encouraged and strengthened. Our audiences were large and attentive, and a most favorable impression was made upon the people. Wm. BARRON. Indiana. HUNTINGTON, April 13. We have just closed a very interesting meeting with our congregation here, during which we had sixteen additions. Thirteen by confession and immersion, and three by commendation. L. BERRY SMITH. ANDERSONVILLE, April 21. In your late summary of Church news you say many conversions are never reported while many are reported to other papers. Neglect of some and modesty of others often prevents reports of success, that would assist in materially increasing the columns of additions. I have heard of several meetings that have never been published. Since Bro. Carroll Starks' report of a meeting I conducted at Little Flat Rock, we have had frequent and valuable additions to the congregation there. Last Lord's day one elderly man confessed; a few weeks before, Bro. B. F. Reeve immersed two young ladies; a month since at my regular appointment two were reclaimed and two confessed. Other confessions that I cannot now locate have never been reported. The object of this note, or so much of it as you publish, is to assure the brotherhood that this part of Indiana is not entirely abandoned. JAMES F. ORR. DIED. March 12th, 1868, near Greenfield, Green county, Illinois, in the 79th year of his age, HENRY BALLINGER, full of faith, joyous in hope, and rich in good works. Bro. Ballinger confessed the Saviour and was immersed by Elder Wm. Stoenam, in Ky., in the year 1840. In 1858 he settled in this State, and united with the congregation of Disciples at Carrollton, Ill. For many years, Bro. Ballinger acted as one of the Bishops of the congregation, beloved by the entire congregation and respected by all who knew him. In the depth of this aged servant of God, the church has lost an affectionate and devoted father in Israel, the orphan and widow a helper, community one of its noblest specimens of true manhood, and the family an honored and beloved head. The tolling preacher ever shared liberally in Bro. Ballinger's earthly store. "The Lord has been good to me," said he to the writer, "and I have sought to do my duty by all." Those who knew him never doubted this. Said he on another occasion, "I have set my house in order, and only wait my Saviour's bidding to go home." As flowers bloom over his grave, may his faith and good deeds remain green in our memories, that we may imitate them. E. L. ORR. Jan. 4th, 1868, at North Vernon, Indiana, My son-in-law, Doctor W. D. KING. He was a young man of fine promise in his profession, just finishing his collegiate course. Perhaps no student stood higher in the "Ohio Medical School." He leaves a wife and one child, a widowed mother, numerous relations, and a host of friends, to mourn his loss. He was a consistent Christian, having confessed his faith in the Redeemer some years since. Hence, while we drop the tear of affliction, we have hope in his death. JOHN BRAYTON. OSAWATIMICA, April 25th, 1868. The many friends of sister JANE WILSON, daughter of our well known sister, M. BROOKET, formerly of Sharon, Pa., will be grieved to know that she died at her home in Corry, Penn., on the 20th inst. Sister Wilster remembered her Creator in the days of her youth, and united with the Church when she was eleven years old. Her life was in harmony with her profession. She was a devoted wife and an affectionate mother. Her family friends are Christians, and hence when they conveyed her remains to the family graveyard, at Bloomfield, Ohio, they laid her away knowing that they will meet in Heaven to be parted no more forever. "Asleep in Jesus! blessed sleep From which none ever wakes to weep." W. J. HOVA. PATERSON, N. Y., April 10th, 1868. Feb. 10th, 1868, of dropsy, Sister BARRON WATTS, at the residence of her uncle, Mr. Ezra BARNES. She was born Dec. 31st, 1819, in the State of Vermont, received a good English education, and was a very successful teacher for a number of years. She received "wings" from the State of New York, and was appointed to the public schools of the State. In 1838, she became much interested in her salvation, and became united with the Baptist Church, of which she remained a devoted member till 1848, when, having learned the way of the Lord more perfectly, she united with the Church of Christ at this place, and was one of the most efficient and self-sacrificing members of the body. In every department of Christian activity, she was ready to work for Christ. In the Sunday school she was ever active, increasing the numbers and efficiency of the school by her well-directed efforts. She loved life for the good she could do to others, and when told by a sister that "she had lived more for others than herself," replied with animation, "Yes, and I have enjoyed it." She superintended her uncle's household the last fifteen years of her life, and during her last illness, received from him, her niece and cousin, and also from the sisters in the church, every attention which affection could bestow. Her loss is irreparable, but my prayer is that the Lord may carry it to the salvation of other relatives, and the increased spirituality of the Church. A. B. GRANDELAINE. Imitations of the "Honey of Flowers" but Burnett's Doan's Ointment is the thing itself. Sold by all druggists. "Pomona" means the "Honey of Flowers." Burnett is the maker of this popular perfume. The HONEY OINTMENT OF BURNETT'S OINTMENT, are improved by the use of Burnett's Ointment. Burnett's Ointment is without a peer in Perfumery. CINCINNATI, Tenn. The New York Independent published a letter from Rev. J. E. Roy, setting forth the wonderful efficacy of Jones Whitcomb's Ashme Remedy.

Special Notices.

A Consultation Meeting. The Christian brethren will meet in consultation in Warrensburgh, Mo., beginning on Thursday before the third Lord's day in May, 1868.

Financial and Commercial.

There has been a greater demand for money during the past week than the regular banks were able to supply, and much really good paper has been forced upon the streets for accommodation, and extreme rates have been submitted to from necessity.

LEATHERS - Prices are unchanged and the demand is moderate.

Table listing various leather goods and their prices, including Slaughter Sole per lb., Oak Sole, and various types of leather.

New Advertisements.

S. M. FETTERGILL & CO. 37 PARK ROW, NEW YORK, AND 10 STATE ST., BOSTON.

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For Promoting the Growth of, and Beautifying the Hair, and rendering it Dark and Glossy. The Cocaine holds, in a liquid form, a large proportion of deodorized COCOANUT OIL, prepared expressly for this purpose.

LOSS OF HAIR.

MESSRS. JOSEPH BURNETT & CO. I cannot refuse to state the salutary effect in my own aggravated case, of your excellent Hair Oil, COCAINE.

A REMARKABLE CASE.

MESSRS. BURNETT & CO. I send you a statement of my daughter's case, as requested. She was afflicted with the loss of hair for six years, and it has since the 1st of August next.

THE SPRING OF THE YEAR

IS the proper time to take cleansing and purifying medicines, of which SWAIN'S CELEBRATED PANAOEA STANDS PRE-EMINENT FOR THE CURE OF SCROFULA, GENERAL DEBILITY, WHITE SWELLING, RHEUMATISM, DISEASES OF THE LIVER, AND ALL DISEASES ARISING FROM IMPURITIES OF THE BLOOD AND THE SYSTEM.

WARE OF IMPOSITION.

Swain's Panaoea is a well known and long established medicine, with the following letters blown on the glass: "SWAIN'S-PANAOEA-PHILADA."

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To solicit orders for Dr. WILLIAM SWAIN'S DICTIONARY OF THE BIBLE. THE GREAT DICTIONARY OF THE BIBLE, compiled by Dr. SWAIN'S OWN HANDS.

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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.

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More than TWENTY MILLIONS OF DOLLARS have been expended in the work, and the CONSTRUCTION RESOURCES are ample for the remainder.

1. UNITED STATES BONDS to the extent of \$35,000 per mile, average, delivered as the work progresses.

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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 \$30,000,000, of which \$5,000,000 is subscribed and paid on the work done.

5. CASH RESOURCES, comprising Donations from California amounting to \$1,250,000, Net Earnings, etc., 1865 to 1870, \$4,500,000, making a total of more than Seventy Millions upon the first 726 Miles.

PAR VALUE AND ACCRUED INTEREST, in currency, a limited amount of the

FIRST MORTGAGE BONDS,

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The Universal Clothes Wringer, IMPROVED WITH Rowell's New Double Gear and the Patent Saver WILL save half the labor and time of washing, and pay for themselves every year by Saving Clothes.

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\$10 A DAY FOR ALL.

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secure History of his Military and Civil Career. A large octavo vol. of 350 pages, fully illustrated. Agents will find this the best book to sell at the present time. Largest commission given. We employ no General Agents, and offer extra inducements to canvassers. Agents to see the advantage of dealing directly with the publishers. For circulars and terms, address, J. B. BURR & CO., Publishers, Hartford, Conn., may 2, 4t

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CHILDREN—All parents should understand that children's shoes, with metal tips, will wear at least three times as long as those without. The new Silver Tip is decidedly ornamental, and is being extensively used by children's first-class shoes. Sold everywhere. may 2, 4t

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With Iron Frame, Overstrung, Saw and Agraff, Bragg, Melodicon, Parlor, Church, and Grand. The best Manufactured; Warranted for 5 Years. 100 Pianos, Melodicons 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 Circulars and particulars at prices, bargains, Illustrations, Catalogues, etc. Sent by mail free. Address, WATERS' MUSIC BOOKS, 481 Broadway, New York. HORACE WATERS & CO. may 2, 4t

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The object of the School is to furnish a thoroughly practical Musical Education, both practical and theoretical, to all who may desire to fit themselves for the profession, either as teachers or artists. For particulars, address E. C. KILBOURNE, Ashland, O. may 2, 4t

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BIBLICAL LECTURES. The usual course of Biblical Lectures delivered during the summer months will begin Monday, June 15th, 1868, and continue ten weeks. The course will be thorough and heretofore, such changes only being made in the arrangement as experience may approve.

The following subjects embrace the regular Biblical course of the College, and give an idea of the scope of the Lectures: Evidence of Christianity. Biblical Analysis and Criticism. History of the Primitive Church, as contained in the Church History, with History of Sects, Biblical Antiquities, Homiletics. Principles of Interpretation. Pastoral Training and Instruction in the Preparation and Delivery of Sermons. The Lectures will be free of charge to those who may desire to attend. For further information, address, S. E. SHEPARD, Hiram, O. may 2, 4t

Semi-Annual Meeting of the A. T. M. Society.

A semi-annual meeting of the General Missionary Society will be held in the city of Baltimore, commencing at 2 P. M., on Tuesday, the 19th of May.

Important notices connected with the missionary work will be laid before the meeting, and several interesting addresses will be delivered.

It is expected that the usual half-free arrangements will be made.

The brethren are all cordially invited to attend.

- 1. The Word of Christ. A. S. HAYDEN. 2. Reverence for the Word of God. J. W. JAMES. 3. Secret Prayer. S. R. WOODRUFF. 4. Discipleship. J. W. JAMES. 5. Bible Class Instruction. S. A. GREEN. 6. The Work of the Church. F. M. GREEN. 7. The Salt of the Earth. L. COOLEY. 8. The Light of the World. L. COOLEY. 9. Christian Education. J. B. FLETCHER. 10. Relation of the Law and Gospel. J. B. FLETCHER. 11. Christ's Ministry on Earth. L. N. SMITH. 12. The Three Things that Abide. T. J. JOHNSON. 13. The Coronation of Christ. J. B. FLETCHER. 14. The Greatest Blessing of Christ. J. B. FLETCHER. 15. Christ a Priest. J. G. COLLAMER. 16. The Poetry of the Bible. W. M. BAXTER.

Sermons.

- 1. Interpolations in the New Testament. E. H. LAWLEY. 2. The Relation of the Natural to the Supernatural. B. A. HENDRICK. 3. Church Discipline. A. C. ENRIGHT. 4. The Gospel a Mystery. A. B. GERRIT. 5. The Gospel a Mystery. J. H. JONES. 6. The Cross. H. WOODS. 7. Sowing and Reaping. S. R. WOODRUFF. 8. The Need of a Personal Saviour. S. R. WOODRUFF.

The annual Convention of District No. 1, will be held at Warrensburgh, Mo., Tuesday, April 21st, at 10 A. M., in the morning.

April 4, 1868.

I wish to announce through the Standard, that the next Quarterly Meeting of the Noble-County District of the Indiana Christian Missionary Society will be held at Kendallville, Ind., commencing May 4th, and closing on the 9th.

On May 4th, the Noble-County Christian Sunday School Association will hold their annual meeting at Kendallville, Ind., commencing at 10 A. M., and continuing five days, consisting of music, recitations, etc., to which the Sunday School teachers and scholars are invited to be present.

Quarterly Meetings in Indiana.

The Noble-County District commences May 4th, at Kendallville.

The Floyd and Clark, May 30, at Hamburg.

The 14th District, May 19th, at Greenfield.

These meetings are all to be attended by delegates from the Churches and Sunday Schools, with the ministers who are to deliver the addresses at the sessions. Come up, brethren, let us have a good time.

N. A. WALKER, Secy.

A. G. M. Society.

J. C. Stark will preach, in behalf of our General Missionary Society, at the following times and places:

List of appointments for May, 1868.

First Lord's day, 8 o'clock, Manchester, A. M., Akron, P. M. Tuesday, 5th inst., Ravenna, Evening.

Thursday, 7th inst., Warren, Evening.

Second Lord's day, 10th, 12th, 14th, 16th, 18th, 20th, 22nd, 24th, 26th, 28th, 30th, 31st, Warren, P. M.

The Quarterly Collection in Indiana.

Will each Church and School be so kind as to send in their respective reports to the Standard, by the 15th of May? Will each good report as our Semi-Annual. N. A. WALKER, Secy.

The Meeting at Baltimore.

Dear Brethren: A Semi-annual meeting of the American Christian Missionary Society will be held in the Church Building, south of the Cathedral, in Baltimore, Md., commencing at 9 o'clock, P. M., on Tuesday, May 19th, 1868, and continuing until the 21st, inclusive.

Many of our ablest brethren are expected to be present. It is ardently hoped that this will be a distinguished and profitable gathering of the brethren from North, South, East and West. The Church in Baltimore extend a cordial invitation to the brethren to attend, and every exertion will be made for their enjoyment and comfort while in the city.

A Committee of Reception will be at the Church from the evening of the 18th, to the close of the Convention. Arrangements have been made by which delegates will be returned free from the Convention over the Pennsylvania Central, Northern Central, Baltimore and Ohio, or Wheeling and Potomac Central, Ohio and Michigan, and Chesapeake and Delaware Canals.

To obtain the benefit of this arrangement, the ticket in coming must be bought at the terminus or on the line of the roads mentioned. Through tickets issued further North or West will not entitle the holder to return free from year to year to the terminus of the road named, then, from there to Baltimore. The termini of these roads are: Chesapeake and Potomac, Wheeling, Parkersburg, Gettysburg and Uniontown.

Those coming by Northern Central will take the street car for Calvert St., going South to Baltimore St., obtaining an exchange ticket. Then take the street car on Baltimore St., west to Face St. Then walk two squares south down Face to the church.

Those coming by Philadelphia and Baltimore Road will go down Front St., following the railroad track into Pratt and to the corner of Pratt and Gay. Then turn north on Gay to Baltimore St. Then take the red car going west on Baltimore St. to Face St. Then walk two squares south down Face to the Church.

Those preferring can obtain tickets direct to the Church.

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TERMS OF SUBSCRIPTION—\$2.00 per year, in advance. Remittances should be made in drafts or money at our risk. Where these cannot be had, do not wait for agents, but remit directly.

ADVERTISEMENTS—Marriage Notices, 50 cts. Business Notices, 30 cts. a line; Obituaries, 25 cts. a line. All over that charge for every eight words. For other Advertisements, the card of rate as to size and length of time, can be had at the office. All letters and communications must be addressed to ISAAC BERRY, Cleveland.

Poetry.

Lines

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

Ah! not for her whose happy feet Have pressed ere now that brighter light Whose loving heart uprings to greet Its cherished darlings' good before—

But for that home around whose hearth The shadow of a great grief lies— A grief too deep for skill of death— 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 wide 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 aid will view, Are always wise—and always true.

Cleveland, O. LUCAS S. M.

Original Essays.

Inspiration—X.

Dr. Rauch, in his Lectures on Psychology (page 230), says, while discussing the origin of language: "The conception of a word unuttered; the word uttered as a conception sounded with the lips, have to produce by my mental activity, I must undoubtedly create a word for it, since the former is wholly possible without the latter. The conception could no more be received by the mere utterance of a word than a word could be understood without the conception which vests; and if God had taught man language, He must either have given him the conception together with the word—and it would be incomprehensible how he could receive either without his own spontaneous activity—or He must have given in the words as shells, in which to place thoughts. If the former were the case, word would be [come] a mere machine, the which [another] thinks and speaks; if the latter case it would be impossible to see man could be taught mere words without having already an idea of language."

It is, as it seems to us, conclusive. God did not have taught the first man language, something finished, without reducing him to a machine; this is also verified by philology. Although the antediluvian language longer exists as a whole, yet fragments exist in different languages, and it is Hebrew perhaps more than in any other, and we find that the names of animals, especially in Hebrew express either the word appearance, or the temper of the animal. Adam saw the animals, not as menagerie for about two hours, but he upon them as they moved about in nature, he and mode of living, and named them accordingly. God had given man reason, a 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 language as a given whole, without designing man's spontaneous action, so He could not have dictated to the sacred writers their specific humanity. When it is said that the words of the Bible are divinely connected with the ideas, that the ideas are embodied in the words, that the words expressing these ideas proceed from an entirely new revelation of the case—God did not, as we have seen, give the sacred writers the ideas, something finished. This would have been impossible without words. He potentiated (the reader will pardon new words) their mental, especially their religious powers, and thus enabled them

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and Gentlemen Employed... business. Very Profitable. No risk. Seventeen...

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L GRANT, Agents... host and most reliable Life of the Greatest of...

LIP PHILLIPS & CO.,... Sales Square, Broadway, N. Y. LEASERS AND RETAIL DEALERS IN...

WANTED! WANTED!... active Agents of either sex, in every town...

WANTED! WANTED!... All parents should understand that...

WANTED! WANTED!... 60 DAGES, DR. R. S. "ROBERTS" FAMILY PHYSICIAN...

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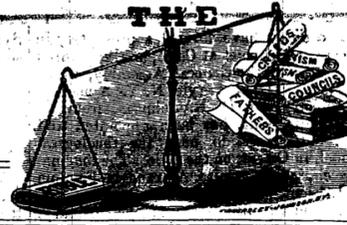
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CLEVELAND, O., SATURDAY, MAY 9, 1868.

VOL. 3.—No. 19.

The Christian Standard.

OFFICE OF THE STAND. A. D. No. 97, Bank Street, NO. 2, UP STAIRS.

TERMS OF SUBSCRIPTION—\$2.00 per year, in advance. Remittances should be made in drafts or money orders...

Poetry.

Lines WRITTEN ON THE DEATH OF MRS. JANE WILDER. Not for the dear cold form which lies Beneath the blooming flowers of spring...

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..."

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...

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..."

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.

not from "a harp of a thousand strings," but from a single string of a thousand sectarian harps; and so complete is the union 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.

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.

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."

raised, was, to these "some," a matter of mockery. It was a nothing. Be it observed that the words, anastasin nekron, in Acts xvii. 32, are applied to the resurrection of Christ.

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.

The mission lives poor, to die rich, and is the gates of his house, and the turn-key of his wealth. These never was a hypocrite so disguised but he had yet some mark or other to be known by.

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.

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.

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 45—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 of Rome. The London News says: "The Dominican monks of Retz (Lower Anania) 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."

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 120 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,

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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.

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.

Correspondence.

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 fauns, 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 partizan 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.

Letter from New York.

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 120 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,

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Syracuse, N. Y., and thus help on the work so gloriously begun.

W. A. BARNES, Cor. Sec. N. Y. C. M. S.

Thoughts for the Times. 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 of 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 erection 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 Evils of Christianity in the 19th Century," by Albert Barnes. On pages 354-6, the author takes a position not only subversive of 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 discharged his duties, and the deep interest he always taken in the work of the Society. The Society will feel the need of such 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 be sent to Bro. Hayden, one to the Standard, and one to Christian Standard. W. A. BARNES, 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 taste, 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 together, under one head or heads, 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 shall be a wise, loving, judicious appeal 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 judicious, 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 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. The 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.

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 the appointments on Lord's days, I in the school-house during the evening. The hand of the Lord was manifest. Thirty-three believers were added. 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 care 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. Weakness ready to perish have no one to succor, and centers of influence are needed to entrench and fortify 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, former. That the missionary spirit is co-extensive with the spirit of 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. Indications 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 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 many sincere souls anxiously seeking assurance of pardon. Having contrasted 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 on-house of suspense and despair, and of our fellow beings, importance.

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;
Therefore,
That this Society express to him
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. COOK.

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 altar-place 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 not 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

prodder take its walk!" It must have been fine fun to see it, and to see all the other cats walk near, but not so near as to hurt the pride of the white cat. It must have looked odd.

"Yes," my friend told me it did look quite odd, and made her laugh; and, if she had not seen the gray cat pull back the black one, she could not have thought it would have done so.—The Nursery.

I'll Keep My Eyes Shut.
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 unfortunated 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. Earlane," 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.

Criticism.
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 illustrates 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 *Neigate 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 vanished; 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 SNARE 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 at 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."

RELIGION EXAMPLIFIED.—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 mariner. 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. HORN, 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.

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.

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.

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.

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 everywhere 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 (perfunctum) with water before baptism of this kind was not only, but was esteemed imperfect, and what appeared to be received by them under delirium, not wittingly, but in fear of death. In addition, since properly signifies immersion, a pour could hardly be called baptism.

It was to quiet the general opposition these clerical baptisms that Cyprian favored the innovation. This, in the middle of the third century, and in this same Cyprian's testimony, is already so fearful that we need be surprised at the willingness to pervert the ordinance of baptism along with the Pedobaptists can get much more from Cyprian and his corrupt agents, apostles and the primitive Church.

OUR LORD CRUCIFIED ON FRIDAY. Time and place have been called eyes of history. If they are obscured by fusion and irreconcilable contradiction, 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 of 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 consequences 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 buried 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 demolished this infidel objection.

"But how did the popular view originate? Surely be some evidence of it, or else so many would not have believed and defended it. A strong proof text is Mark xv. 42. It does seem to support view, but this is owing to our habit of forgetting the difference between the Jewish method of computing time as the Romans did—night to midnight; the Jews from

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Querists' Drawer.

If the Saviour was crucified on as is the general impression, when prophetic "three days and three Matt. xii. 40? It on Thursday, resurrection would be on the first and not the third according to I. C.

We gave our view of this difficult months since. Here is another explanation, which we give, not being it, but as a contribution which cite farther inquiry.

OUR LORD CRUCIFIED ON FRIDAY.

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New Advertisements.

ALLOOCK'S Porous Plasters.

Useful in pains of the breast, sense of weakness, 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 are yet made in 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 the 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, and preventives of Consumption; nay, they are found to have often loosened the grasp of this terrible disease, and been mainly instrumental in effecting a permanent cure. This plaster is of a variable climate they should be worn on the chest, between the shoulders, or over the kidneys, by persons who 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 blessing to consumptive inclined, invariably producing a 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 Porous Plasters. Our daily experience confirms their very value. 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 is 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.'s Porous Plaster, and it cured me of 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 the plaster three weeks, and since the day after applying it, I have had as strong and well as ever. If I had paid fifty dollars for a plaster, I would have considered it cheap.

CURE 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 friend who had used your Porous Plaster, and he advised me to try it. At this time I was persuaded to apply your Plaster. Within a few hours after applying it, I felt no more pain, and I felt as if my heart was at ease. I felt like a new man, and your prices by the quantity.

CURE OF THE CHEST AND COUGH.

My last was visiting my cousin in Cornwall, N. Y., and he was afflicted with your Porous Plaster for his chest. Through me at the time that I could hardly breathe. It was not more than three hours before I felt comfortable. I had suffered from soreness of the chest, with cough and spitting of blood, but your Plaster has cured me, and is better than it has been for years.

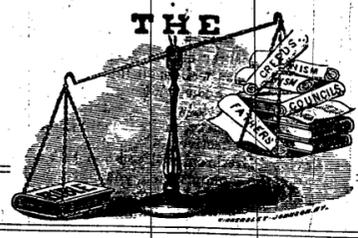
PAIN IN THE BACK AND LUMBAGO.

My daughter used one of your Porous Plasters, and she had very bad pain in her back, and it was cured.

WORKS, SING SING, N. Y.

SOLE AGENTS.

THE Christian Standard.



"Set up a Standard"

Publish, and Conceal not."

\$2.00 PER YEAR.

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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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 ERRETT, Cleveland, Ohio.

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 ποιμαίνω. 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 ποιμαίνω. 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 Saxony 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 ποιμαίνω.

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 ποιμαίνω 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 ποιμαίνω, and means to do the work of a shepherd. Whoever does the work expressed by this verb is called the ποιμαίνω, 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 to 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 clouds 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 "I 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.

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.

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, 200 00; Balance on hand, after paying Orrin Gates, \$18 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. Patches, 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.

Table with financial entries: A. Thompson, Oilaco, 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 00; Picture Fund, " " " " 10 70.

Total, since Oct. 15, 1867, \$538 37; Paid out on orders, since Oct. 15, 1867, 35 37; Balance on hand, \$503 00; 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 Thiolumne 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, so arranged that the States will be 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, rather 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 missionary work, and carried out by 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 behind 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 the Sunday School enterprise fore 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 has been 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 the States. Their Mission could hear all Sunday School reports when they hear the Secretary, and the Corresponding Secretary by a Sunday School agent much more in connection with lists employed, than a Corresponding Secretary for Sunday Schools can in special and official relations with evangelists. Of course the evolutions will after a while take School work in their own hands here is the Sunday School 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 for the State schools would be for the destitute children in our own states, and weekly of themselves and their own work just as the mission 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 to revise the Constitution, a party 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.

The Family.

Tabby and her Kitts. Mr. Tabby, a motherly dame, Ver tidy and neat you would think, and all she could, to train up to be good for little ones, "Spotty" and "Pink."

Spotty and Pink are as chubby young kittens as you ever could wish to behold. They were fairly wild with delight, and they tumbled and shook, then tossed and tumbled, near dying with fright.

After then all, it is plain to be seen, they were thespian, 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 came in from the field, 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 prance they were fairly wild with delight, they tumbled and shook, then tossed and tumbled, 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 flit 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 and 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." The young man rose slowly from his seat, a look of resolve stamped on every feature. "I shall go to Plainfield in the morning," he said 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. I'm 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'm 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 to be daunted, our friend started off as usual. It was light, a small package of cloth

The State associations will, of course, desire to tax their schools for State purposes and all to help. This will lead to the general "Association" out aid and cooperation from the agencies, and compel him to get up a rate set of agencies, at an extra expense travel even then among schools and churches already committed to State interests. It is precisely the difficulty in raising for the general Missionary enterprise as long as no better adjustment is seen but little can be done in either of the territories. To remedy both difficulties to give us hereafter a higher tone stronger pulse in all our Missionary and day School movements, I suggest the considerations following:

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As for the churches not including grounds they could, where they are, be waked up to the work. Sec. and a Sunday School agent would be under the separate plan. Now if next October the A. C. should think this the most proper of doing good for the children, resolve to enlarge their labors in this way, let them so resolve a Sunday School agent whose he commensurate with that of the ing Secretary. Let these two assist each other, as having great work before them. Let School reports come before monthly just as the missionary. Let every evangelist feel that are a part of his work and the need of the separate "Associated last fall at Cincinnati. Nor is there need of any suggestions in the States. Their Mission could hear all Sunday School reports when they hear the Cor. Sec. The Corresponding Secretary has much more in connection with lists employed, than a Corresponding Secretary for Sunday Schools can bring in special and official evangelists. Of course the missions will after a while take School work in their own hands and a part of the Sunday School here is the Sunday School. I will do the rest. But why continue such an awkward arrangement all the same work? And not all the same work? And children of the country the most objects of our effort? In this way I can see how Sunday School work could be done for the State schools would be for destitute children and their own states, and their own selves and their own work just as the mission, if the States would agree to once or twice a year to the sessions at Cincinnati. Then a brotherhood united in labors least fear of any clerical

plan. As I am one of the Committee to revise the Constitution, a part of the premature, but perhaps not. I may be made to make a better shape. Let us pray over this whole matter rather than debate. May grace be with our Lord Jesus Christ. THOMAS MUNNELL.

The Family.

Tabby and her Kits. Mr. Tabby, a motherly dame, very kind and neat you would think, and all she could, to train up to be good. Her little ones, "Spotty" and "Pink." Now Spotty and Pink are as chubby young kits as ever could wish to behold; and they are as mischievous and fun, they will frolic and run, as if they could never grow old. To often gives them a "pat" of rebuke, but they laugh at each other's bit, and much as to say, "Did you never love play?" and pay, were you never a kit? Then after all, it is plain to be seen, by the pleased, quiet look of her eyes, that it gaddens her heart to witness their sport. While she chides so demurely and wise. To see how it is, the saucy young kits, and if other amusements should fail, they will spring without fear, at her whisker or ear, or play jump-and-catch with her tail. One day Tabby came in from the field, with a sprout, stately step to the house, and when she thought she brought Spotty and Pink? But a lanky, wee little live mouse. The mouse commenced their most frolicsome pranks; they were fairly wild with delight, they tumbled and abook, then tossed and forsook the mouse, near dying with fright. "Towser," 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. "Ladies," said he, "you're so fond of the play which you wish such zest have begun, enjoy my paw, too, making moussies of you, and see how you relish the fun." Giving Miss Spotty a vigorous shake, as if to say, "You're a little bit of a kit, and as quick as a wink, you'll be a mouse in a trice." He tossed her quite over his back. He then took a little kit, taken quite by surprise, showed no wish to continue the strife, and scampered with fright, and were soon out of sight, and mouse escaped with its life. And Towser growled after a word of advice at playing, as if he would say, "Look to it again, that you cause not more pain than the pleasure you take in your play."

The Persevering Boy.

The month of December in the year 1807 was unusually cold and blustering. In some places, cattle and swine, poorly sheltered, were found badly frozen; winter had come suddenly that many were unprepared for it, while the effect of such severity in weather, so early in the season, was distressing to young and old. There was one exception, however, and that was a youth of fifteen summers, tall and thin, who sat, one stormy evening, in the fashionable chimney-corner of his father's comfortable dwelling, reflecting upon his own condition, and planning what he would do to improve it. There was one fixed purpose in his mind, and this was, to get an education. How to accomplish it he could not yet imagine, for though his will was as inflexible as iron, his power of conception was not developed. He had been to a school in the neighborhood the previous winter, but the avenue to learning was now closed to him. As he sat on the old-fashioned stool, and the noise and confusion of the family passed him, and the hoarse sighing of the wind without, his thoughts were somewhat of this nature: "Winter has come, I long to be at my studies. The part of the year, and the only time I can call my own, is passing away; what shall I do?"

As if in answer to this question, there came a knock at the door, and presently a neighbor walked in, covered with snow. He had been to a village beyond, and was 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 too fully absorbed to listen to the chit-chat which followed. The great question, 'What shall I do?' was still undecided, and his brow grew more and more, as he reflected on the difficulties in his path, which, however, no moment deterred him from pursuing. Presently he was roused by a voice. 'No, did you hear, Jo? There is a school at Plainfield. Neighbor G. says it's a good school, taught by Master Maynard.' He arose slowly from his seat, a look of resolve stamped on every feature. 'I shall go to Plainfield in the morning,' he said quietly. 'But how can you get there? It'll be a long drive, 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 do the way for you to go to Plainfield. I can't pay for your board nor schooling, such as I'd like to do it.' 'I know that, father, but I'm determined to have an education.' 'You're a good fellow, but your humble chamber in the loft, say to yourself, 'Yes, that's the next step, go to Plainfield, and I'll go to-morrow, but a few drifts of snow to me, when determined to get where I can be at my studies? Perhaps this Master Maynard will become, through childish exaction, and frivolity, and fond tyranny, a bond of iron. Though a man marries a doll, and has perhaps made her one, he expects to find a woman in the marriage relation; and such she should strive to be, with all her might, in order that he may be a man, made so by the womanly influence she exerts. The noble wo-

men of the world, loved by noble men, were not dolls. Our philosopher proceeds: "Every true man rears an idol of his own fancy, somewhere in his household; and at that idol's feet he should be willing to lay all the wealth of his heart's affection. At that idol's shrine he should come in silent confession, and look with almost pagan faith to have his prayers answered, and to find a balm for sad and weary heart-longings, when all the world seems all his enemies. No true man will be less of a lover when he becomes a husband, if the same courtesies, the same love for him alone, and setting aside of all others, be granted and studied by the wife. The face will be held as lovingly, the glance will follow the motions as longingly, the bouquet of the courtship will find its place in the bouquet of married life, if the wife be as careful to return the gaze and look for the flowers as before the costly gemmed ring yielded to the plain gold one, and the prelude of their lives was ended, and the opening act of the drama was begun."

Quite true; and the following to husbands is just the thing needed, for it is not woman's mission, alone, to make home happy, though many seem to think so: "Let husbands of the present day not forget, also, that the ladies whom they wooed and won are dependent upon them for love and affection more after the marriage than before. Let them learn to love and value the society of the wife, not only when sickness and despondency find comfort and hope in the soft touch of the blue-veined hand, or the loving tribute of a wife's kiss, but when the heart glimmers in the glance, and the whole fabric of a woman's trusting spirit is betrayed in her affectionate devotion. Then we shall have better wives to render all the life a honey-moon, and every man too true to his own nature to forget the lover when he becomes the husband." So much for the duties of husbands, defined by a male writer.—English Paper.

At last he was prepared for college and the theological school, being one of the earliest members of the Seminary in Andover, from which place he went to Greece as a missionary of the American Board of Commissioners for Foreign Missions. I scarcely need say that I have given the early history of Dr. Jonas King, whose indomitable perseverance, amidst discouragements and persecutions, has done so much for the redemption and Christianization of Greece, and has excited the admiration of the whole Christian world.

Engagements and Marriage.

We have a correspondent in the country who has treated us to an article entitled, "Life after Marriage, and Hints to the Engaged," that would do credit to Michelet. In reference to the "engagements," the most interesting period of life, during which the skies are filled with rosy light, and all the earth is pulsing with ecstasy, to the parties engaged, but which are cold and ordinary to everybody else—our correspondent says: "Young ladies passing through the chrysalis state of an engagement, demand that every common flower of their daily lives shall be a veritable tuberose or camellia, and expect their lovers to keep up the supply, even if tuberose and camellias are very, very dear. In old times, when the fathers and mothers of the present generations began life, they knew that the world owed them a living, and all they wanted was that the place they lived in should be comfortable. To-day our women look for more."

Most assuredly they do, and from the costly gem-ring upon the fourth finger of the lady's left hand, extravagance runs to every expense at a time when prudence and economy requires a saving, in order to be ready to meet the necessities of the matrimonial condition. Life has grown more artificial, too, since the fathers and the mothers began their career. In their days, courtship was a trial of the character of each, intrinsically. And so it ought to be. The engagement period should be one of probation, fitting the engagers for wholesome duties, and good judgment should be exercised in preparing for the realities that they know await them in the marriage relation, when bread and beef assume their prerogative. The home should and does express the character of those who make it; and what a fictitious and artificial people it denotes, too often! A meagre, starved comfort, to an immense deal of show—as disproportioned as was Falstaff's bread to his sack. But we return to our friend, the country correspondent. He continues thus: "As our young ladies admire their gallants as lovers, let them strive to keep them so when the white satin ribbon of their wedding cards shall have lost its lustre, and the monogram and envelope shall have gone out of fashion. Let them look upon marriage as a sober reality, to enable the husband and develop the wife. Let them expect everything of the man whom they choose to cling to in the face of the world; but let them not be ashamed or afraid to make every sacrifice for him in return. There will then be more husband-lovers, and fewer wives complaining of neglectful husbands. There will be more husbands proud of their wives, and ever anxious to be lovers." True!—and many a weeping and heart-broken bride is made thus by her own folly in not seeing and improving the situation. Instead of a band of flowers, marriage may become, through childish exaction, and frivolity, and fond tyranny, a bond of iron. Though a man marries a doll, and has perhaps made her one, he expects to find a woman in the marriage relation; and such she should strive to be, with all her might, in order that he may be a man, made so by the womanly influence she exerts. The noble wo-

men of the world, loved by noble men, were not dolls. Our philosopher proceeds: "Every true man rears an idol of his own fancy, somewhere in his household; and at that idol's feet he should be willing to lay all the wealth of his heart's affection. At that idol's shrine he should come in silent confession, and look with almost pagan faith to have his prayers answered, and to find a balm for sad and weary heart-longings, when all the world seems all his enemies. No true man will be less of a lover when he becomes a husband, if the same courtesies, the same love for him alone, and setting aside of all others, be granted and studied by the wife. The face will be held as lovingly, the glance will follow the motions as longingly, the bouquet of the courtship will find its place in the bouquet of married life, if the wife be as careful to return the gaze and look for the flowers as before the costly gemmed ring yielded to the plain gold one, and the prelude of their lives was ended, and the opening act of the drama was begun."

"I strike 'oo," cried a little boy in a sharp tone to his sister. "I kiss 'oo," said his sister, stretching out her arms and putting up her lips in a sweet kiss. Tommy looked a look of wonder. Did his little ears hear right? They did, for there was a kiss on Susy's lips. A smile broke over his angry face, like sunshine on a black cloud. "I kiss 'oo," he then said; and the little brother and sister hugged and kissed each other right heartily. A kiss for a blow is better than tit for tat, isn't it?

Sunday Schools.

Sunday-Schools. IX.

While "punctuality" is every way necessary, yet there are other characteristics of a model Sunday School teacher. He must be prompt, ready to act. An ice-cream in the warm current of love is always an unwelcome intruder. It ought to be removed immediately. There is a golden moment when every action can best be accomplished; that is the grand moment to strike. That gone, and victory is uncertain and defeat exceedingly probable. Lack of customary promptness on the part of Napoleon and of some of his chief officers, wrote Waterloo under his mighty victories. It will write failure under the efforts of teachers. The model teacher must be pointed in his teaching; he must aim at something—"strive for the mark." An aimless purpose is a lost purpose; an aimless life is a lost life; an aimless teacher is a dead teacher, and—he should be "carried out." It is written of some remarkable personage that in a logical encounter he was— "Point lookout And point look in, Point, no point, And point again."

Too often this may be said of teachers. It must never be true of the model Sunday School teacher. When the "what to teach" is decided, and the proper teachers are selected, the how to teach becomes an important consideration. The subject of instruction is an interest which must not be overlooked. Upon the manner of instruction and the quality of that instruction Sunday School success is largely based. What is instruction? If the practice of a large number of so-called instructors is taken as an answer, it consists of a sort of "pouring in" process—filling the mind with the "odds" and "ends" of almost everything conceivable—in this case a religious "hotch-potch" or spiritual "chowder" called religious instruction, but no more instruction, and adding no more to mental, moral, or spiritual strength than the celebrated dish of "devil's broth," well mixed, would add to the strength of the human body. Here it is, and you can judge: "Fillet of a fenny snake In the caldron boil and bake; Eye of newt and tongue of dog; Wool of bat and blind worm's sting; Adder's leg and owl's wing; Liver of blaspheaming Jew, Gall of goat and slips of yew." Variety enough, certainly, but in no "honor to the satisfying of the flesh." The ordinary acceptance of the term "instruction" is—to make ready—to furnish with the requisite outfit or preparation for a specific work, by communicating knowledge. But there is more in real instruction than the mere fitting out—filling the quivers—trimming the sails. Real instruction is getting out from within as well as getting in from without. In other words, it includes "drawing out" as well as "pouring in," and that which brings out is the most valuable part of instruction. A magazine may be full of the munitions of war, but they are of no use to the overthrow of the enemy un-

til they are "brought out"; so a child's mind may be the receptacle of all kinds of knowledge and receive it readily, and yet be only partially instructed after all. Real instruction brings out as well as carries in. To rouse the moral and spiritual powers to act is the great work of religious instructors. This done, and the work is well nigh accomplished. But how is instruction best given? It seems to me that the Lord, by his example, has completely answered this question. He was recognized as the model teacher by the Rabbis at Jerusalem. He has been admitted to be the model teacher by the greatest teachers in every country since his day. His method admits of no improvement, for, as one of the Jewish Rabbis said—"he is a teacher sent from God." His plan was exhaustive. No age has been able to improve it; no teacher has been eminently successful in conveying instruction who has not used it. It is called to-day the "Object Method." This method does not merely consist in bringing an object before the eyes of the pupil and leaving it there, but also in asking such questions as shall bring out the lesson intended.

For instance, the Pharisees ask a question relating to government. The Saviour instructs them in this way: "Bring me a penny." They brought it; here was an object. But they have learned no lesson yet. It is still a penny to them—nothing more. Now, "whose image and inscription is this?" He draws out from them the answer—"Caesar's." Instantly he responds, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Who will say that this lesson is not complete—that the impressions will not be lasting? They dared not ask him another question—they never forgot the lesson. Whatever may be said of miracles, as highest and nobler methods of teaching—whatever may be said of the ability of men to comprehend abstract propositions—none thing is certain: that Christ almost always, if not every time, uses an object of sense to bring out the points of the subject which he wishes clearly understood. When he teaches the lesson of trust—perfect trust in God, he says: "Behold the lilies!" When he teaches God's providential care he points to the little sparrows and to the almost numberless hairs of the head. When he teaches the lesson of humility—so hard to learn—he takes in his arms a little child, and says: "Except you become as little children, you cannot enter the Kingdom of Heaven."

When he teaches the grand characteristics of his prospective kingdom, he calls attention to some object in which can be seen a manifestation, though in a less degree, of the same principle. Hear him: "The kingdom of heaven is like to a man who sowed good seed in his field." "The kingdom of heaven is like a grain of mustard seed." "The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal." "The kingdom of heaven is like to a treasure hid in a field." "The kingdom of heaven is like to a merchantman seeking goodly jewels." "The kingdom of heaven is like to a net that is cast into the sea." Here Jesus uses objects with which his hearers were familiar to call attention to the grand characteristics of his kingdom. It may be urged that this method of instruction is a recognition of the weakness of our nature. Well what of it? I am willing to grant it. Human nature is weak. Why not admit it? Is there any thing disgraceful in the admission? Men are not gods, though they sometimes think it. Christ found humanity weak, and he uses the object-method of teaching with the most brilliant success. Human nature is the same now as then, and the method of instruction used successfully by the model teacher can be used with astonishing success by those who are willing to imitate him to-day. Say what we will, the road to the mind of man is a highway of sense. Words and works were the propositions and proof in the Saviour's teaching. F. M. GREEN.

Selections.

The Worth of Hours. Believe not that your inner eye Can ever in just measure try The worth of hours as they go by. For every man's weak self, alas! Makes him to see them as they pass. As through a dim and tinted glass. But if, in earnest care, you would Mete out to each its part of good, Trust rather to your after mood. Those surely are not fairly spent That leave your spirit bowed and bent In sad unrest and ill content. And more the' free from seeming harm You rest from toil of mind or arm, Or slow retire from Pleasure's charm— If then a painful sense comes on Of something wholly lost and gone, Vainly enjoyed or vainly done— Of something from your being's chain Broke off, not to be linked again By all mere memory can retain— Upon your heart this truth may rise— Nothing that altogether dies Suffices man's just destinies. So should we live that every hour May die as dies the natural flower— A self-reviving thing of power; That every thought and every deed May hold within itself the seed Of future good and future need; Esteeming sorrow, whose employ Is to develop, not to destroy, Far better than a barren joy.

Water! Water! That must be a request from some Baptist, as it is frequently though slanderously said, they are always calling for that element. A mistake, Mr. Editor, for once in your life; it is from Pedobaptists in regard to the scarcity of water in which to immerse the three thousand on the day of Pentecost. They aver this could not be done. Sixty years ago, Dr. Worcester, of Massachusetts, argued that the people could not have been immersed in Jordan for want of water. Dr. Olin, however, who visited it in 1840, says, "near Jericho, it is thirty-five to forty yards wide; some of the party bathed in it; some were drowned." Lieut. Lynch and his party passed down the river in metallic boats, from the sea of Galilee to the Asphalites. He saw eight thousand, by computation, rush down the bank, except a few ranks, and throw themselves in to the river—from seventy to thirty yards wide—from two to ten feet deep.

Now for the three thousand. The Kedron rises north of Jerusalem and falls into the Dead Sea, having three bridges within the space of a mile in the northern part of the city, according to Dr. Olin. The Gibeon rises Southwest of the town, and unites with the Kedron near the Southeast corner. The upper and lower pools on this stream: the first contains one and a half acres of ground; the lower is a most public pond or pool five hundred and ninety-two feet long, by two hundred and forty-five broad—thirty-five feet deep—equal to four acres. Pool of Siloam, fifty-three feet long, eighteen broad by nineteen deep. Pool of Hezekiah covers over an acre. Bethesda, three hundred and sixty feet long, one hundred and thirty broad, seventy-five in depth. Solomon's Pool, into which a fine stream rushes. The Sea Under the Temple, which has been lately measured, seven hundred and thirty-six feet in circuit, forty-two in depth. Dr. Barclay estimates this to contain two million of gallons. Most of these are public except the one under the Temple. These statements are taken from Books of Travel, by Drs. Robinson, Spencer, Barclay and Samson. But admit there was plenty of water, where would your administrators come from to immerse so many? Immersion can be performed about as soon as sprinkling; many persons have held their watches and found that two persons in a minute can be easily immersed; twelve apostles could immerse one in a minute, two hundred and forty persons in four hours; but add the seventy disciples named in Luke 10th, who, after their first tour of preaching, observed the devils were subject to them, and we have eighty-two administrators; divide three thousand by eighty-two, and each has about thirty-six candidates. We are not bound to prove they were all baptized on Pentecost. It is to be hoped that the shrieks for water in order to disprove immersion and sustain sprinkling, which have been reigning over the land for a century, will now cease. Pedobaptists have measured and gauged these pools, and their reports, it is ardently desired, may put a quietus to this subject.

But the various sprinklings, washings and immersions among the Jews, all synonymous, as the foundation of Christian baptism, shows that we need not be so very particular about the right form of the ordinance. The Westminster Catechism says "baptism is an ordinance of the New Testament." Dr. Clarke says, on Heb. vi. 2, "all the terms in this verse as well as those in the former, belong to the Levitical law to be explained on that ground." All scholars know that baptism, the noun used in the ordinance, is never employed to express Jewish washings, of vessels, etc.; but where these are named "divers baptisms," etc.; in Mark 7th, Hebrews vi. 10, baptismos is the word used instead of baptism. A. S.—Missouri Baptist Journal.

THE KARENS—HOW TO PREACH THE GOSPEL.—We number among the Karens more converts than in all our other missions together. And how was the gospel preached to them? They live in scattered hamlets along the water courses, in the jungle, whose miasmata are fatal to a foreigner, except for a few months in the year. During this brief interval, the missionary traveled among them, preaching Christ to one, or two, or ten, or twenty, as he could collect hearers. The Holy Spirit was poured out, and sinners were converted. Small churches were formed, and, from the necessity of the case, left for the remainder of the year to themselves. With the spirit of primitive Christianity, these rude men pointed their neighbors to the Saviour. Ministerial gifts manifested themselves among them as they were needed, and a large number became ministers of the word. The work of God was thus carried forward with remarkable power. The brother whose labors among them have been so eminently blessed, worn down by incessant toil, was obliged to leave his station for a year or two, for the recovery of his health. On his return, fearful that his flock had been scattered during his absence, he inquired with trembling solicitude concerning their condition. You may judge of his surprise, when he learned that about fifteen hundred persons were then awaiting baptism. This blessed result had been accomplished by men hardly elevated at all above their brethren, for they had no knowledge whatever beyond that contained in the New Testament and the few books and tracts which, within a few years, had been translated into their language.—Wayland.

ONE-HALF the ordinary revenue of England comes directly or indirectly from tobacco, spirits, wine, or beer. Tobacco yields £5,588,468; spirits, £16,400,518; malt, beer, etc., £7,669,246; wine, £1,538,461. The total amount of duties paid on these luxuries was, therefore, £32,196,676—equivalent to about £160,838,000.

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 memoir 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? The "catholicity" that pleads with us to drop "party names and distinctions," and to "do away with them all," and to "call ourselves only Christians," must be very different from the "catholicity" of modern Lutheranism...

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. An almost mono-maniacal attachment to Lutheranism is displayed, while Christianity as such is comparatively seldom spoken of...

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? But the Methodist says that he, too, follows Christ in following Wesley. And the Presbyterian says that he follows Christ when he follows Calvin. Who is our leader, Luther, Wesley, Calvin, or "Jesus only?"

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. Luther adopted a creed other than the Bible, after many a contention for its sufficiency. After Calvin's battles for the Bible, he too would adopt a creed untaught by it. John Wesley also altered the 39 articles of the church of England into 25 in number, as the creed for his friends, though he contended that the Bible contains all things necessary to life and salvation...

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. Consistency compels us to repudiate all names not in the Word of God. But much more than consistency demands it of us—principle. We have said the Bible furnishes a terminology for our faith, our action and our hope. We have said it furnishes names significant of all we are that is pleasing to the Lord.

Had some one of our scribes written the last paragraph of "Mohawk's" article, he would have been denounced as uncharitable. "Do we follow Christ when we follow Luther?" Well, if a man follows Christ 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, and is not consequently a Christian. But can he not be a Christian and not follow Wesley? Certainly. Then it follows certainly that Lutheranism, Methodism, Calvinism, etc., etc., are none of them Christianity. Each of them has so much of the Bible as can be worn into the philosophic warp that characterizes the system. That portion of truth that is in these systems is in the Bible. We have said before earth and heaven that the Bible itself, without increase or diminution, is all-sufficient to guide us to divine acceptance. Standing upon it, God has wrought wonders through us. Hundreds of thousands rejoice in Christian liberty to day unknown to the followers of such great men as Luther, Calvin, Wesley and others. These said the word of God alone is sufficient. We demonstrate it to be true. The Lord grant that His word may dwell in us richly in all wisdom. May we never dishonor that worthy name by which we have been called.

J. M. HENRY.

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, with a view to a more thorough study of the Science of Music, in which he is so deeply interested.

Book Table.

The Readable Dictionary, or Topical and Synonymic Lexicon: Containing Several Thousand of the More Useful Terms of the English Language, Classified by Subjects, and Arranged According to Their Affinities of Meaning; with Accompanying Etymologies, Definitions, and Illustrations. By John Williams, A. M. New York: Published by A. S. Barnes & Co. 1868.

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. He also states that those who have had no practice in the study are apt to be confused rather than enlightened in consulting a common dictionary. Both of these statements are quite true. He has, therefore, attempted to prepare a text book for the use of schools and private persons so arranged as to obviate the latter difficulty, hoping to popularize and utilize the study of definition. His definitions are clear, concise, and are arranged topically—so that words relating to a given subject are thrown together. The work is deserving the attention of educators.

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.

[These two volumes are the last published of the series to which they belong.]

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.

Holden & Clark.

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. To those who desire to see a splendid set of Pharisees devoutly engaged in great-straining, it is doubtful if this century will afford another opportunity equal to the present. The Report is for sale at No. 3, Bible House, New York.

Christ and the Common People. A Sermon Preached Jan. 19, 1868, to the Jefferson Avenue Christian 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. As a specimen of plain, pungent, yet kindly expostulation and argumentation, designed to open the eyes of Protestants to the fact of grave errors and wide departures from the spirit of the Gospel, it is an excellent production and will do good. As its author is the principal writer for our Book Table, it may be well to say that he knows nothing of this notice.

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.

A work of peculiar interest and value to Preachers and Superintendents of Sunday Schools is in preparation by Howard Challen, of Philadelphia, viz.: A Classified Circular of the Trade-Lists of leading publishers of juvenile and religious books, with an alphabetical index of books and other valuable information respecting prices of books, &c., &c.

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.

Ohio.

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.

J. W. INGRAM.

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. The meetings were very largely attended and much prejudice was removed. Bro. Smith presents the plain, simple truth in such a manner that it goes right home, but not offends. The Christian Church has been very weak in number, there being only one or two brethren—and one of them lives in the country, and five or six good old sisters who have struggled hard for these many years in the cause of Christ. And many are the persecutions they have had to suffer, but now they rejoice that their prayers have been answered. They feel that they have gained glorious victory, through our Lord and Saviour Jesus Christ.

Had Bro. Smith had the strength, or some one to labor with him, I feel confident that there would have been many more conversions.

JOHN LOWERY.

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.

W. R. JEWELL.

You may also say that I closed a meeting a few days since at Clermont, near Indianapolis, with twenty-seven added.

W. R. J.

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.

CRAIGIE SHARP, Jr.

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. I have rarely ever witnessed a reformation so free from undue excitement. All classes crowded to the meeting and heard with the greatest candor, while we plead the old Jerusalem Gospel, and exposed the untenable positions of the creed sects. And although the number converted is comparatively small, many more have reached the point of decision and will soon take a stand for Christ and the Bible. I return on the 4th of May to immerse others and break bread with the church.

I have had the pastoral care of the Pine Run church since the first of Oct. last. Nine have been added to the church since that time.

This church was organized in 1866, under the efficient labors of our esteemed brother A. Wilcox. It numbers about one hundred members. We have a large meeting house now rapidly coming to completion, through the liberality and energy of the brethren. Old brother D. Haven, formerly of Shalersville, Ohio, comes in with his purse and fine business tact, together with his lifelong devotion to the cause, to aid in the work.

There are now but two Christian churches in the county. Here is a wide field for evangelical labor. Thrift and enterprise are characteristics of the people, and surely the Gospel ought to be commensurate with these interests. The whole State numbers but about forty churches and many of them are without pastoral care. Brethren of the Reserve! can you not spare some of your young men to labor in these fields? Twenty years have given you a position in prosper-

ity, wealth, influence and advancement that Scott, Campbell, Henry, Hayden and their collaborators could not have predicted. O, I think the advantages of our young men at Hiram, and the wealth of the churches of Ohio, should not make them forget the labors of those old standard-bearers, to whose toils and labors they owe so much. I do not wish to make a plea unreasonable in behalf of my adopted State, and only ask to be remembered by the brethren I have left behind; and since God has so largely blessed you, send into these new fields any surplus of good faithful laborers you may have to spare.

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.

J. H. JONES.

NEBRASKA CITY, Apr. 20.

Four more made the good confession yesterday. Uncessingly the Truth marches on.

J. B. JOHNSON.

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.

A very old man and his two middle-aged sons were of the number. The audience was the largest ever seen in this community. I spent a few days of last week with the brethren at St. Dervin, immersing three, all men, heads of families.

R. C. BARROW.

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.

By F. M. Gagen, at his residence, Canfield, Ohio, March 26, 1868, Mr. JAMES B. YOUNG and Miss SARAH SMITH.

By the same, April 2d, 1868, Mr. EMBURY J. ARNOLD and Miss LIZZIE A. DIXON.

By the same, April 22, 1868, Mr. L. T. KEYS and Miss ANNY McMILLAN.

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.

"O, refresh us— All our help must come from thee," and "O Jesus, the Giver of all we enjoy," being his favorites.

His knowledge of the workings of slavery in Jamaica made him an earnest anti-slavery man; his varied knowledge of human nature, picked up in all countries, caused him to prize the Gospel as the only hope of a lost world. He leaves an aged wife and three children to mourn his loss and to rejoice in the assurance of his entrance on eternal life.

This another of our brave and hardy pioneer preachers has passed from toil to rest. The memory of the noble and heroic men whose self-denying labors planted the fields where others are now gathering in rich fruits deserves to be cherished sacredly and tenderly. We therefore place on record this brief memoir of one whose varied acquirements, large experience, unconquerable energy and self-denying zeal for truth, made him a blessing to thousands of his race. His travels and his toils are over. He rests in peace. May his example of single-hearted devotion to truth and righteousness encourage all who know him to walk in the path of faith and obedience.

At Long Grove, Iowa, Sister PHILORA CLAPP, in the 53d year of her age, wife of Spencer Clapp, formerly from Ohio.

The deceased was baptized by A. B. Green, in 1840. Hers was a beautiful Christian life. Her character was beautified with the ornament of a "meek and quiet spirit." She was taken down on the 16th of February, and died on the 29th of April. She suffered but little during her sickness, and her mind was undisturbed to the last. In the full exercise of her mental faculties, she bade farewell to her family, and fell "asleep" in Jesus. In the religious service at the burial, Elder J. Brownlee read the last six verses of the 4th chapter of I. Thess. We then made a speciality of the 14th verse: "For if we believe that Jesus died and rose again, even so shall also which sleep in Jesus will God bring with him." The point we endeavored to elaborate was, that they must be with the Lord, or the Lord must had them by the way, or he could not bring them with him. There is "comfort" in that word, "bring with him."

Davenport, May 2, 1868. J. HARTWELL.

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. Priesthood 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. 4—Christ the end of the Law. S. E. PHARRIS.
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. WINDIGER.
21. Essay on the Opening of the Seven Seals, Rev. vi. 1-8. 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. 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.

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1868.

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The usual course of Biblical Lectures delivered during the Summer months will begin Monday, June 15th, 1868, and continue two weeks. The course will be held as heretofore, such changes only being made in the management as experience may approve.

The following subjects embraced in the regular Biblical course of the College will give an idea of the scope of the Lectures:

Evidences of Christianity.

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Prospectuses.

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And we now appeal to all our dear brethren and sisters everywhere, to aid us in doubling and trebling our present circulation. We know it can be done, with a little effort. We hope that every one to whom this Prospectus is sent, will make an early effort to get up a large list, and send it by the 1st of January, with the money, that we may know how large an edition to strike off.

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Gospel Advocate. Vol. X.

WILL CONSIST OF FIFTY NUMBERS.

No. 1. will be issued the 1st of January, 1868. Each number will contain 24 large, double-columned octavo pages, bound in

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 1st.

Semi-Annual Convention.

The Indiana C. M. Society will convene at Columbus, June 8th, 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 commodities including sugar, flour, and other goods. Columns list item names and prices per unit.

New Advertisements.

S. H. PETTERGILL & CO. ST. 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.

SWAIN'S CELEBRATED PANACEA. STANDS PRE-EMINENT FOR THE CURE OF SCROFULA, GENERAL DEBILITY, WHITE SWELLING, RHEUMATISM, DYSPEPSIA OF THE LIVER AND SKIN, AND ALL DISEASES ARISING FROM IMPURE BLOOD.

BEWARE OF IMITATION. Swain's Panacea is in round bottles, fitted longitudinally, with the following letters blown in the glass: "SWAIN'S PANACEA—PHILADA."

AGENTS WANTED. Everywhere, to sell JOHN S. C. ABBOTT'S "LIFE OF GEN. GRANT." New work, "The Poplar and the Olive," ready for sale.

Ladies and Gentlemen Employed. Picture business. Very Profitable. No risk. Seventeen specimen Pictures and Catalogues sent for 20 cents; twice as many, 50 cents.

BUREKA, THE INFALLIBLE HAIR RESTORATIVE. Dr. Van Zandt, one of the oldest and best physicians of St. Louis, has pronounced it "the most happy compound ever discovered for restoring the color of the hair; preventing its falling off by restoring the scalp to a healthy condition."

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, Melodions, Parlor, Church and Cabinet Organs.

EMPLOYMENT! To do Good and get Paid for it! Take an AGENCY for the Indispensable Hand-Book, How to Write, How to Talk, How to Behave, and How to Do Business.

BOOK AGENTS WANTED. FOR DR. WILLIAM SMITH'S DICTIONARY OF THE BIBLE.—Written by 70 of the most distinguished Divines in Europe and America.

THE UNIVERSAL CLOTHES WRINGER. Rowell's New Double Gear and the Patent Stop. WILL save half the labor and time of Washing, and pay for themselves every year by SAVING CLOTHES.

GEN'L GRANT. Agents Wanted. To sell the best and most reliable Life of the Greatest of Living Soldiers, BY JOHN T. HEADLEY, Historian of Washington, Napoleon, Sacred Mountains, etc.

PHILIP PHILLIPS & CO., 37 Union Square, Broadway, N. Y., WHOLESALE AND RETAIL DEALERS IN SMITH'S UNRIVALLED AMERICAN ORGANS.

WANTED—AGENTS. "E. D. MANSFIELD'S LIFE OF GRANT," in English and German. Extraordinary inducements to Agents to sell the "Popular and Authentic Life of U. S. GRANT."

NEURALGIA. A SAFE, CERTAIN, AND SPEEDY CURE FOR NEURALGIA, AND ALL NERVOUS DISEASES. Its Effects are Rapid.

SOBRE CHEST AND COUGH. Dr. ALCOCK. Sir: In May last I was visiting my cousin in Corning, who got me one of your Porous Plasters for my chest.

PAIN OF THE SIDE CURED. Messrs. T. ALCOCK & Co. Dear Sirs: My daughter used one of your Porous Plasters. She had a very bad pain in her side, and it cured her in one week.

PLASTER WORKS, SING SING, N. Y. PRINCIPAL AGENCY, BRANDRETH HOUSE, New York. SOLD BY ALL DRUGGISTS.

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; oppression and fatigue of the diaphragm.

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 to cease.

55,000 WORTH SOLD BY ONE DEALER. Messrs. J. Balch & Son, Druggists, of Providence, R. I., write, Nov. 28, 1867: "We have sold at retail over our counter upwards of \$55,000 worth of Alcock's Porous Plaster, and receive case give satisfaction."

IMPORTANT FROM A PHYSICIAN. Messrs. THOMAS ALCOCK & Co. Please send, with dispatch, twelve dozen Alcock's Porous Plasters.

HOME SINCERE. SING SING, March 10, 1868. Messrs. THOMAS ALCOCK & Co. I have suffered greatly from a weak back; at last the pain became so severe I could not get out of my bed.

AFFECTION OF THE HEART CURED. GLEN RIDGLE P. O., Delaware Co., Pa. March 16, 1868. Messrs. THOMAS ALCOCK & Co. Having been troubled with heart disease for a long time, and after doctoring with my physician for months and obtaining no relief, I gave up in despair.

SOBRE CHEST AND COUGH. Dr. ALCOCK. Sir: In May last I was visiting my cousin in Corning, who got me one of your Porous Plasters for my chest.

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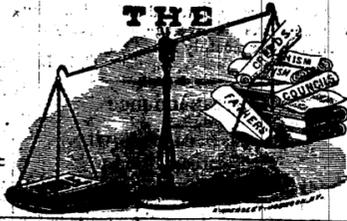
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Ch... \$2.00 PER YEAR. The Christian Standard. OFFICE OF THE STANDARD, No. 97, Bank Street, NO. 2, UP STAIRS. TERMS OF SUBSCRIPTION.—\$2.00 per year, in advance. REMITTANCE should be made in drafts, or by check, if possible. Where these cannot be had, money at our risk. Do not wait for agents, but remit directly to us. ADVERTISEMENTS.—Marriage Notices, 50 cts. per line; Business Notices, 50 cts. a line; Obituary Notices, 50 cts. a line; all other notices charged proportionately. For other Advertisements, the card of rates is to be used, and length of time, can be had on application at the office. All letters and communications must be addressed to THE EDITOR, THE CHRISTIAN STANDARD, No. 97, Bank Street, Cleveland, Ohio.



"Set up a Standard"

Publish, and Conceal not."

\$2.00 PER YEAR.

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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ADVERTISEMENTS—Marriage Notices, 50 cts.; Special Business Notices, 20 cts. a line; Obituaries, 10 cts. a line; all over that charged one dollar for every eighty words.
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 ERRETT, Cleveland, Ohio.

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 persuadest me to be a Christian." "The disciples were called Christians." (For illustration sign.)

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.

I suggest Jerusalem as the place and Christmas as the time for holding such a council. Delegates can easily be appointed by all the denominations, and their expenses readily defrayed by themselves or their friends. There need be no barriers to prevent any from participating in the exercises of such an assembly. The reason why the Richmond convention failed, consisted in the fact that it was partial and selected, and not a general movement between the Church of God and the Baptist Church. Some have thought that the translation of the Bible was the greatest movement of the 18th century; but to unite all Christians would be a greater one, because this would eventually convert the race. (The world is ripe for an universal movement of this kind; besides the prophecies of Daniel and John represent such a revolution at the termination of the mystic 1260. Let all "devise liberal things" for the immediate restoration of the primitive unity upon a basis above envy, which will command the admiration and obedience of man. This article is written with modest expectations, hoping at first to gain the approbation of a few brethren; then of reaching the attention of the denominational press, and finally, when the matter has been fully discussed, of effecting a grand council, which shall restore the "one body." As a convention called by a county, state or nation, unites a thousand chaotic parties in an hour, so may

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. 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.
THOMAS 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. I wore 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 for months; but your Plaster has cured me, and health is better than it has been for years.

CRICK IN THE BACK AND LUMBAR!

Send me a dollar's worth of your Plasters. I 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 Confederation. 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 Confederation.

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 "baptismo" 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.

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.

We do not sufficiently appreciate the principle thus forcibly illustrated by the Saviour.

[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-solemn 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 notions, 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.

Dead hands! dead, pallid hands, in rigid form, thus always humbly folded over the breast. As if in meek submission to the Will! That made thy weary fingers rest—be still! Poor, powerless hands! how oft thy clanking hath thrilled my contemplating soul with awe! A rush of realizing thoughts, my breath grew faint—'erwhelmed with this dread mystery!

The Family.

Written for the Christian Standard. ANNE CABLE COLE.

Dead hands! dead, pallid hands, in rigid form, thus always humbly folded over the breast. As if in meek submission to the Will! That made thy weary fingers rest—be still! Poor, powerless hands! how oft thy clanking hath thrilled my contemplating soul with awe! A rush of realizing thoughts, my breath grew faint—'erwhelmed with this dread mystery!

Dead hands! dead, motionless, impressed by firm manacles, with myriads of 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 Who moles us every heart-beat, breath and Who breathes—and man before him stands cowering! Who speaks—and he! he falls inanimate.

Dead hands! dead, dainty hands of beauty's Lake 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, they'd 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 thankless toil the lonely bosom filled, Where yearnings oft, for love and kindness, thine

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 were In baby fondness of my life, and swept Each heart-string that of joy or gladness thine Which snapp'd, alas! when those dear hands were

Dead hands! dead, mother hands, which fond Our earliest steps, and on our wifely hand Were wont to lie in blessings fond; which on Our feverish brow, its throbbings surely soot So pricked with laborious tasks for others' peace What powerful mandate had 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 stre 'Tis wrought by God, be this thy knowledge, be 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 I passed over a piece of land which hunter's fire had burned over. Not far left but here and there a tall stump blackened by the fire and entirled 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 and with his tail, or some other appendage (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 depressing 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 sand that was his den.

After the sand was dry, and the specimen of his skill and power. A ant came running along, seeking for herself and her young. So she climbed the rim of this sandy cup, and peeped to see if she could see anything. Presently she seemed to suspect danger, and scrambled off. Alas! it was too late. The 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!

Second leg is gone! She now seems terrified beyond and struggles hard; but she gets up little way before she slips again, and her leg is off. She now gives up the effort.

not sufficiently appreciate the principle... forcibly illustrated by the Saviour.

Shameful.

It is better to pass in silence by the... and failings of men, and to let... and sins be forgotten as...

The Family.

Written for the Christian Standard. Dead hands! dead, pallid hands, in rigid rest...

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...

The Ant-Lion.

I was going into a deep forest, alone, on foot, with my blanket, and food, and cooking utensils on my back...

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and who will call such men to an account for such profanity? Or have we fallen upon days so evil that every thing will be endorsed, if it is done for a sect or party? W. H. TAYLOR.

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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...

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er characteristic is the prodigious grasp of his mind. He seemed of every department of knowledge. He was distinguished for his proficiency in mathematics, and physical science. Some papers written by him on the refraction of light, and on geometry, when he was aged twenty, respectively, were published by the Royal Society in its "Transactions." He united with Sir Charles Bell in bringing out a new edition of Paley's "Natural History." From 1850 to 1853 he conducted experiments on the properties of results arrived at being published by the Royal Society and the French Academy. In 1855, together with another, he published "An Analytical History of Sir Isaac Newton's Principia," which he read before the French Academy a dissertation called "Analytical Experimental Inquiries on the Cells of And his acquirements in literature vast and varied as in science. He foundly read in Greek literature, and one of the projectors of the "Edinburgh Review," the others being Francis Jeffrey and Sidney Smith. A number of their journal appeared Brougham continued a constant contributor for a quarter of a century. His miscellaneous works we cannot enumerate. Those best known are "Lives of George Third," "Lives of Letters and Science who flourished in the reign of George Third," and "Political Philosophy." Of the latter work, three volumes stand on the shelves of public libraries. In literature and science were the sphere of his professional occupation. Brougham was a lawyer and statesman. Law and politics were his business. He was one of the most learned and successful of English advocates. He engaged in many important State cases. Some of these are historic, and as the case of Queen Caroline, whose name was side by side with his legal, political career. From 1810 to 1840 he was constantly engaged in the discussion of important questions before the British Parliament. He thought it due to the memory of his father to dwell on the amount of work performed. Its quality is deserving of notice. His translation of Demosthenes' "On the Crown," is one of his best. His speeches were delivered with the greatest care, and a number of them are recognized English classics. He died over them with unwearied assiduity. He confessed to having written the speech of his great speech for the Queen's coronation. When he entered the peerage of his great speech for the Lords, on Reform, (in 1831)—an answer addressed to the Peers, in the name of the English people—he fell upon his knees on the wool-sack; and yet he acquitted the word—the auditory had wrought upon by the whole speech, there was no jar, no break, but the performance was thoroughly well sustained. He had the power, possessed by so few, of throwing out apothegms. One of the school-master is abroad—"What a fierce attack on the Duke of Wellington has obtained universal currency been adopted as a watchword of the champion of popular rights, he was rather than as scholar, scientist, or statesman. For a score of years there was no name among British statesmen that did not stir the blood of the English people. Henry Brougham. His name is indelibly with most of the great reformatory movements of the century, with the cause of popular education, university reform, with law reform, the suppression of the slave-trade, the abolition of slavery, with the repeal of the laws, and with Reform in the technical sense. It is quite certain that his name could not have been carried in the mind perhaps not for many years after his powerful advocacy. Some dark colors must be thrown on his greatness and popularity culminated with his elevation to the peerage and the Chancellorship. He quarreled with some of his Whig colleagues, the dislike of the King, and began to lose popular confidence and favor. He was abandoned the liberal side. His popularity generally comes with increasing years, the unconscious influence of his name. His recreancy to the cause of emancipation in his sympathy for the slave-rebellion in our own country compels us to say, that if Henry Brougham would have lived

out in eloquent denunciation of a confederacy whose corner-stone was slavery. Lord Brougham was a noble apostle. It was pitiable to see the old man, the remnant of a great man, driving at the Social Science Congress, after the fashion of a horse-English aristocrat. Mr. Brougham delivered on his return from Europe, in the midst of the war, he said: "I am asked where is Brougham? There is a something called 'Lord Brougham,' but Harry Brougham is dead." Still we must remember that the poor old man was then considerably past eighty years of age, when even his firm brain was giving way. This great nature was deficient on the side of morals and religion, but we can not trace its limitations. With all its faults, this life is a sermon of labor, of patience, and of devotedness for all who will read it. Lord Brougham was married when about forty years old. Of this marriage one daughter was born, but she died at the age of seventeen. He leaves no child to perpetuate his name or title; but, by special permission of the Queen, his peerage now falls to his brother, so that his name will not be lost to the register of the English Peerage. Prospects of the Standard. Our friends will all be pleased to know that since the STANDARD passed out of the hands of the Publishing Association and became our individual property, it continues prosperous and fully meets our expectations in a business point of view. It is now self-sustaining, except that our own time and labor receive no compensation. It wants yet a few thousand additional subscribers to enable us to make it in all respects what we want it to be; and we confidently rely on gaining this increase through the efforts of its present patrons to extend its circulation. We are approaching the time when many can be induced to pay one dollar for the last six months of the year, and we request the friends of our enterprise everywhere to make a little extra effort to send us in good lists of six months' subscribers. Whatever value belongs to the Standard as an organ of free religious thought, and an advocate of New Testament Christianity, the public are largely indebted for it to the few benevolent brethren who gave so freely of their means and influence to establish it. It is proper, likewise, to acknowledge the friendly and valuable aid of a gentleman not connected with us religiously, but who, as legal adviser and as a personal friend, has disinterestedly stood by us during the infancy of our enterprise. We refer to JAMES MASON, Esq., of this city. We are restrained from speaking of him as we otherwise might do, from the fact that his name is being brought prominently forward among the candidates for nomination to Congress from this district; and our remarks might be construed into evidence of a political favoritism which we entirely eschew. We have nothing to do in these columns with party politics or the rival claims of candidates for office. But as a gentleman to whom the STANDARD is indebted for valuable services, cheerfully rendered without compensation, and as a friend whom we have known through all the changes of a quarter of a century, as uniformly high-toned, courteous, honorable and just, we gratefully record our appreciation of his kindness and his worth. Owing to a mistake at the paper mill, we have been compelled to print several numbers on quite inferior paper, much to our chagrin—but we find such mistakes not always avoidable. It is the power of our friends to enlarge our sphere of usefulness by a little attention to the matter at proper times. Of the many thousands of new converts who have been taken into our ranks during the past winter, how many have been encouraged by the preachers, or the active members of the church, to subscribe for a good religious paper? Yet all the preachers know that wherever such a paper goes it is a constant aid to them in their work—a quiet but powerful agency to instruct the minds, purify the tastes and enoble the hearts of its readers. Every appeal we have hitherto made has been so cheerfully responded to that we feel emboldened to try again, sorely as it tries a sensitive nature to write one line that seems like thrusting one's self on public notice. Appointment for W. H. Wyckoff. The Corresponding Secretary of the American Bible Union will deliver an address on Bible Translation and the work of the American Bible Union, in the Second Baptist Church, corner of Erie and Ohio streets, Cleveland, on Friday evening, May 29th, at 7 o'clock. The public are respectfully invited to attend, and hear the accomplished advocate of the Bible Union. In our next number a review of "J. on the Resurrection" will be commenced.

Commonwealth, Mass., May 14, 1868. occurs on Thursday the 11th of June. The address before the Liberty Society will be delivered on the afternoon of that day by Prof. J. H. Rhodes. The Society known as the William Linnell Union holds its anniversary on the 12th. Arrangements for the customary address and poem have already been made. The Liberator's Cause. We call attention to the letter which follows from Prof. Graham, of Kentucky University. Bro. G.'s earnest words are in harmony with his uniform spirit and action towards the missionary work. We trust his appeal will not be in vain. We are able to confirm all that he says of the needs of the south-western and southern fields. Appeals the most earnest and touching are constantly reaching us; and it distresses us that we are so limited in our means of relief. We know that the cry of many will be: "Another appeal for money! No end to these appeals! As soon as one demand is met another succeeds."—Yes, dear brethren; and so it ought to be. We should not desire these appeals to cease. Many applications for money may be unwise, and it certainly calls for discrimination in giving, lest we give unwisely. But better give unwisely than not to give at all; and surely we can not doubt the wisdom and justice of giving, according to our means, to sustain earnest preachers in these destitute fields. We hope soon to record that the amount desired has been raised. LEXINGTON, Ky., May 9, 1868. Dear Bro. Everett.—I am informed by Bro. Shackelford that he intends to make a call upon the churches generally for a good collection in June, to aid the "American Missionary Society," to sustain the man it now has in the field. The need for funds is urgent, and I hope the churches will respond promptly and liberally. I am ready and anxious to cooperate with all my brethren in meeting the calls which, in the good providence of God, are being made upon us, not only to keep at their posts the missionaries now at work, but to double their number. I am in receipt of letters every week from most of the southern States, particularly from Texas, Arkansas and Louisiana, setting forth a deplorable destitution of evangelized labor in all that region. After all that has been said in our papers, I am satisfied my brethren generally do not know the alarming extent of this need of missionaries, particularly in the south-west. In the three States named above, there are a few evangelists—earnest, noble men—at work repairing the desolations of Zion; but of these nearly, if not entirely, all are dependent on their daily toil to support themselves and their families. None known to me (and my knowledge of that region is extensive) are devoting themselves exclusively to the preaching of the Gospel. In the large State of Louisiana there are no regular evangelists, and only two or three local preachers. Bro. Carlton, of Bonham, Texas, informs me there are some good men in that State laboring part of the time, but that their means are very limited, the laborers few, and their congregations suffering. In Arkansas, my old home, it is still worse than in Texas. This is a sad picture for a noble brotherhood, but it is a true one. Consider for a moment the size of these States, and then let us ask ourselves what are we doing? I can not, in view of these facts—I will not debate with any man about plans for raising and disbursing money. Raise the money and send the men. Work now, for with us it is the day. We must work or miserably retreat from the field. Why should we not raise five thousand dollars in June? For fear I may not have my share of this amount in June, I send it now to Bro. Shackelford, and with it a prayer that the Saviour, who gave his blood for me, may bless it, and awaken my brethren in Christ to a full realization of their duty to God and a perishing world. Brethren, let us raise five thousand dollars in June, and let all the people say Amen. ROBERT GRAHAM. The Term Campbellites in Webster's Dictionary. We have received the note following from the publishers: SPRINGFIELD, Mass., May 14, 1868. MR. EBBETT.—Dear Sir.—We enclose an impression of our page with the word Campbellite as now corrected. We feel sure this should be satisfactory to all interested. Truly yours, G. & C. MERRIAM. Here is the amended definition: Campbellite (From Alexander Campbell, of Virginia) (Ecol. Hist.) One of a sect of Baptists who consider all other Christians as having departed from the simplicity of the Gospel through their formalities and books of discipline. They themselves repudiate the term as a nickname, acknowledging no human leadership, and wishing to be known simply as Disciples of Christ, or Christians. This, we judge, will be generally satisfactory to our brethren. We have, indeed, received letters from one or two excellent brethren objecting to being called "a sect of Baptists." But it must be remembered that we are writing to do with the word of the definition. To those who use it, it means a sect of Baptists. Our aim is to have it used in that sense. It is a book of contradictions. Probably more striking

stated definitely and fairly. The publishers of Webster have acted in this matter with entire fairness, and deserve, as we have no doubt they will receive, the thanks and approbation of our entire brotherhood for the promptness and evident desire to do justice by which their course has been characterized. This splendid work, used, we believe, in all our schools and colleges, will be more appreciated, in view of the spirit and conduct of the publishers in this matter. Book Table. New Poems. By Owen Meredith. In two Volumes. Vol. I. Chronicles and Characters. Boston: Ticknor & Fields, 1868. New Poems. By Owen Meredith. In two Volumes. Vol. II. Chronicles and Characters, Orval and other Poems. Boston: Ticknor & Fields, 1868. Robert Lytton, son of the distinguished Bulwer Lytton, statesman and novelist, has become favorably known to the readers of current English poetry as Owen Meredith. While he is generally considered an imitator of Tennyson, marked powers of genius are conceded to him. Indeed, we do not know that his imitation of the Laureate should be set down to his discredit. The truth is that no generation has more than four or five writers of distinct individuality; all others are in greater or less degree copyists of these. To say that Robert Lytton has been so profoundly impressed by the author of "In Memoriam" that his poems have a decided Tennysonian flavor is simply saying that he does not stand with the first geniuses of the age. As will be seen from the title-pages of these two volumes, they contain two long poems—"Chronicles and Characters" and "Orval." The first of these is historical in form, reaching from the legendary period of Greece to the modern epoch. It is not an attempt to trace the history of these countries in verse, but simply to give their spirit. Hence different characters and events are made the subjects of poems complete in themselves; these chronologically arranged make up the whole work. Thus there passes in review before us the mythological period of Greece, the advent of Christ, Neoplatonism, the Mohammedan era, the fall of the Eastern empire, the Crusades, the career of Luther, etc. The reader will concede that even a respectable essay towards revivifying this immense stretch of the dead past, argues great natural powers and great attainments; and this the poet has certainly done. Orval is quite an elaborate piece of composition and is intended to reproduce the old Polish life and spirit. Besides these long poems there are several short ones. These volumes are issued by the American publishers in fine dress. They will be gladly received by that part of the reading public which reads the best current literature. Cobb, Andrews & Co. A Sister's Day-Hours. By Jean Ingelow. Boston: Roberts Brothers, 1868. This handsome volume contains some juvenile tales, all of them sound in teaching, elevated in thought, and pure in doctrine. Jean Ingelow's genius for story-writing is second only to her genius for poetry. We have been especially interested in the tale, "Ups and Downs of Life." Its moral is that much of the poverty and suffering under which the lower classes stagger is chargeable to their own indolence and lack of enterprise. Subsidiary to this, the writer shows that much of the counsel given to these classes—for example, when they are told to be "resigned" and to be "submissive to the will of heaven," is most untrue and pernicious. No one should be "resigned" to a lot of want and sorrow who can possibly avoid it. This healthy sentiment is put into the mouth of one of the characters: "The man that would rather see his family thankful over good dinners, than trying to be patient over bad ones." Cobb, Andrews & Co. Farming For Boys. What They Have Done, and What Others May Do in the Cultivation of Farm and Garden.—How to Begin, How to Proceed, and What to Aim At. By the author of "Ten Acres Enough." With Illustrations. Boston: Ticknor and Fields, 1868. This neat volume comprises a series of papers contributed to "Our Young Folks." They added much to the interest and value of that popular publication, and they are now very properly put in a more permanent form. Now that the attention of boys is being generally drawn from farming to other occupations—the shop, the mill and the store, we welcome anything whose tendency is to turn back the current or even to impede its velocity. Farming is here put before boys in attractive form, and we hope the book may be widely read. Cobb, Andrews & Co. A History of the United States. With Notes and a Literary History, by the Rev. T. S. Arthur, D. D. Illustrated with Portraits, and containing New and Complete Index. New York: D. Appleton & Co., 1868. This is a book of contradictions. Probably more striking

found combined in the same volume. The author had the misfortune to live in a coarse and licentious age. English morals had given way under the antinomian strain to which they had been so long subjected; and the restoration of the Stuarts had introduced into England everything vile and wicked that was festering in France. While society was in this state of decomposition, Butler wrote "Hudibras" for the detestation of a frivolous, godless, and corrupt court. His faults were the faults of his time. And then it should be remembered that in the seventeenth century literature was dependent on the patronage of those in high places. These facts sufficiently explain why this inimitable satirist so prostituted his great powers. But "Hudibras" has great merits. Side by side are passages coarse and indecent and passages chaste and beautiful. While the purer ages to come will turn away from Butler's indecency with disgust, they will preserve his poem. In his keen wit, brilliant fancy, unmatched ridicule, and charming appreciation of the beautiful, is sufficient salt to keep it, while as a picture of the Puritan character, it is most distorted and grotesque. It were idle to deny that the artist has faithfully limned some of the lineaments of that visage so prominent in Europe during the Protectorate. Besides, such a work as this is often more serviceable to the student seeking to fix in his mind a picture of a generation or century than a state history. The volume before us is issued by the Appletons in good style. Cobb, Andrews & Co. David, the King of Israel: A Portrait drawn from Bible History and the Book of Psalms. By FRANCIS W. WILKINSON. D. D. Translated under the express sanction of the Author, by the Rev. M. G. Easton, M. A. New York: Harper and Brothers, Publishers, Franklin Square, 1868. This substantial volume, from the pen of the distinguished evangelical preacher of Berlin, will be welcomed by those who have read his previous works. While every one who would understand the man whose portrait is here drawn, must ever go to the original materials of his history, i. e., the old Scriptures, there is a manifest advantage in having his life in a continuous flowing narrative, written in the style of the West rather than of the Orient. Such a narrative is Krummacher's. As is very proper—indeed, as is quite necessary—the pages are fragrant with quotations from David's own poetry. The book is quite as valuable as a book of edification as a book of history. Cobb, Andrews & Co. The American Anti-Masonic and Biblical Review. New Series, N. C.; JOHN T. WALSH. Monthly, at \$1.50 per year. The question of Secret Societies, and especially of Free Masonry, is destined to a fresh discussion. It is of no use to object to it—it must and will be had. Bro. Walsh is devoting his attention to it very earnestly, and we presume his investigations will call out indications from the friends of Masonry, so that both sides will be fairly and fully heard. Already we discover that some who have been superlatively zealous in denouncing Missionary Societies are betraying sensitiveness over the attack on Masonry. For ourselves we say, let the discussion go on. Nothing good in secret societies will be injured by it. If they are worthy, they can stand the test of free discussion. Nineteenth Annual Announcement of the Woman's Medical College of Pennsylvania. Voluntary Address to the Graduating Class of the Woman's Medical College of Pennsylvania, by Elizabeth H. CLEVELAND, M. D. There is a growing interest in the education of women as medical practitioners. The two pamphlets mentioned above furnish information that many desire to possess. The address of Mrs. Cleveland is sensible and valuable. Address Mrs. E. H. Cleveland, M. D., Woman's Hospital, North College Avenue, Philadelphia, Pa. Merry's Museum, The Nursery, Our School-Day Visitor, Little Corporal, for May, all received. Uniform Trade List Circular, for May and June. Howard Challen, 1308 Chestnut St., Philadelphia, Pa. Items from Correspondents. Pennsylvania. H. H. BLACK, formerly of Madison, Ind., has removed to Philadelphia, to labor with the Second Church, meeting on Otis street. His address is 415 Richmond St., Philadelphia, Pa. We take the following from the Cambria Freeman: The new church building erected by the Christian congregation, or Disciples of Christ, on High street, in this place, is now completed, and was on last Friday evening, May 1st, opened for the worship of God. The building is of brick, is 55 feet long by 36 wide, having a vestibule of 8 feet at the entrance, over which is a gallery 8x36 feet, capable of seating about 50 persons, height of ceiling 20 feet, and the whole house will comfortably seat about 300 persons. The entire cost, \$4000. On Friday

evening, a goodly number of the members of the church and others being assembled, a sermon was delivered by Joseph King, of Allegheny city. On Saturday evening, the congregation was addressed by George Lobingier, of Indiana county. Lord's day morning: The house this morning was thoroughly filled, and its congregation again addressed by Joseph King, after which the dedicatory prayer was offered by James Darsie, of Somerset. A hymn was then sung, and after a few remarks by James Darsie in reference to the debt remaining on the building, a collection was taken up, amounting to \$87; and afterwards, pledges were given by the members of the church which amounted to \$570, making the whole sum contributed \$657. During the week thus far, other sums have been given, amounting to between \$100 and \$200. So that the remaining indebtedness is small—but about \$200. At 3 p. m., the house was again completely filled, and a sermon preached by James Darsie; and again at 7 o'clock in the evening, when the congregation was addressed by Joseph King. There will be preaching in this church every evening this week; also next Lord's day, morning and evening, and the public are cordially invited. A sermon was delivered last evening (Tuesday) by Joseph King, of Allegheny, to young men, on "Nobility of Character." We learn that during the meetings, four were baptized, and one restored. Ohio. DOYLESTOWN, May 12th, 1868. Our congregation is in good working order. Three have been reclaimed, and last Lord's day immersed one. Two more to follow the example of our Saviour through the watery grave next Lord's day. G. T. WEBSTER. W. H. TAYLOR is holding a meeting at at Orville with good prospects of success but amidst strong opposition. New York. BUFFALO, May 8. The good work of introducing the Gospel of Christ to alien sinners is slowly advancing in this country. Eld. BRITTS has had several meetings in the vicinity of Niagara Falls, with pleasing prospects. We have had the pleasure of a few evenings meeting in Williamsville, Eld. B. B. TYLER, of Charlestown, Ill., being the laborer. He has during the few evenings, achieved remarkable success; attention and universal interest from the very beginning. Bro. Tyler will extend his journey eastward into New England and Nova Scotia. We anticipate much good to result from the tour; his talents seem so admirably adapted to awaken a lively interest in the hearts of all who listen to his able exhibitions of the Word of Life. The brethren of Erie Co. would have considered themselves quite fortunate if they could have retained him one month in their employ. W. T. HOWNER. Indiana. NEW ALBANY, May 5. For the information and encouragement of your Christian readers I report some Gospel success in this city. We began a series of meetings the last week in February. The Methodist and Presbyterian churches, eight of them in all, had been holding meetings nightly from the close of the week of Evangelical union meetings in January. About 1300 persons were added to the membership of these churches. Our meetings resulted in sixty-six additions to the church of Christ—fifty-two of them by obedience to the Gospel—three of the others from the Baptists—the remainder were disciples who identified themselves with us. We obtained the above additions in the face of more misrepresentation than I have ever known during one meeting. Cheerfully could all this misrepresentation be endured for Christ's sake if it had been made by men of the world. Alas! the hinderers of the cause were persons professing godliness. Thanks be to God who causes his truth to triumph! To him be the glory through our blessed Saviour forever. J. M. HENRY. WM. BEBE, recently of Nottingham, O., has removed to Kendallville, Ind. Correspondents will note the change. LOGANSPORT, May 7. At a meeting held in March, at Burlington, Carroll Co., Ind., by Eld. D. D. MITTLE, of Bloomington, Ill., and the writer, seven persons were baptized, and the brethren greatly strengthened and encouraged. Our audiences were large and attentive, and a most favorable impression was made upon the people. Since that time we have baptized two others; also one at Young America. I am spending my time in these two churches. They are firm and steadfast, in faith and practice. WM. GRIGSBY. WARSAW, May 7. During the year past we have organized four churches, and had one hundred and fifty-four additions. The brethren are building five meeting houses in the district this summer. For the labor done in this district there has been received \$225, which does not leave much margin; but the reward for which we labor is not the riches of this world, but the crown of life which our Saviour has promised to the faithful. A. F. LEAMON. Nova Scotia. WEST PORT, March 26. I have just closed a meeting at this place; immediate result, twenty-six immersed and the Church much revived. JOSEPH A. GATT.

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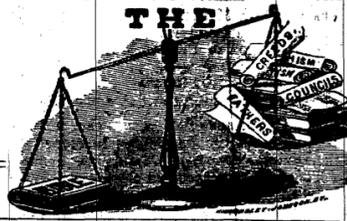
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Christian



Standard.

"Set up a Standard

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\$2.00 PER YEAR.

CLEVELAND, O., SATURDAY, MAY 30, 1868.

VOL. 3.—No. 22.

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 money orders, if possible.

Poetry.

Written for the Standard.

Life-Thoughts.

By JAMES CHALLEN.

Be patient, be content; Live on what God may freely give—

Thy life is lent.

Live, if thou canst, on less; If more you'll have to give away;

Heard 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 man, 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 *ekklesia*. 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.

J. H. McCULLOUGH.

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. i. 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 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 (xiii. 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." (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 Pseudobaptist 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 majestic figures, 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's 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 revival of letters, &c., of the East, 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 Pelierius 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; the assets of the concern are \$645,324; 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, \$2,399,547. The resources of the concern are \$771,989; liabilities, \$11,814, leaving a net capital of \$480,374.

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 Goshen, 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 majestic figures, 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's Scotchman, for seventeen years as

Irishman, Dr. McCosh will make an equally good American, and will prove an invaluable acquisition to Princeton.

THE NEW THEOLOGICAL SCHOOLS. 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 \$37,917. 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, \$18,937.71 (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, 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 hearts 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 *eroheta, 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 nameless 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 tears 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-branded his horns in the face of the specter, exulting in the disgust his presence creates, and intimating, in a cocked swagger, that in virtue of his horns, he considered himself entitled to be more complete. The specter is the mendicant friar, who 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?...

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The Family.

The Family. Just Twenty Years Ago. I wandered to the village, Tom, I've set beneath the tree...

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...

The Christian Standard.

ISAAC ERRETT, Editor. W. T. HERRICK, Corresponding Editor. Cleveland, O., Saturday, May 30, 1868.

Roman Catholicism and Republicanism.

In making up the second part of our last number we made a mistake in the leading editorial, giving the place in the third column, from the Council of Trent in question, of that from Augustin, and vice versa. About a thousand impressions were worked off before the mistake was discovered. Those of our readers who were so unfortunate as to get these copies can get the connection of the article by reading the quotation from Augustin and all that follows as intended to precede the quotation from the decrees of the Council of Trent.

Since we wrote the article under this heading in last week's issue, we have enjoyed an opportunity to hear Mr. Hecker's Lecture. We were very careful in our animadversions in our former paper, knowing how liable reporters are to fail in catching a speaker's full idea, especially when they are not familiar with his theme. But, after hearing the lecture, we are satisfied that the reporter did him no injustice. Without fully committing himself to Pelagianism he evidently threw himself on that side of this great controversy, and said not one word to indicate the least dissent from the doctrine of Pelagius respecting human nature. He even went so far as to say—and repeated the saying—that the Roman Catholic Church held that it would be entirely worthy of God to create man just as he is since the fall of Adam. He endorsed "the Unitarian view of human nature," and, making a bold bid for the sympathy of the Broad Church Liberals and Rationalists, presented this as the view of the purity and dignity of human nature taught by the Council of Trent and held unqualifiedly by the Church.

In giving our impressions of this lecture, we are conscious of no uncharitable feeling towards Roman Catholics. We have uniformly condemned the indiscriminate denunciations of all that is Roman Catholic in which Protestants too often indulge, and have taken real pleasure in pointing out instances in which the Roman priesthood effectually served the cause of liberty. On the other hand, neither by education nor conviction are we a Calvinist, having always regarded some of its positions as unreasonable and unscriptural. We felt prepared, therefore, to listen to Father Hecker with as much candor as an honest and free mind of opposite convictions could be supposed to possess. Here is our best judgment of the lecturer and the lecture:

The lecturer is a man of shrewdness, tact and energy; evidently a man of business, and as finished a specimen of Americanized Catholicism, or Catholicized Americanism as the age can furnish. His address is easy and free from priestly mannerism. He has some learning, but is more a man for business than for the cloister. His zeal for his religion is supreme. But for a man who professes such zeal for truth—who would rather lose his head than make a false statement—and who only talks of what he certainly knows, he succeeds as well in acting the thorough partisan, and in wedding himself to one-sided statements of fact and doctrine, as any man of equal ability ever heard by us. We do not intend to leave this as a mere general statement, but will particularize.

1. There was no manly acknowledgment of the merits of his opponents, nor of the errors and demerits of those whose advocacy he assumed. In the mighty and bitter controversies that have been waged between Catholics and Protestants, it is impossible that the right can all be on one side and the wrong all on the other. He who affirms it or implies it in his advocacy, is a narrow partisan. The magnificent results of Protestantism glow on many a page of sublime history with a grandeur that must extort from every generous Catholic a tribute of admiration. The service rendered to humanity by the Roman Catholic Church, must compel every right-minded Protestant—however bitterly he denounces her errors and corruptions—to do honor to many bright immortal names in her calendar, and justice to the truths which she has steadfastly championed. The lecture breathed no such magnanimity. It was simply free from denunciation. We felt that we were in the presence of a top-sided soul, that lacked erectness, symmetry and comprehensiveness.

2. There was no manly statement of the points in controversy, nor of the attitudes of the parties to it. No one would suppose that the Roman Catholic Church had ever been agitated with the controversy on free will, grace, and predestination. The facts stated in our former paper were carefully excluded from view. The Council of Trent was represented as affirming the unanimous decision of the Catholic Church in favor of free will; the dignity and purity of human nature, the sufficiency of human reason, and the virtue, acceptable to God, of ungenerous, unaided human nature. Now, to use the mildest terms, we say this is astounding and untrue. The Council of Trent, while condemning the

some of the positions of Protestants of those times, had to respect the Augustinian prodigies of many of its own members; had exceeding difficulty to frame decrees that would harmonize all parties; emasculated many of the original statements of doctrine, and failed to silence the controversy at last. There is no such statement of the purity and dignity of human nature, and of free will, in the decrees of the Council of Trent, as was made by the lecturer. In addition to the quotations submitted last week, we give the following from the decrees of this Council:

"Thus, while God touches the heart of man by the illumination of his Holy Spirit, man is not altogether passive, since he receives that influence which he had power to reject; while, on the other hand, he could not, of his free will, without the grace of God, take any step towards righteousness before him."

"Whoever shall affirm that a man may be justified before God by his own works, whether performed by the strength of human nature, or according to the teaching of the law, without the grace of God in Christ Jesus, let him be accursed."

"Whoever shall affirm that divine grace by Christ Jesus was given to this end only, that man might be better able to live righteously and deserve eternal life; as if he could do both by his own free will, although with extreme difficulty; let him be accursed."

"Whoever shall affirm that man is able to believe, hope, love, or repent as he ought, so as to attain to the grace of justification, without the preventing influence and aid of the Holy Spirit; let him be accursed."

On the other hand, there was no fair statement of the Protestant position on these questions. A few scraps were read of the most extreme utterances of controversialists in the heat of controversy, and the impression was left that Protestants denied all reason, freedom and ability to man. We have no hesitation in declaring this a false statement. We showed in our last article, from the Augsburg Confession, that the Reformers did not deny ability to man in regard to civil affairs. We are prepared to show, from Calvin himself, that he frankly admits and argues the ability of man in regard to what he calls "terrestrial things," insisting on his helplessness in spiritual things. Such, also, is the doctrine of the Westminster Confession: "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation." This attempt, therefore, to apply the teachings of the Reformers respecting man's spiritual status to his social and civil status, is wanting in justice.

3. The a priori argument of the lecturer, that certain views of human nature must necessarily be favorable to liberty, and certain opposite views must inevitably prove of anti-republican tendency, was a shallow and flippant treatment of a most grave and difficult metaphysical question, utterly unworthy of the gravity of the occasion and the dignity of the theme. It is well known that many of the greatest thinkers have been on that side of the controversy which Mr. Hecker condemns. The Pelagian and Arminian side can offer no such thinkers to our homage as Augustin, Pascal and Edwards. Were these the despots or the despot-makers of our race? Buckle—and his name will suggest no blind devotion to evangelical doctrine—insists, on metaphysical grounds, that Calvinism tends to democracy, and Arminianism to aristocracy; and that in harmony with this the facts in English history show that in the struggles for civil and religious liberty the Calvinists were for the people and liberty—the Arminians for the aristocracy and oppression. His reasoning is peculiar, but entirely too forcible to allow Mr. Hecker quietly to assume that Arminian or semi-Pelagian views are, a priori, the source of republican liberty. A careful examination of this difficult question will probably lead to the conclusion that that view which exalts God and abases man, is, for both divine and human reasons, most conducive to the welfare and stability of society, and prepares men for the wisest enjoyment of liberty.

4. But when we come to reason a posteriori from the facts concerning freedom back to their causes, it should certainly make Mr. Hecker modest in his a priori reasonings. And here, again, we are compelled to charge a want of manly dealing with the facts of the case. Mr. Hecker was very emphatic in insisting that life is logic—the faithful following out to legitimate results of the convictions and principles within us; and that therefore our principles respecting human nature, free will, etc., will necessarily tend to their legitimate conclusions for or against political liberty. Very well. If, then, the principles held by Roman Catholics are sound, and logically tend to republicanism, have we not a right to expect that in countries where this religion has had undisturbed possession and control for ages, the fairest and most desirable and permanent forms of republican freedom will be seen? Certainly. And that where Protestantism has reigned with its gloomy views of human nature and denial of reason and free will, there this

most odious form of despotism and tyranny will prevail? Certainly. Then we should expect Italy, and Spain, and France, and Mexico, and the South American republics to unfold to us the highest Christian civilization and the most enlarged and enlightened freedom; and Prussia, and England, and the United States to show us nations of slaves, immersed in utter depravity, and ruled by irresponsible tyrants! But everybody knows that the facts are just the other way. "So much the worse for the facts," no doubt Mr. Hecker thinks; so much the worse for his theory, say we. We have never listened to an argument whose weakness was more ill disguised, than that of our lecturer on this point. He pointed us to some instances of republican institutions among Roman Catholics—as if he did not know that this pompous attempt to array a few exceptions was not itself an evidence against him. Why dwell on these exceptions, if the rule was liberty and equality? He told us of San Marino—which the Catholics keep on hand, pretty much as a certain man carried a brick in his pocket to show as a specimen of the house he wanted to sell; and of Venice; (he might have added Florence, and Genoa, and Pisa, and other instances of small aristocratic republics), which grew up away from the notice of the world, as a kind of primitive community whose members in their poverty sought mutual protection. But what was Rome at this time, and what were Catholic governments generally? He told us of Catholic barons, with a Catholic archbishop, securing the foundation of English liberty in Magna Charta; but there stood confronting him the terrible fact that the Pope excommunicated the barons, and issued a bull annulling the charter and absolving the king from his oath to observe it! True, he said the Pope excommunicated them for obtaining the charter in a dishonorable way. Where, then, is the virtue of these barons, who, a moment before, were paraded before us as grand specimens of Catholic engendered love of liberty!! It will not do, Mr. Hecker. The facts are against you. The countries in which the Roman Catholic Church has had unbroken sway for centuries—and some of them are among the fairest countries with the most genial climes that belong to this earth—are not the homes of freedom, but of slavery; the people are not intelligent, but ignorant and degraded, and their progress, under the Roman priesthood, is a progress downward, and not upward. In France, when the people revolted from the insupportable tyranny which Catholic views of human nature had fastened on them, and gave full swing to the reason, free will and goodness of nature which Mr. Hecker says logically result in freedom, they deluged the land with crime, startled the age with untold horrors, and speedily sank under the sway of a usurper! Now, look at the Calvinistic Netherlands, at Calvinistic Switzerland, at Calvinistic Scotland and England, at the Calvinistic Puritans that laid the foundations of this Republic of ours; and tell us, in the light of these facts, if ever a more absurd or insulting proposition was submitted to the American people, than that which this zealous propagandist attempted to prove—that the Roman Catholic Church is the guardian of liberty, and that the perpetuity of this republic depends on our acceptance of a religion whose history is largely a history of struggle against liberty—whose sympathies and ordinations are against free schools, freedom of speech, and freedom of conscience, and whose subjects flee to this Protestant land for a freedom and a prosperity which no land, where their own Church predominates, affords them!

We know that Protestants have sometimes been oppressive and unjust, and Catholics have sometimes been on the side of liberty and right; but her priests are generally the champions of right when they themselves are oppressed, and the champions of wrong when they have the power. The traditional influence and power of the Roman Catholic hierarchy are on the side of oppression. If it ever secures domination in this country, we have no reason to believe it will be false to its past history. The legitimate fruit of Protestantism is Freedom; our own glorious Protestant land is Freedom's paradise; let no glittering serpent bewitch us into a forfeiture of our precious heritage, by the flattering unctious that we shall be as gods if we will but eat of the forbidden fruit of the Roman Catholic tree of knowledge of good and evil.

We must yet deal with another phase of this question.

Wanted.

To complete an extra file of the STANDARD we want copies of the following Nos.: 1866, May 19, June 16, Oct. 3, Nov. 3; 1867, Jan. 12, March 2, May 9, July 7, Sept. 14, Sept. 28, Nov. 18. If any of our readers can send us any one or all of these copies, favor will be conferred.

The Decay of Oratory. In "The Athenian Orators," one of the long series of splendid compositions with which, from 1825 to 1844, he delighted the readers of the "Edinburgh Review," Macaulay threw out the aggressive thought that oratory was being greatly changed through the influence of the newspaper. It is easily seen that the great essayist and historian, deeply read in the eloquence of all ages, did not look upon this change with a kindly eye. Unmistakably, he thought oratory was decaying. The same thought may have occurred to previous writers, but we do not remember to have met with it at an earlier date. We shall look into the arguments by which Macaulay sought to make good his position. He gave his readers this bit of analysis:

"Oratory is to be estimated on principles very different from those which are applied to other productions. Truth is the object of philosophy and history. Truth is the object even of those works which are peculiarly called works of fiction, but which, in fact, bear the same relation to history which Algebra bears to Arithmetic. The merit of poetry, in its widest forms, still consists in its truth—truth conveyed to the understanding, not directly by the words, but circuitously by means of imaginative associations, which serve as its conductors. The object of oratory alone is not truth, but persuasion. The admiration of the multitude does not make Moore a greater poet than Coleridge, or Beattie, or a greater philosopher than Berkeley. But the criterion of eloquence is different. A speaker who exhausts the whole philosophy of a question, who displays every grace of style, yet produces no effect on his audience, may be a great essayist, a great statesman, a great master of composition, but he is not an orator. If he miss the mark, it makes no difference whether he have taken aim too high or too low."

He also very justly says, speeches and orations can be justly dealt with by the critic only when he reads them "with the temper of those to whom they were addressed." He then continues:

"This is perpetually forgotten by those who criticize oratory. Because they are reading at leisure, pausing at every line, reconsidering every argument, they forget that the hearers were hurried from point to point too rapidly to detect the fallacies through which they were conducted; that they had no time to disentangle sophism, or to notice slight inaccuracies of expression; that elaborate excellence, either of reasoning or of language, would have been absolutely thrown away."

The argument then is, that through the great extension of knowledge, effected through the press, the audience of several classes of public speakers have been changed; they are no longer alone, or chiefly the persons present listening to his spoken words, but those who read his written words on the printed page. That the new audience is of a very different character from the old one—that it reads in a temper very different from that in which the old one listened, is quite obvious. Hence the conclusion:

"The effect of the great freedom of the press in England has been, in a great measure, to destroy this distinction [the distinction between oratory and other productions], and to leave among us little of what I call Oratory Proper. Our legislators, our candidates, on great occasions even our advocates, address themselves less to the audience than to the reporters."

There is no plan in this reasoning. The distinguished gentlemen to whom the essayist refers, as well as others, are influenced by what Mrs. Grundy says. If any one is disposed to affirm that the new method is more likely to lead to truth, we do not care to take the negative of the proposition; but that it is making a radical change in oratory is quite beyond dispute. Its object is no longer primarily to persuade and move the people, into whose faces the speaker looks. Now there is a vast difference between a speech heard and a speech read. A speech that is excellent in the columns of the newspaper may have been execrable when delivered on the Senate floor, or from the public platform; and vice versa. So much depends on qualities that cannot be put on paper. Charles James Fox, the most consummate debater of his time, held that this antagonism was irreconcilable. He always insisted that if a speech read well, it could not have been a good one when made.

Perhaps we should not allow the last paragraph to pass unqualified. The statesman in the legislature speaks to his constituency, and if he have gained the largest public to the nation; he speaks to those who weigh his words carefully and decide dispassionately. The same is true of the foremost men, even when they address popular assemblages; and even the advocate, on important occasions—and on some not very important—speaks to the readers of the public journals. The consequence is, that the most powerful speaking no longer comes from the ablest men. Would you have the oratory that is most effectual—the oratory that moves the heart and sways the people as the tempest sways the forest, you must go among the speakers who are comparatively obscure, among those content

to produce a present impression, and who do not expect to see their productions in the newspapers, or in the declamation books.

That the parliamentary oratory of England has undergone a great change within a hundred years, is known to all students of parliamentary history. The House of Commons now is little more than a place where four or five hundred gentlemen meet to do business, and very much after the fashion of a board of bank directors. Such speeches as those that rung in the old Parliament Houses are never heard in the new. D'Israeli, Gladstone and Bright never attempt such displays of eloquence as those that have come down to us from the last century. They state plainly, tersely, with little embellishment—that is, in a business-like way—what they have to say; and such statements are their speeches. Oratory more pretentious than this is sometimes heard in the Commons, but no speeches are now made there that will compare with the lengthy and highly ornate efforts of Sheridan, Burke and Pitt. Indeed, a distinguished British statesman of this generation has said that the House of Commons of the present day would not stand the eloquence of Fox, Sheridan or Burke. When asked what they would do, he replied: "The members would instantly leave their seats."

But oratory has been influenced by the newspapers in another way, not less effectually, and especially parliamentary oratory. The time was when there were open to the leaders in debate, sources of information not accessible to the public, not accessible even to all the members of the legislature. Then it was a matter of no difficulty for the speaker to bring forward new and original arguments—to enrich his speech with fresh information; indeed, this was expected at his hands. In this way he gave to his speech an interest and a zest that otherwise it could never have had. Hence it was that those who did not vote as partisans looked forward to the debate on any question as a struggle that should at least furnish the materials from which they should form their judgments. Now all this is changed. The statesman has no sources of information touching the question in hand that are not open to every citizen. Before the decisive struggle comes, the subject has been presented to the public with every variety of argument and illustration of which it is susceptible; the learned Senator, even, cannot say anything new; his theme is already old, his arguments hackneyed, his precedents and his historical illustrations have been the rounds of the newspapers; the whole subject is exhausted. Such lordly intellects as Chatham, Fox, and their great contemporaries could look with contempt on the poor scrivener of Grub street, who sustained the public press of their day; but the great commoners of this generation see the dignity and power of the press upheld by men of equal ability with themselves. The impeachment of Mr. Johnson is a case in point. We would not, for a moment, imply that we have read the prolix speeches of either the learned managers or the learned counsel; but there is little hazarded in venturing the assertion that neither the one nor the other brought forward any material argument with which the country had not already been made familiar, through the medium of the newspapers.

Macaulay says the legislator, the candidate, and the advocate on great occasions address themselves to the reporters. The relations of the orator and reporter are little understood by the public. The history of the art by which eloquence is caught mid air, and fixed on paper would itself form the subject of an interesting article: we cannot go into it here. Suffice it to say it is one of the modern arts. The eloquence of some of England's most famous orators, is wholly traditional. It served the purpose of the hour, and although not forgotten it was not preserved. Bolingbroke's speeches are lost, and Chatham's exist only in fragments. Now the fashion of addressing the reporter has almost wholly revolutionized the manner of preparing, and to a certain extent, of delivering speeches. Perfect as the reporter's art has become, it is not infallible; and the speaker who has his mind all the time directed to accuracy, carefully prepares his speech in manuscript. This gives precision and definiteness, but the form of the production has changed. It is not a speech or an oration, but an essay or dissertation. And then the custom of reading speeches has followed the custom of writing them. We have never heard that speeches are read in the British Parliament, but it is a common practice in Congress and in our State legislatures.

A large share of the essays labeled "speeches," that are sent abroad under the franks of Congressmen, are delivered in this way. In a large number of cases they were read from a printed page; so that nothing can be duller than set speech-

making in Congress. The purpose is to "show by art." The members of the House know the speech is for the constituents, and they rarely give any attention to it, not a few of these speeches are so much as read in Congress; they are printed by "permission." We see the proceedings of the Senate, setting the High Court of Impeachment, a new precedent has been established, borrowed from the courts. We refer to the "fling" of arguments! It is to be expected that this precedent will be followed in ordinary proceedings of both Senate and House. The honorable gentlemen cover all the ends they now do. As the speeches has already degenerated into essays, who knows but legislative proceedings may yet be very largely carried on by means of "filed" arguments?

It is quite evident that oratory of the press are not yet finally adjusted to other. What the precise sphere of each will be in the future, cannot be told. One thing is certain: oratory occupies a much more important place than it did before the diffusion of knowledge. Then it was only efficient weapon of the statesman-reformer; now it is of second-rank importance. Men will never cease to talk, ever widely extended the sphere of their may become, it will always be necessary precedents and analyze testimonies, courts, to explain measures in the legislation, to make speeches from the form and on the hustings, and, above all, to plead with men in the house of Congress, writer can never silence the talker, that the press has profoundly influenced oratory, is beyond question; that its influence it still more, can not be denied. Indeed, parliamentary and forensic oratory after the ancient models, if not already been numbered among the lost arts.

Methodists against immersion. The Pittsburg Christian Advocate contains an essay, by Rev. Isaac Shom, on the question, "Should Immersion be retained in the Discipline?" A published by request of the Preachers' Association of Winters District, Des Moines Conference, Iowa, it possesses an interest that would not belong to the mere opinion of the writer. It may be regarded as expressive of the intense piety of the Methodist preachers of that District, so far as the question of baptism is concerned. The writer goes for striking immersion from the Discipline. In course, is none of our business. As a human institution, to regulate the affairs of a human body, it may with propriety be changed to suit the notions of its own its authority. But with some reasons assigned, as affecting the honor of a divine ordinance, and as extending some of the phases of modern thought, we have to do. Listen:

1st. As there is no mode of Christian baptism set forth, or defined in the Scriptures, and the modes of baptism, and effusions of the Holy Spirit, which water baptism is the outward and only beneficial, as our faith is directed, and apprehends the spiritual signs; the modes of which were with exception in every instance, either by immersion or sprinkling, as the following Scriptures attest, etc.

"No modes of Christian baptism except the modes of the baptism of the Holy Spirit." Then the modes 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 upset his argument drawn from the Scriptures, since the effusion is one thing; baptism another. That the Spirit was shed out—shed forth—and fell on the disciples, is evident; but this pouring out, or falling on, is not baptism; it is never designated by the word baptism. Let the reader always remember, when passages from Old and New Testament are quoted about pouring and sprinkling, in no instance is the word baptism used; words that mean to sprinkle and pour, which are never used to designate the name of baptism. This simple fact, the underpinning out of the anti-immersion argument.

But what does the writer mean by "ward sign?" The sign of "the mode of baptism and effusions of the Holy Spirit" is the grammatical construction we note it merely to show the want of thought and expression. We mean that water baptism is the outward sign of the internal baptism of the Spirit. But this is a mere assumption; it is not a proof, nor can it be. The baptism of the Spirit, if internal and spiritual, 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. The metaphorical use of the term, drawn from its literal meaning in water baptism,

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...to the public, not accessible even...
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...to enrich his speech with fresh in...
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...and a zest that otherwise it could...
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Methodists against Immersion.

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...9 contains an essay, by Rev. Israel Mer...
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...District, so far as the question of baptism is...
...concerned. The writer goes for striking out...
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...course, is none of our business. As a book...
...of human authority, to regulate the affairs...
...of a human institution, it may with propriety...
...be changed to suit the notions of those who...
...own its authority. But with some of the...
...reasons assigned, as affecting the integrity...
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...baptism set forth, or defined in the Scrip...
...tures of divine truth, except the modes of the...
...baptism, and effusions of the Holy Spirit, of...
...which water baptism is the outward sign, and...
...only beneficial, as our faith is thereby...
...directed, and apprehends the spiritual de...
...signs; the modes of which were without ex...
...ception in every instance, either by pouring...
...or sprinkling, as the following Scriptures...
...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 entirely...
...upset his argument drawn from these effu...
...sions, since the effusion is one thing and the...
...baptism another. That the Spirit was pour...
...ed out—shed forth—and fell on the subjects...
...of it, is evident; but this pouring out, shed...
...ding forth, or falling on, is not baptism, and...
...is never designated by the word *baptize*!...
...Let the reader always remember, 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...
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...nance of baptism. 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 clear...
...ness of thought and expression. We suppose...
...he meant that water baptism is the out...
...ward sign of the internal baptism of the...
...Spirit. But this is a mere assumption. It...
...furnishes no proof, nor can he. The bap...
...tism of the Spirit, if internal and spiritual...
...is evidently a baptism only in a figurative...
...sense. No man of sense believes that the...
...Spirit was literally poured on the spirits of...
...the people, or that their spirits were liter...
...ally 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 re...
...verse 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, sensible, 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 something...
...like attempting to build a house beginning...
...at the roof, cornice and balustrade in the air...
...and coming down from these to the founda...
...tion.

"Water baptism," Mr. Mershon tells us...
...is "only beneficial as our faith is thereby di...
...rected and apprehends the spiritual de...
...signs." 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 bat...
...hing 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 *bapto* or *bapizo* in...
...Greek, and their equivalents in Hebrew; and...
...that when the sprinklings and pourings of...
...the law are mentioned, it is never *bapto* or...
bapizo, but always a term that as definitely...
...means pour or sprinkle, as *bapizo* 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 adduced 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 arca...
...na of pedobaptist literature. We do not know...
...But we advise such writers as Mr. Mershon...
...before they beget any more such monstrosi...
...ties in the way of historical statement as the...
...foregoing paragraph, to get a little 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 Apostolic Fathers...
...—what about Dr. Pin's *Minister*, Wad...
...lington, 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, or referred to...
...to affirm, in the face of all antiquity, that im...
...mersion 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 off...
...their garments 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 first...
...introduced into the Christian Church as a...
...mode of baptism, it was by baptizing men...
...and women entirely naked. But this man...
...made all their blindness, which was not...
...according to knowledge, required...
...them to be in a state of nudity for...
...days, to eat a certain amount of milk...
...and honey, with a certain amount of ablu...
...tion at the hands of the priests, and...
...various other ceremonies, before they...
...could be baptized. Pagan deities, and...
...than the professors of the true religion.

...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 follow...
...ing:

"This [immersion] is so plain and clear...
...by an infinite number of passages, that as...
...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 Antipedo...
...baptists, 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 bap...
...tism. '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 re...
...generation. 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 nak...
...ed." Now as Wall regarded immersion as...
...the apostolic practice, this simply means...
...that Christ and the apostles baptized people...
...in a state of nudity—a statement for which...
...there is not the slightest support. 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. Cole...
...man, 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 pre...
...valent, 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 administered pri...
...vately, in the presence of believers 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 warrant...
...It was practiced during a period when the...
...great national church was regarded 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 attended to at stated...
...times, once or twice a year; and when the...
...women were immersed in baptisteries apart...
...from the men, being waited on by deacon...
...esses, who led them into and out of the water...
...At all events, it was one of the corruptions...
...that grew up with infant baptism, which...
...belonged not to the primitive church, and...
...which in the Greek church, in connection...
...with infants, is practiced to this day. The...
...attempt to create prejudice against an or...
...dinance of Christ on the ground of an abuse...
...which grew up along with infant mem...
...bership 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 un...
...scriptural, which has been so successfully...
...proved as such, by our standard authors...
...True we admit it, and sometimes we practice...
...it, not of choice, but justifiable only on...
...the ground that, as a Church we attach no...
...importance to mode, but simply of their lib...
...erty, 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 pour...
...ing and sprinkling, and do not teach imm...
...ersion; yet our Church attaches, "no impor...
...tance" to the divine teaching, but does at...
...tach importance to the whims of the candi...
...date, and allows him to have his own way...
...against the clearly expressed will of God!...
...Truly, this is an accommodation 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, dis...
...affecting the minds of our members, on...
...which account, scores of our young converts...
...not being tested, are proselyted and led...
...down to some fanciful Jordan, where they...
...enter the liquid grave, to represent the...
...death, burial, and resurrection of Christ, as...
...though that was the design of baptism, in...
...stead of representing the work of divine...
...grace upon the heart of the sinner, as to...
...purity, by which they frequently become...
...more dissipated and more dissipated.

...alienated in their affections, and are led to...
...speak repudiatingly of the very instrumen...
...talities that God has blessed in their con...
...version. This is fostering the very spirit...
...and process that seeks the alienation and...
...downfall of our membership. Shall we con...
...tinue to foster the influences, that they may...
...affect us the more, or shall the choice of im...
...mersion be stricken out?

That is unquestionably the root of the dis...
...satisfaction—"the alienation and downfall...
...of our membership," by admitting that im...
...mersion 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 scriptu...
...ral. 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 squarer con...
...sistency 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 probably...
...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 li...
...braries 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 Bi...
...ble-Dictionary now in course of publication...
...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 Methodists...
...that, being conquered and subjugated, they...
...have no claim on anything that formerly...
...belonged to them; even their Bibles, books...
...and printing establishments are forfeited...
...and they have no more right to continue to...
...propagate Southern Methodism than Mexi...
...cans had to continue their idolatrous wor...
...ship after the conquest of Cortes. He lets...
...in some new light also on Methodist theol...
...ogy, affirming that "three persons in one...
...God is no more nor less than a figure of il...
...lustration; 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...
...sad and dreadful notion." But among all...
...the oddities and quiddities of this epistle...
...the following is the most noticeable:

*The Methodists of the North constitute the...
...great directing power of religion in America;...
...and the other denominations called Protest...
...ant, 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 Southern Methodists...
...to meet and worship at all, as it would be...
...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 furnishing ospital...
...to southern politicians—or is he a res...
...ponsible man among the Methodists, and...
...does he truly express the convictions and...
...feeling of his brethren? 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 ourselves under a bungling apprentice...
...but under experienced workmen." Like the...
...man who kicked another down stairs so...
...politely that the kicked 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 prepara...
...tions at Alliance are progressing rapidly...
...J. H. Jones, so long and favorably 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 prosperous condition.

We hope that as the season of Commence...
...ments is upon us, our brethren will be at...
...pains to visit the Colleges within their...
...reach, and encourage the institutions of...
...learning on whose prosperity the prosperi...
...ty of the cause we love must largely de...
...pend.

Magazines, Pamphlets, etc.

See Youstices. By J. S. LAMAR.
Faith in the Principles of Salvation. By JAMES CRALLAN.
What shall I do to be Saved? By JAMES CRALLAN.

These are three of Holman's tracts, of...
...eight pages each, which may be circulated...
...with great profit. Let our brethren get in...
...to the way of spending a few dollars in pur...
...chasing, 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 ser...
...mons preached by D. Oliphant. A tract...
...of 12 pages from the Spectator Steam Press...
...Hamilton, Canada, plainly written, in a...
...kind and earnest spirit, and worthy of large...
...circulation.

From Shore to Shore, a fine steel engrav...
...ing, by F. T. Stuart, from a painting by...
...Clarence M. Dobbell.

This is a really beautiful engraving, pre...
...sented the journey from childhood to old...
...age. It is 20 by 26 inches, 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. FRENCH.

At the bride's home, in Warrington, O., on the 21st...
...ultimo, by Rev. C. C. Foote, of Cleveland, Mr. L. J...
...LITTLE, of Solon, O., to Miss S. MARY CONEY.

DIED.

CHARLESTOWN, Ind.

JAMES BUNNELS was born in Ky. 65 years and near 2...
...months ago. He came to this Co. when a small boy and...
...lived in or near Charlestown as an excellent neighbor...
...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...
...angel, and until his death expressed every confidence...
...in his future happiness. K. L. HOWE.

Near Table Grove, Ill., May 29, 1868, Sister HIRSHLITZ...
...after a long and severe illness, in her 44th year. She...
...was born in Pennsylvania, obeyed the Gospel in 1828...
...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 exercises 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 com...
...mittee appointed at the reunion of last year. It is un...
...derstood that this committee has already taken such...
...steps as will tender the occasion both a pleasant and...
...profitable meeting to those whose memories cluster...
...around Hiram and the Old Eclectic 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 advanced 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 Commencement week will...
...take place from the 22d to the 27th of June inclusive...
...in the following order:

Society Exhibitions of the Bible College, Monday.

Society Exhibitions of A. and M. College, Tuesday.

Society Exhibitions of the College of Arts, Wednesday.

Anniversary of the Alumni Association, Thursday.

Commencement exercises of Associated Colleges, Fri...
...day.

The Annual Meeting of Curators on Tuesday, 23d, at...
...noon.

Addresses will be delivered before the Alumni, and...
...before the under-graduates of the several Colleges, by...
...distinguished gentlemen from abroad.

The friends and patrons of the University, through...
...out the country, are cordially invited to attend these ex...
...ercises, which promise to be of unusual 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 names of...
...druggists and store-keepers who sell Barnett's Ce...
...lestine for the Hair.

Barnett's Ointment has been awarded several medals...
...and diplomas. Sold every where.

Barnett makes the Best Colgate Water in the world.

—LAWSON'S Hair-Brush.

Barnett makes the best perfume, called "Floralist."

It has the odor of a "Globe" Bouquet.

Aspinwall's Whitcomb's Remedy always relieves the...
...worst cases of Croup & Whooping Cough.

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. Lyons, N. Y., July 4, 1868. I had a dollar's worth of your Plaster, and I feel a crick in the back.

BOOKS

CHRISTIAN HYMN BOOK. All varieties. Christian Standard. The Christian Standard. The Christian Standard.

AMERICAN BIBLE UNIONS REVISED NEW TESTAMENT. Pocket Edition of H. T. Anderson's Translation of the New Testament. 5 cts. By mail, 60 cts.

FILLMORE'S MUSIC BOOKS. The Psalter, \$1.50 per dozen. The Psalter, \$1.50 per dozen. The Psalter, \$1.50 per dozen.

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.

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 of every reasonable rate.

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 CHRISTIANIAN RECORD. A Beautiful Monthly Magazine. Published by the Christianian Record Association.

North-Western Christian University. The first term of the next session of the University will begin Wednesday, Sept. 18th, 1867.

HIRAM COLLEGE. 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 and musical illustrations.

CHRISTIAN PSALTERY. In round notes, with various ornaments and musical illustrations. Price, \$1.50 per dozen.

THE CHRISTIANIAN RECORD. A Beautiful Monthly Magazine. Published by the Christianian Record Association.

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 Millennial Harbinger for 1868. VOLUME XXXIX. This long established co-worker in our cause for Reformation has been enlarged to 60 pages.

FILLMORE'S MUSIC BOOKS. CHRISTIAN PSALTERY. In round notes, with various ornaments and musical illustrations.

FILLMORE'S MUSIC BOOKS. CHRISTIAN PSALTERY. In round notes, with various ornaments and musical illustrations.

FILLMORE'S MUSIC BOOKS. CHRISTIAN PSALTERY. In round notes, with various ornaments and musical illustrations.

FOR SUNDAY SCHOOLS. This list is intended to aid Superintendents and others in ordering Books for the Sunday Schools of Christian Churches.

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 Christian Hymn-Book. SMALL EDITION (Pearl 48mo.). Arabesque, gilt back and burnished edges.

BOOKS. FOR SALE AT THE STANDARD OFFICE. First Principles, by Isaac Errett. 15 cts. per copy.

AGENTS WANTED! TO SELL THE GREAT WORK OF THE TIMES. Rev. Dr. Eddy's Life of Christ.

ONLY ONE DOLLAR THE NORTH-WESTERN CHRISTIAN PROCLAMATION. A High School Course, published in the Standard.

J. H. DeWitt & Co., LADIES' CLOAKS AND CLOAKINGS, STREET SUITS, BLACK SILKS, SATINS, DRESS AND CLOAK TRIMMINGS.

REED & SON, MANUFACTURERS OF AND WHOLESALE AND RETAIL DEALERS IN Stoves, Grates, Sugar Kettles, Flows.

Fairbanks, Benedict & Co., Publishers and Proprietors OF THE CLEVELAND HERALD, Daily and Tri-Weekly.

BELLS! Menzies's West Troy Bell Foundry, (ESTABLISHED IN 1834.) Bells for Churches, Academies, Factories, &c.

BUCKEYE BELL FOUNDRY (Established 1837.) VANDUZEN & TIFT, CINCINNATI, OHIO.

COTTON. GOULD, PEARCE & CO., MANUFACTURERS OF COTTON YARNS, DOZENS AND POUNDS, ALL NUMBERS.

BYRD & HALL, MANUFACTURERS, HATS FOR SALE A LARGE ASSORTMENT OF UMBRELLAS, PARASOLS, AND SUN UMBRELLAS.

MISSOURI. JAMES & DUFFIELD, LAND AGENTS. WARREN, JOHNSON CO., MISSOURI. We have about 150 farms besides a number of Real Estate.

Special Notices.

Notice to the Friends of the Freedmen. The first annual meeting of the Freedmen's Mission Society will be held in the Christian Chapel at Hiram, Friday, June 12th, at 9 o'clock A. M.

Normal Academy of Music at Painesville, O. Next session commences June 30th. Alfred H. Pease, the celebrated pianist, is among the teachers engaged.

W. R. C. Association. The twelfth semi-annual meeting of the Western Reserve Christian Association will be held in Bayview, Ohio, beginning at 10 o'clock P. M., the first Tuesday in October, 1868.

- 1. Secret Prayer. S. B. TRAGARDEN
2. The Work of the Church. F. M. GREEN
3. The Light of the Word. Wm. BAXTER
4. Poetry of the Bible. Wm. BAXTER
5. Christ a Priest. J. G. COLEMAN
6. Gentleness of Christ. N. N. BARTLEY
7. What Constitutes Pastoral Labor. J. W. JAMES
8. Adaptation of the Word of God to Humanity. A. C. BARTLEY
9. Manuscripts of the Bible. E. H. HAWLEY
10. Exegesis of Romans 7: 12. JOHN ENCKEL
11. The Mind of Christ. THOMAS JAMESON
12. The Good Choice. C. O. SMITH
13. Exegesis of John 14: 1-3. J. M. MONROE
14. Tendency of Osticism in our Country. J. P. ROWS

Please give notice in the Standard that the Annual Meeting of the brethren in eastern New York which has long been held in Pittsford, will, by the request of the brethren in Posenkill, be held at that place, commencing on Friday evening before the second Lord's day of June. A complete and extended list of the brethren of Posenkill to all the friends who will favor them with their presence. Conveyances will be provided for all from abroad, from Troy and back. If brethren who wish to be met at Troy will drop a line to David Clark, at Posenkill, N. Y., stating the name and number of persons wishing conveyances, all will be right.

Notice.

The next Annual Meeting of the Indiana and Michigan Christian Co-operation will be held at Laporte, Ind., commencing at 10 o'clock A. M., on the first Lord's day in June. It is hoped that all the Churches in the district will be represented by delegates and funds. Come, dear brethren, let us make a strong and united effort to plant the standard of Primitive Christianity in every town, village, and city in the district. Under the auspices of our Co-operation, two new churches have been lately planted, and still from many places the Macedonian cry is heard. Shall we give the pure Gospel to our perishing fellow-men around us? Let us work earnestly and vigorously while the day lasts, for soon the night of death will terminate our labors on earth forever. Wm. M. Roe, Sec. I. M. C. C.

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 A. M.

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.

Bethany College Commencement.

The regular commencement of Bethany College will begin on Tuesday, the 12th of June next, and end on Thursday following. We extend to all who feel an interest in this honored Institution a cordial invitation to be present on that occasion. Our graduating class of this session numbers 16, and represents 7 different States.

Fine opportunities now exist at Bethany for those wishing to conduct private boarding houses, and at the same time to educate their children. Since the destruction of the principal College boarding houses (except in so far as rooms for "clubs") we deem it best to rely upon private families, for the accommodation of the students. This circumstance together with a prospective demand for enlarged facilities in this department warrant us in calling attention to the subject.

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 hundred, ten dollars.

New Advertisements.

S. M. FITZGERALD & CO. 37 Pine Row, New York, and 101 Nassau St., Boston. Are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers.

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 generally 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 Scalding, Itch, Eruptions, Eczema, Nettle Rash, Scalding Head, and all eruptions of the skin, and restores the complexion to its natural beauty.

Two TABLESPOONS of Helmbold's Extract of Sarsaparilla, added to a pint of water, is equal to the Elisha's Diet Drink, and one bottle is equal to a gallon of the Syrup of Sarsaparilla, or any other medicinal preparation.

An interesting Letter is published in the Medical and Surgical Review, on the subject of the Helmbold's Sarsaparilla in certain affections, by Benjamin Travers, F. R. S. Sec. Evidencing of those diseases, and diseases arising from excess of mercury, he states that no remedy is equal to the Helmbold's Sarsaparilla; its power is extraordinary—more so than any other drug I am acquainted with. It is, in the strictest application of the term, a system so unbroken and so irritable as render other substances of the tonic class unavailable or injurious.

Helmbold's Extract Sarsaparilla changes the system, 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, err.

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 Sarsaparilla is the great purifier. Helmbold's Concentrated Extract Sarsaparilla is the great purifier. Helmbold's Concentrated Extract Sarsaparilla is the great purifier.

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New Advertisements.

Young Ladies, beware of the injurious effects of Face Powders and Washes. All such remedies close up the pores of the skin, and in a short time destroy the complexion. If you would have a fresh, healthy, and youthful appearance, use Helmbold's Extract Sarsaparilla.

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 changes the system, invigorates the vigor of health, into the system, and purges out the humors that make disease.

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New Advertisements.

POPULAR INVESTMENT. Central Pacific Railroad Company FIRST MORTGAGE GOLD BONDS

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 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, 12,000 acres per mile.
4. CAPITAL STOCK of \$20,000,000, of which \$5,000,000 is subscribed and paid on the work done.

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 once.

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, in currency.

The Company reserve the right to advance the price of 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.

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New Advertisements.

DIALOGUE. Extract from Report of Farmers' Club. WILLIAM D. OSBORN: "With the Club give us its opinion of Washing-machines? Is it economy to buy fourteen dollars for one of Doty's machines? Washing-machines have no generally proved to be failures that I am afraid of throwing away my money upon one."

SOLE AGENTS.—"If you had to pay for the money you mention, it would be the best investment you ever made upon your farm. But you must not have that alone. Get the Universal Clothes-Wringer with it, and your wife and children will rise up and call you blessed, for they will find washing made easy."

The following testimonials have been given: "We like our machine so much we could not be persuaded to do without it, and with the aid of Doty, we feel that we are masters of the position." REV. BISHOP SCOTT, M. E. CHURCH.

"It is worth one dollar per week in any family where there is a woman." "I use it the most unqualified praise, and pronounce it an indispensable part of the household." REV. J. W. BEECHER.

"In the laundry of my house there is a perpetual struggle between the old and the new. I have a strong hold upon the affections of the inmates of the laundry."—NEW YORK OBSERVER.

BOTH THESE MACHINES HAVE RECENTLY BEEN GREATLY IMPROVED.

You may prove the above statements by sending the retail price: Washer, \$14; Extra Cog-Wheel Wringer, \$9; and we will forward to places where no one is selling, either or both, free of charges. If, after a trial of one month, you are not entirely satisfied, we will REFUND THE MONEY on the return of the machines.

Large discounts 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. Its simple directions and inviting sugar Pills, are so indispensable for children, and so frequently for the mother, as to be a necessity in every household.

Swiss Patent No. 11,417. HALL'S AND MARY SAVAN, and that these simple remedies do arrest disease and restore health is incontestable. No family having once enjoyed their benefits would be without them.

Homeopathic Preparation of the above medicines, prepared expressly to meet the wants of families. They are simple, convenient, safe and reliable, and their value has been confirmed by an experience of many years. A full case of 35 large pills 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 H. HUMPHREY'S SPECIFIC HOMEOPATHIC MEDICINE CO., 662 Broadway, New York. Send for our pamphlet. pp4,8m

PHILIP PHILLIPS & CO., 37 Union Square, Broadway, N. Y. WHOLESALE AND RETAIL DEALERS IN SMITH'S UNRIVALLED AMERICAN ORGANS. Also, Superior Pianos, and Publishers of SUNDAY SCHOOL MUSIC.

N. B.—We will send our Organs by the month, letting the rent pay for them. Send for PRICE LIST.

A SAFE, CERTAIN, AND Speedy Cure FOR NEURALGIA, AND ALL NERVOUS DISEASES. Its Effects are Magical.

It is an UNFAILING REMEDY in all cases of Neuralgia Facialis, often effecting a perfect cure in less than twenty-four hours, from the use of no more than two or three pills.

No other form of Neuralgia or Nervous Disease has failed to yield to this wonderful Remedy.

Even in the severest cases of Chronic Neuralgia and general nervous debility, of many years standing, affecting the entire system, its use for a few days, or a few weeks at the utmost, always affords the most astonishing relief, and very rarely fails to produce a complete and permanent cure.

It contains no drugs or other matter in the slightest degree injurious to the most delicate system, and can ALWAYS be used with perfect safety.

It has long been in constant use by many of our most eminent Physicians, who give it their unanimous and unqualified approval.

Sent by mail on receipt of price, and postage. One package, \$1.00. Postage 6 cents. Six packages, 5.00. Postage 27 " Twelve packages, 9.00. Postage 40 "

It is sold by all wholesale and retail dealers in drugs and medicines throughout the United States, and by TURNER & CO., Sole Proprietors, 157 Tremont Street, Boston, Mass.

Strong & Armstrong, Agents, and Burton, Myers & Canfield, Cleveland, O. may27,9

A VALUABLE GIFT.—80 pages. Dr. R. B. FIBBS' DOMESTIC FAMILY PHYSICIAN describes Diseases and their Remedies. Sent by mail, free of charge. DR. R. B. FIBBS, Broadway, New York.

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 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: ALLIANCE, May 1, 1868.

Messrs. COLBERTSON, TAYLOR & Co., Gentles.—I have been afflicted with Chronic Catarrh of the head, and have used your Catarrh Cure, and I am happy and I cheerfully recommend it to all those afflicted with Catarrh.

From the Rev. L. A. PINKERTON: ALLIANCE, O., April 5, 1868. Messrs. COLBERTSON, TAYLOR & Co., Gentles.—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 Cure, and I am happy to say that I am free from this fearful disease, and I would cheerfully recommend it to all those afflicted with Catarrh.

From the Rev. L. A. PINKERTON: ALLIANCE, O., April 5, 1868. Messrs. COLBERTSON, TAYLOR & Co., Gentles.—I have been afflicted with Chronic Catarrh of the head, and have used your Catarrh Cure, and I am happy and I cheerfully recommend it to all those afflicted with Catarrh.

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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 the advantages out of Protestantism...

In Prussia proper, there are several millions of Catholics...

ENGLAND.—An extraordinary case.—A pamphlet has been published by the Electoral Commission...

Scotland.—The Scotch Free Church Separation Fund.—The origin and success of this fund are among the most remarkable developments of the energy of modern religious efforts...

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...

Resolved, That the address be presented by the House to Her Majesty the Queen, humbly praying that to prevent by legislation at this time...

Mr. Whitbread, member for Bedford, moved a resolution to withdraw the annual grant of £20,000 to the Roman Catholic College of Maynooth...

While most of the religious parties of the present day are trying to impress man with the infinite value of his soul...

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 women.

We last week reported the death of Rev. A. Thurston, one of the first band of missionaries to the Sandwich Islands...

The annual meeting of the Hawaiian Evangelical Association is held in Honolulu in June...

CHINA.—There is in China about one missionary to every four millions of inhabitants. In the Ningpo district there are 30 foreign missionaries...

TURKEY.—The Sultan of Turkey, the Head of Islam, can not, it seems probable, much longer maintain himself in Constantinople...

Correspondence

Thoughts for the Times. VIII. No-Spiritualism. 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 returns 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.

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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explored? Whose coffin has not been explored? Whose coffin has not been explored? Whose coffin has not been explored?

Now let us step back a little. Any conception of either discussion or disputation, being pressed upon the Christian, particularly, a challenge was accepted...

So have we traced down to the beginning of the world, the parties were to Atlanta, Ill., on May 12th, 1868, for six nights the following proposition was discussed...

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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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?

Let us therefore make this day a time of concentrated action. Let every evangelist, pastor and elder give notice of the day and the contribution belonging to it.

Bro. Shackelford's Call. INDIANAPOLIS, May 25, 1888.

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. Our brethren cannot certainly be blind to the true state of the cause we plead.

Semi-Annual Meeting of A. C. M. S. Dear Bro. Everett—The semi-annual meeting of the American Christian Missionary Society convened at Baltimore, according to appointment, on Tuesday, May 18th, at 2 o'clock A. M.

There were twenty-five preaching brethren present, and abundance of food for heart and mind furnished by their labors.

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.

On Thursday the following resolutions were proposed and adopted: By Bro. Berry—Resolved, That in response to the circular sent out to the brotherhood by the faithful Corresponding Secretary of the Society...

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."

By Bro. Belding—Resolved, That the thanks of this Convention be tendered to the Baltimore Church for their hospitable reception, kindly care and bountiful entertainment.

By Bro. Hopson—Resolved, That the thanks of the Convention be tendered to the Secretaries for the able and faithful manner in which they have performed their duties.

On Thursday, the Convention was addressed at 11 A. M., by Bro. W. A. Belding, of Troy, New York; at 3 P. M., by Bro. W. T. Moore, of Cincinnati; at 8 P. M., by Bro. W. K. Pendleton, of Bethany.

During the meetings the following brethren, in addition to those already named, took part in the discussions, exhortations, &c.: Bro. D. D. New York, Harvey, of Pennsylvania; Collins, of New York; Bullard, of Virginia; Carr, of New York; Sumner, of Washington; Caldwell, of Maryland; Van Gulin, of Philadelphia; Tyler, of Illinois; Hensley, of Virginia; John...

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, which she bore with Christian fortitude and resignation.

Died, in Galien, Berrien county, Michigan, May 12th, 1888, Sister LENA L. wife of FRANK OBERMAYER, aged 88 years, 9 months and 18 days. She was born in Stamford, Vt., daughter of Oliver and Eliza A. Yaw, and has been for some years a faithful and zealous follower of the Lord Jesus.

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, to meet in Carbondale, Friday, June 26th, 1888, at three o'clock P. M., in the Chapel of Southern Illinois College, to elect Trustees to fill the places of those whose term of office expires, by the terms of the charter of said College.

On Saturday and Lord's Day, we will have a mass meeting of the brethren and sisters of this region in our College grounds. Come up brethren! let us have a warm, earnest meeting of warm and zealous hearts.

Financial and Commercial

The local money market is gradually working towards a more comfortable situation, but the demand for discounts is still fair, and although the deposits have increased to a fair extent, about all the available funds are employed, and the banks are not inclined to reduce their discount line beyond the wants of their regular customers.

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Commercial staples, since our last report, have not been very active. Reparatifs have shown great weakness, and a heavy decline has taken place in Wheat and Flour. In the latter there has been a greater disposition on the part of dealers to make concessions for the purpose of effecting sales, and low grades have been extremely weak.

During the meetings the following brethren, in addition to those already named, took part in the discussions, exhortations, &c.: Bro. D. D. New York, Harvey, of Pennsylvania; Collins, of New York; Bullard, of Virginia; Carr, of New York; Sumner, of Washington; Caldwell, of Maryland; Van Gulin, of Philadelphia; Tyler, of Illinois; Hensley, of Virginia; John...

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.

TERMS OF SUBSCRIPTION—\$2.00 per year, in advance.
Remittances should be made in drafts or money orders, if possible. Where these cannot be had, send money at our risk.
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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 oil 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 area-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 degraded 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 Everett.—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 the Bible as a not an unerring guide. 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 was attempted by the faithful proclamation of the present day. What does the Lord and those who have been called upon to be faithful to his word, and the demands of the divine providence to be: up and doing, what is 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.

2. 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 *estin* renders freely—"Of which we cannot now speak particularly." The phrase in dispute is, *ouk estin 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 estin* (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 estin" signifies the future general "resurrection of the dead," and not simply the possibility of a resurrection.

I. B. GRUBB.

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Finished and in operation since the 1st of May, and the work along the line is progressing forward more rapidly than ever before. More than twenty thousand men are employed, and it is possible that the entire track, from Omaha to Reno, will be finished in 1869 instead of 1870. The provided are ample, and all that energy, men and money can do to secure the completion of this great enterprise, will be done.

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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. (Deut. xviii. 15-19). This is the original account and all Moses says in reference to Christ.

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!—a queer place truly to "get religion" at!

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.

Neither are we to confound lies with transient deceptions of art. Criminal lies and the deceptions of art are not alike, or in analogy. For neither the object nor the effect of what are called art deceptions is to produce a false impression.

On the contrary, the end sought to be accomplished by these unreal instruments, has been in a kind of 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.

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.

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.

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.

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.

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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.

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.

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 use, May I not do what I choose?

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 Babel, 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 foreshadow in faint but feeble leading facts of the country's future; but 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, but the style is poetic, and not good 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.

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 conduced 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."

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 Eolian 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.

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. Disraeli has stoutly contested every inch of ground in the Commons, appealed to the prejudices of the people, seeking in every way to set the tide of popular feeling against the measure.

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.

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.

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.

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.

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.

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.

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.

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?

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.

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.

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.

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.

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.

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.

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.

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 Conference by a three-fourths vote recommend it.

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.

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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 kind 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 of all parties should insist that their officers must be of the highest quality of men of honesty and capability, 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, where the gentlemen around me were 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 some 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 the representative of this nation, from intelligently and faithfully performing the duties committed to their charge, by the intemperance which cannot express the feeling of indignation and shame with which I was oppressed."

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 brood to complete his tables.

THE OHIO CHURCHES. A few Churches have not yet furnished their statistics. From the number and character of those received, we believe they can, with a little further effort, furnish a brotherhood with a reliable and valuable report of their numerical strength and condition in Ohio. Will Churches that have not already done so, furnish us the material? We withhold the publication of our Annual Report a little, awaiting the reply. Will some one in every Church, at it is done promptly?

Acknowledgment. Our thanks are tendered to Sisters P. M. H. of Cleveland, Bones, of Carlisle, Y., Huire, of Michigan, and H. H. Whipple, of Lexington, Ky., for Standards sent in response to our late call. We are still lacking Nos.—May 4 and July 13, 1867. Those will be thankfully received.

Attend to Renewals. A good many subscriptions expire this month. We are sending out notices to those whose time is nearly out, and hope to hear from them promptly. Except in a few cases where there are large clubs, and where agents request us to continue to send out, we desire not only a renewal of names, but an effort on the part of present subscribers to send other names of their own. We will send the Standard for one month for one dollar, and that will give every new subscriber an opportunity to see the value of the paper. Act promptly.

Querists' Drawer. "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

ALLIANCE COLLEGE,
ALLIANCE, STARK CO., OHIO.
 Faculty: ERRETT, A. M., President, and Professor of Literature, Evidences of Christianity, and Philosophy; FENTON, A. M., Professor of the Latin and English Languages and Literature; HINDALE, Professor of History, Political Economy, and Governmental Science; FLEMING, A. B., Professor of the Greek Language and Literature; HICKERTON, A. B., Professor of Natural Science; HINDSON, M. D., Professor of Anatomy and Zoology; Principal of Ladies' Department; ALICE E. HANSCOM, M. A. S., Teacher of German and French; C. NASH, M. A. S., Teacher in English Department; Teacher of Music; Teacher of Painting.

COURSES OF STUDY.
 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; a SCIENTIFIC COURSE, including the study of the sciences, and a COURSE OF ARTS, including the study of the liberal arts.

NORMAL DEPARTMENT.
 organized, in which the best methods of teaching are illustrated and exemplified. It is designed to prepare teachers for the normal schools of the State, and to confer degrees in the Normal Department.

BUILDINGS.
 The new College building is regarded, alike by architects and educators who have examined it, as one of the most complete and complete college buildings in the West. It is 100 x 102 feet, four stories high, with a central tower 85 feet square; Chapel 12 x 30 feet; Gymnasium, 60 x 100, beautifully finished, with smaller rooms for recitation, recitation, etc. There is abundant room for five hundred students.

LADIES' BOARDING HALL.
 process of erection, will be a substantial and elegant building, with accommodations for six or eight students. The grounds about the College are tastefully landscaped, and the buildings are of substantial iron frame. The entire cost of building, furniture, and other apparatus, will be about one hundred thousand dollars.

LOCATION.
 The College is situated in Stark County, Ohio, about sixty miles west of Cleveland, and is accessible by the Erie, P. & W., and the Cleveland, P. & W. Roads, thus possessing excellent railroad facilities. The site is about six thousand acres, and is one of the most fertile and beautiful in the West. It is situated in a rich farming country, and is surrounded by a healthy and industrious population. The climate is healthy, and the water is pure and soft. The location is particularly favorable for business, especially in manufactures. A healthy locality can be found in this part of the State. There are several churches in the village, viz: Methodist, Baptist, Methodist, Episcopal, Presbyterian, United Brethren, Friends, and Roman Catholic. The College is under the auspices of the Alliance of the Friends of the Cause of the Freedmen, of which J. H. Jones, recently deceased, (now the minister), Baptist, Methodist, Episcopal, United Brethren, Friends, and Roman Catholic, were the founders. The College is under the auspices of the Alliance of the Friends of the Cause of the Freedmen, of which J. H. Jones, recently deceased, (now the minister), Baptist, Methodist, Episcopal, United Brethren, Friends, and Roman Catholic, were the founders.

BOARDING.
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Foreign Religions News

Prepared for the Christian Standard

Jerusalem.—A German nobleman, Count Von Wartensleben, has just published a work, entitled, "Jerusalem, Past and Present," in which a full account is given of the Protestant missions in Jerusalem. At the beginning of the present century it could hardly be said that any Protestants were at Jerusalem. First from America, then from England, came the impulse to establish any Protestant missions in Palestine. King William IV. of Prussia, a man of deep religious convictions and desires, was among the first to turn his face for this purpose toward Jerusalem, and his example awakened a general interest and feeling throughout Germany, encouraging his efforts, and cooperating to the same end. In connection with the English government, King William took measures to establish a bishopric at Jerusalem. It was the intention of the Prussian King that both governments shall unite in all respects in supporting and controlling this bishopric, and the bishop was to be appointed alternately by both powers. This latter point is not violated; the appointment is still alternately made. England, however, has in this matter, as she generally does, managed to work everything into her own hands. The Jerusalem bishopric is to all intents and purposes an English affair, under English influence and control, and advances English interests. The ritual is Anglican, the liturgy is Anglican, the services are all almost exclusively in the English tongue; the Church edifices, is owned by England, and arranged entirely after the English custom. The Germans, whose king and people united in the establishment of this mission and bishopric, are virtually excluded from any edifying participation; it is foreign and strange customs they see here, and a foreign and strange tongue they hear. England has entirely circumvented the more trusting Germans in this matter. If German Protestants desire to worship in Jerusalem, the precious privilege is granted them, as a favor, and as guests, to go with their pastor every other Sunday, and only in the afternoons, to the Anglican Church, and enjoy their religious services. At other times they must be satisfied to meet for this purpose in private houses—generally in the small rooms of the Hospice of the pilgrims of St. John. France and Prussia have built numerous churches in Jerusalem; the English congregation has a Church and several preachers; the Germans, however, more numerous than the latter, have but one pastor and no church building.

Sandwich Islands.

Second Adventists.—The people of the Sandwich Islands dispose of disturbers of the public peace as summarily as the eruption of Mount Loa disposed of the rocks and hills of the country. One Kaona, a detested native, having become a "Second Adventist," felt himself called to a public mission, and drew crowds about him to hear his exhortations. His disciples, clad in white garments, paraded through the streets of the chief towns; the prophet headed the procession; officers of the law stepped in; Kaona was carried off to Honolulu; and found himself in a court-room, where at last accounts, proceedings against him were in progress.

Abyssinia.

The Coptic Patriarch Selamah died not long since at Magdala. He was educated at the mission school at Cairo, and always entertained and expressed a grateful remembrance for all the acts of favor he had received from the English and the Americans at Cairo in his early life. For this reason he made earnest effort, in behalf of the captive missionaries at the court of King Theodore, and exhausted all his influence to that end. His efforts were not only unavailing, but his interest in behalf of the prisoners drew upon him the tyrant's wrath, and he was thrown himself into prison, where he died.

A fact in connection with this remarkable man—King Theodore of Abyssinia, is worthy of mention here. The later history of this ruler is in marked contrast with his earlier life as a monarch. He was certainly no ordinary man; and his last years and his death, in the defense of his stronghold against the British, "throw a strange dark gloom over his history. Years ago he manifested a very different spirit from that which characterized his acts in his later years. He showed then much intelligence, a wise policy for the advancement of his kingdom, and manifested a very kind feeling towards the missionaries. Looking over his last years, and above all, his posthumous in his conflict with England in the case of the British captives; also, at the mad massacre of his own subject—often his own soldiers—it seems as if a madness had seized upon him; and this probably was the case. Bishop Gobat, of the Anglo-Prussian mission of Jerusalem, last year delivered a series of discourses in Germany, on the missions under his charge in Asia and Africa. In these he alluded very particularly to the case of King Theodore, and his extreme hostility to the British and German missionaries. He stated that in former years Theodore had manifested the greatest friendship toward him and his missionary work in Abyssinia. His changed conduct he attributed to a positive, evident mental aberration that had come upon him as the effect of the death of his wife, and also of his highest and most esteemed officer of State, that occurred about the same time. This, it is true, of which we need have no doubt, may serve to throw a veil of charity and pity over the late years of this man, and to some extent at least explains his acts which could hard-

ly proceed from an ordinary sane man, by and through the will of Allah.

THE FAMINE.—THE ARCH-BISHOP OF ALGERIA.—The European papers have, for some time, been filled with heart-rending accounts of the awful famine that prevails among the Arab population of Algeria. We copy some details from a correspondence given in the *Semaine Religieuse* of Paris, giving an account of the state of things a few weeks ago: "The misery is greater than has hitherto been reported; greater than you can conceive. The number of 19,000 of those that have died by the famine, as given in the *Constitutionnel*, is an error; I assure you, that if the mortality has everywhere been as great as in the district of Mostaganem, then within six months more than 400,000 Arabs must have perished. I know very well that the district just named has peculiarly suffered, for want began here already four years ago, in consequence of an insurrection of the Flittas, a tribe of the Arabs. Since then we have been visited with drought, locusts, and other scourges. Within six months every day in Mostaganem, from 15 to 54 corpses are found lying on the ground, human beings that have perished from hunger." Dreadful things are reported by persons of the highest character—often by the public authorities. "From Misserghin one writes: 'A man was killed, and all the flesh torn from his body and devoured. On the 27th of February, near this place, a mother killed one of her three children; she and the other two children ate various parts of the murdered child!' We could add one picture of nameless horror to another, but the details are sickening, and we forbear. The cry of anguish coming from the Christian people, especially from the Protestant ministers, of Algiers in behalf of the Arabs thus perishing by thousands, is heart-rending. Great efforts have been made to send relief. The Protestants of France have been especially active.

But it is just in view of the perpetual boast of benevolence and mercy on the part of the Catholics, to add here a passage from the appeal of the Romish Arch-bishop of Algiers. Instead of being among the first to come to the aid of the perishing Arabs, he hesitated long and did nothing. In his letter he says: 'I have hesitated to take the initiative, because I thought of the numerous wants of the Church.' Yes, the fear of losing, or interfering with, the Pope's peace for the Church, kept this bishop from revealing to the world the awful necessities of the wretched natives. Rather fill the Pope's State coffers, than save infidel Mahomedans from the famine death! Such is Rome!

England.

MORMONS IN LONDON.—The London *Star* says: "In the London district there are nine branches of the Mormon church, one hundred and eleven elders of conference, fifty-three priests, twenty-four teachers, thirty deacons; in all, eleven hundred and seventy-two Mormons in the London conference. Here is a fact that may induce the ritualists and their enemies to make up their differences as soon as possible. The statistics were given at a synod of the Latter-day Saints, held at the Music Hall, Store street, on Sunday last. Four-and-twenty gentlemen in black, including the president of the day, were on the platform and delivered reports. They were called elders, though twenty were rather above their average age. Among other interesting facts in their report was stated that during the last six months 132 persons have been baptized, four have died, sixteen have been cut off. It appears that Utah is filling so rapidly that it is doubtful whether the Latter-day Saints in England will be able to get away there this year. By a show of hands Mr. Brigham Young and his counselors, the twelve apostles, the bishops and other officers, were sustained in their present positions."

SPURGEON'S ACTIVITY.—The Rev. Mr. Spurgeon, the famous Baptist preacher in London, manages a college besides his church. His last report shows that he has students from America, others from Australia, and several from Germany. 253 students have been trained, or are in training, besides 480 in the evening classes; 155 have settled in the ministry, of whom 144 are still in the work; thirty-nine new churches have been formed; and twenty-two new chapels erected; thirty-five London ministers are supplied by them from the college, eleven new churches are being now formed in London; seventy-eight students are now in college, besides 174 in evening classes. Mr. Spurgeon, like the most of his brethren in England, is an "open communion" Baptist. The Rhode Island Baptist Association would therefore "disfellowship" his church, as not a "regular" Baptist church. Probably they are quite as regular in England as in Rhode Island.

Italy.

THE POPE.—The *Pail Mall Gazette* learns from a correspondent at Rome that the Pope has lately given several general audiences to foreigners, receiving a thousand and fifteen hundred at a time. He has also delivered several discourses, two of which contain political allusions. In the first he spoke of the evils inflicted on the Church by certain rulers, the Herods and Pilates of the day, while the tendency of events was to expand and magnify the Holy See, bringing all men and all countries round the throne of St. Peter. In the second discourse the Holy Father distressed his audience by his melancholy presentations, and by reminding them that as David, though attended by a band of faithful and devoted friends, could not be saved from exile and the fire of a suffering, so the affliction would befall a faithful Catholic who could not preserve him from the trials

which Heaven had still in store for him. This mysterious language was thought to have been inspired by unfavorable communications from foreign governments. It is said that a message from Paris advises the immediate armament of the fortifications of Rome, and authorizes the transport of eighty pieces of French artillery from Civita Vecchia should the guns of Rome be inadequate for the purpose.

France.

MARIOLATRY.—We find in a French paper a very remarkable, though by no means rare illustration of the idolatrous devotion of the Romish church to what they call the Virgin Mary. It shows how recklessly these Popish idolaters pervert the Word of God. There is a *Brotherhood of the perpetual Rosary*. A ticket given as a directory to a member of this fraternity in St. Etienne, in France, has the following printed on it: "To the glory of immaculate Mary! Perpetual Rosary. Guard of Honor of Mary. Section of the fourth Sunday of the month. M. M. is requested to fulfill his hour on guard from midnight to one o'clock of the morning. 'We are placed as sentinels on the walls of the city to defend it night and day against its enemies.' H. Edras iv. 9. 'Happy is he that hears Mary and watches every day at the gate of her palace. He that finds Mary, finds life. He that loves not Mary, finds death.' Prov. viii. 34, &c. Signed: 'The Chief of the Section. Here in the latter passage, Mary, *idolized*, is put in place of wisdom in the Word of God. Thus Romanists handle the Word of God deceitfully. C. L. L.

Correspondence.

Our October Convention.

Whatever may be the decision next October in reference to life memberships, one thing should be agreed upon—that we will all work together in whatever way seems best to the greater part. There is some fear among the brethren that disagreement may entirely prevent cooperation. This need not follow. A resolution might be passed in the first place, pledging ourselves to yield to the majority. No plan could be as bad as no work. I have my preferences clearly made out in my own mind, and expect to urge them. I can work on either plan. I can pull wherever I'm hitched, double or single, before or behind. We must encourage no cast-iron purposes in this matter. When men as good and as wise as ourselves differ from us, it should certainly moderate our convictions. It should render our minds more facile. They are not the greatest men who have but the one idea. The more contracted our range of thought the more intense we are. The burning glass focalizes the rays of the sun, and its contractedness is the measure of its intensity. Hence ignorant people are more certain that they are right than these of a wider mental vision. John Wesley once said, "When I was young I was sure I was right in almost everything; at middle-age I doubted my knowledge of many things; but now that I am old I simply know that I am a poor sinner, and that Jesus Christ died to save sinners." I therefore make the following suggestions and hope, with many others, that our minds may be ripening and mellowing for the wisest and kindest counsel.

1. Let us resolve to leave Cincinnati next fall friendly in feeling, united in heart even if not in judgment, and determined to work. All cannot have their plans adopted, nor is it necessary. Any of the plans will work if we work them. Let cooperation be the base of operation and give the brethren a little time to adjust themselves and see what is best. Let us remember that our brethren are still in the flesh, compassed about with infirmity, and if they do fail to see the right, there is much to apologize for. They are right in most things. They err in only a few. Have compassion on them; be pitiful; be courteous. They are striving for heaven; pray for them. Considering that they are mortals, they do pretty well. Perhaps they are pleasing God more than they please us. If those you dislike the most were dying, you would pray for them; pray for them now, and throw not a pebble in their way. Their hearts might fail.

2. Suppose the convention should decide not, at present, to abolish the money basis, cannot all the others agree to work on, and let all have time to consider the matter more fully? We should not desire to ride over both the feelings and judgment of men as good as ourselves. In case of such decision let Bro. Franklin and those who agree with him bow gracefully to the judgment of their brethren; in hope that a little time will correct whoever may be wrong. But resolve to cooperate notwithstanding our differences of opinion. A magnanimity like this will be more likely to realize its purposes at last than a cast-iron, half carnal stiffness would. My suggestion, then, to all that class of brethren is, to go to the convention with this purpose and succeed in magnanimity if in nothing else.

3. The same suggestion will be appreciated by Bro. Erret and those who agree with him. If the October convention should decide to destroy life memberships as a means of raising money, these brethren will not be wanting in the above named magnanimity. The principle involved is not one of faith at any rate; it belongs to the realm of expediency. Whether it would be more expedient, then, to secure cooperation on a modified plan, or to fall of cooperation with our present plan, would not be hard to determine. In brief, let us resolve on a united effort at any cost, and if each will equip others better than himself we can go to work on whatever plan may be adopted, and unless *small men* in the convention give us trouble, this year will mark an era in our Missionary history. THOMAS MUNKELL.

WILLIAMSPORT, IND., May 25, 1868.

Bro. Erret.—We have sustained a good meeting at this place, but that many have been persuaded altogether to be Christians, but that through the very able and efficient ministry of the word, by Bro. Jewell, late of Danville, Ind., now of Lafayette, the truth has been pretty thoroughly rooted into the understandings of the people. The sects had come to regard the reform movements of our friends as very hurtful to the "convenience of denominational religion," and in accordance with their usual custom here, combined to frown down the humble pretensions of our meeting. It did not avail them the desired result. The severest discipline gave way before the impulse of large souls desiring to learn the truth.

The meeting was held in the Court House, there being no building here dedicated to the preaching of a whole Gospel. Bro. Jewell is indeed a preacher of great power and influence; besides, that he is a living epistle known and read of men. His preaching of Christ at this place marked a very evident and wide contrast to the patch-work of the mystic doctors. The people desire to know the truth, even if like Pilate, they have no disposition to obey it. They will bend low before the man who understands it himself, and engages to make it known unto them. His audiences increased to the end of his meeting, which lasted nearly two weeks, and not only those of like faith, but the people desire and expect a glorious meeting on his return, toward the end of the summer.

Is not Protestantism, as it branches off into denominational parts, going, or quite gone into the wilderness, where "sits the names upon a scarlet colored beast, full of names of blasphemy," &c. Is this woman not "arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication?" Let our brethren realize that instead of such churches being in a condition to convert the world, the world is converting the churches. They are fastening on to the various forms of society—to all sorts of secular conditions, and many of them, it is true are, building themselves up in great party strength, but the steady and encouraging labor of bringing men and women into the kingdom of Christ, in Christ's way, must not be abandoned because of so much opposition by systems less perfect than the Christian system. Our brethren in this section are confident of great success by the preaching of a whole Gospel, whereby men and women may be induced to act from an understanding of their duty and destiny. The truth must prevail though it may seem to be losing ground in these times of peril and passion. The issue for Christian people in this section is imminent, but plain in the trinity of opposition made by these sounding synonyms of evil—Spiritualism, Universalism and Secularism. They can be fought and overcome only by the keen weaponry of the truth as it is in Jesus. Let us use it, rather than the philosophies of men, if we would have victory. M.

Thoughts for the Times. No. X.

THE DOOM OF THE WICKED.

Upon this subject Adventists teach that "the wicked will not exist endlessly in misery, but that they will be punished in a future state; that they will be rewarded every man according to his deeds, but that they will receive their punishment at the hands of a God whose mercy is co-equal with his justice, and who will suffer them to go back to their original elements and cease from existence, as entitled to no name, nor place in all the universe of God." (See book entitled "Mortal or Immortal," by Uriah Smith, page 111.) In contrast with this, hear the words of Jesus. "And these shall go away into everlasting punishment; but the righteous into life eternal." (Math. xxv. 46.) "And to you who are troubled rest with us, when 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." (II. Thess. i. 7, 8, 9.)

The most superficial reader must see that if the theory of Adventists is the Bible doctrine of the doom of the wicked, the terms "everlasting punishment" and "everlasting destruction" are used in a limited sense. If the sense of "everlasting" is limited duration, there is some plausibility in the destruction theory. The important inquiry, then, is, what does everlasting mean? Is it limited, or infinite in duration? Webster defines it thus: "Lasting or enduring for ever; eternal; existing or continuing indefinitely, or during the present state of things." In Matt. xxv. 46, the words everlasting and eternal both come from the same Greek word, (*aiônios*). If it means "endless" when applied to the life of the righteous, why not, when in the same sentence, it is applied to the doom of the wicked? All parties agree that the phrase "everlasting life," and "eternal life" signify unending existence. It occurs forty-five times in the New Testament, and always conveys this idea. Now if endless life is to be enjoyed by the righteous, it follows as a logical consequence that the punishment of the wicked will also be endless.

Before leaving this passage, I wish to note that the word punishment implies suffering or torment. The original word (*kolasis*) is found but twice in the New Testament. Here it is translated punishment. In I. John iv. 18, it occurs again, and is translated torment. This, according to Webster is "Extreme pain; anguish; the utmost degree of misery, either of body or mind." It is evidently used with this idea in Math. xxv. 46. The punish-

ment is extreme pain or anguish, and the duration of it infinite, or everlasting. This passage, then, is forever irreconcilable with the idea of annihilation. The wicked are to be conscious and that state will be endless.

b. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. xii. 2.) This is the only occurrence of the phrase "everlasting life" in the Old Testament. It here evidently is used in its lexical sense, and stands in contrast with "shame and everlasting contempt." This is the doom of the wicked, as given by the prophet, and, of course, endless.

c. The Bible speaks of degrees in punishment. Every man must receive "according to his works" (Rev. xx. 12.) The servant who knew his master's will, and prepared not himself, "shall be beaten with many stripes;" he who did not know "shall be beaten with few stripes." (Luke xii. 47, 48.) The Pharisees shall receive greater damnation. (Matt. xxiii. 14.) Suffering has degrees; but there can be no degrees in annihilation. No one thing can be more annihilated than another. The man that just fails to enter heaven, has according to this system, just as many stripes, and receives just as great damnation, as the self-righteous Pharisee, who "devours widows' houses," and for pretense makes long prayers.

d. The arguments in favor of annihilation are founded upon several Bible terms, which I will notice briefly. If we fail to find it here, it is because it is not taught in the word of God. Materialists claim that the wicked are to be punished with "everlasting destruction from the presence of the Lord," etc., and as God is every where present, the wicked must be annihilated. But is this true? Let us see. "And Adam and his wife hid themselves from the presence of the Lord." (Gen. iii. 8.) "Cain went out from the presence of the Lord." (Gen. iv. 16.) Were these annihilated? Such is the consistency of the destruction theory.

1. DEATH.

Adventists assume that death, when applied to man, means extinction of being, or annihilation. The candid can easily decide whether this assumption is well taken. "To be carnally minded is death." (Rom. viii. 6.) Are all carnal minded men annihilated? Then annihilation is not what I supposed it to be. But again; "And you hath he quickened, who were dead in trespasses and sins." (Eph. ii. 1.) The Ephesians surely had not been blotted out of existence; yet they had been dead in trespasses and sins. Before they were brought nigh by the blood of Christ they were separated from God by their sins. In this case the death was simply a separation from God. Death, then, is a state of separation. Men are both dead and alive at the same time. Sinners are dead in sins, but alive to sin. Christians are dead to sin, but alive to God. Their life is hid with Christ in God. (Rom. vi. 7.) The apostle Paul says: "But she that liveth in pleasure, is dead while she liveth" (I. Timothy v. 6); dead to the Lord, but alive to pleasure; dead to duty, but alive to the impulses of the carnal mind. We have the same idea in the letter to the church at Sardis: "Thou hast a name that thou livest, and art dead." (Rev. iii. 1.) Again; "The body without the spirit is dead." (James ii. 26.) Here the same idea is conveyed; the body is dead, when separated from the spirit. Solomon says that in death "the dust (body) shall return to the earth as it was, and the spirit to God who gave it." (Ecc. xii. 7.) In death, then, the body and spirit are separated. The body goes to earth and the spirit to God. The body ceases to exist, while the spirit lives. Christ says, when speaking of the patriarchs, who were dead centuries before, that "all live unto God." (Luke ix. 38.) Temporal death, then, is a separation of body and spirit; and not annihilation. It is simply a cutting off of the body from the life principle, which is God. Just so of the second death. It is an eternal separation from God, without the possibility of ever securing his favor. It is, then, a fearful thing to fall into the hands of the living God.

2. DESTRUCTION.

Adventists claim that the terms *destroy* and *destruction*, surely involve the idea of annihilation. These terms are of frequent use in both Testaments, and it is easy to ascertain whether this is the Scriptural import. Let us hear the prophets: "Woe be unto the pastors that destroy and scatter the sheep of my pasture." (Jer. xliii. 1.) "My people are destroyed for lack of knowledge." (Hos. iv. 6.) Surely these were not annihilated, yet God says they were destroyed. These terms come from four different words in the original of the New Testament. This fact shows that at least four different kinds of destruction are referred to. This is certainly perplexing to the advocates of destructionism, who claim that it means the "absolute extinction of personal being and existence." The Saviour often used these terms, when it could not possibly mean annihilation. Bibles are said to be "destroyed," when only burst. These same bibles are also said "to perish." A sheep is said to be "destroyed," when it is only lost. And Jesus himself came to save the "destroyed" or lost. Jesus took on himself the "nature of Abraham that through death, he might destroy him that had the power of death, that is the Devil." "he was manifested that he might destroy the works of the Devil." Yet Adventists themselves do not believe that the devil is destroyed in his essence of the term, or that his works have perished.

3. "BURN UP" "DEVOUR," "CONSUME," "GO TO PERDITION," "PERISH," "DIE OUT," "CUT OFF" "DOES TO AN END." These terms are severally paraded, as presenting unanswerable arguments, in favor of annihilation. But a little attention to Bible usage will remove much of the mist

from these words. Several of them are used in the sense of "kill" and "destroy." The prophets often speak of men "cut off" or "destroyed" by the sword. (Isa. ix. 17.) They also use the word "burn up," "root out," "perish," and "perish" are used to denote total ruin or destruction. The destruction of Jerusalem and Judea is thus predicted by Malachi, in the last chapter. Usage more than any one in the Bible rests upon Materialists in support of their dogmas; hence it deserves a more careful reference. They say the second coming of Christ, and the destruction of the wicked, where destruction refers to his first coming, temporal destruction of the Jewish nation for this are.

First. The burden of the prophecy is laid upon the Jews, Mal. i. 1; ii. 1, 11, 12; iii. 1. Second. John the Baptist is said to be the messenger to the way before Christ, the Elijah to come. (Mal. iii. 1; iv. 5.) Third. Under the gentile into the time of righteousness, those that the name of the Lord would be called of the altar; while the prophets do wickedly would be burned; it would leave them neither root nor branch. (Mal. iii. 1; iv. 5.) Fourth. This was fulfilled in Jewish history. Those that feared the Lord were it is said that not one Christian perished in the destruction of Jerusalem. They grew their destruction like calves of the But the nation of rebellious and proud were destroyed. As a nation they were root nor branch of them, to this day.

Adventists pride themselves that the "pression" "end," when applied to the destruction theory. If it does it mean when applied to the rich man, says: "Mark the perfect man, behold the upright, for the end of his peace?" (Ps. xxxvii. 37.) Does it mean that the wicked are to be annihilated? In conclusion I will remember that a oneness of purpose between Materialists and Destructionists. I would destroy everlasting punishment, the destruction of hell, the last, the annihilation of the wicked. J. C.

Worthy of Imitation.

That indifference to the claims of Christ—a apostasy it may be from—is a necessary and certain result of good men—preachers frequently—retired to office in the civil government. That such a result follows men's promotion, whose lives have been exemplary, is true. Still I acquainted with brethren who, though have been called to high positions and honor, are true to Christ, to His ordinances and to their past work, who, though they mingle with the world, attend to its affairs, are surrounded by partisans, statesmen, judges, lawyers of wickedness and shame,—confronted with these surroundings—these temptations, harmed and true to the Church and its cause. No party interest, no exciting questing worldly business can keep from the prayer meeting of their brethren, nor from the house of the Lord on his holy day. These men are not of Christ, not ashamed of their brethren. They are on the street—call them brethren, and they will mingle with them at the signs.

These thoughts are suggested by a private letter from a brother—will copy as worthy of imitation. He is Circuit Judge in—, the Justice of the Peace. He holds court through the preaches at night. This is his way while out on the circuit. I am acquainted with this judge and know him to be a man. He loves the truth and the salvation of sinners; hence he works. No doubt he is often weary and still by his labors on the circuit; and of spending them in lounging around bar-rooms—at the card or billiard table, drinking, joking, yarning, he is in the house, school or court room, preaching Christ to the people. What an example! Do our judges, governors, congressmen all thus labor? Not all; but when elected to office do they of Christ, the Church, the Lord's day? In a neighboring State, who is also a lawyer, while attending court away from the church in the town, go to work, preaching, praying, singing. Got up an interest, sinners obedient to Christ, the brethren strengthened and the meeting closed 25 or 30 added. The preacher was in the lawyer. He did his work regardless. J.

Semi-Annual Convention.

The Indiana C. M. Society and School Association have just closed their Semi-annual Convention at Columbus after a very pleasant and profitable session. Brethren Shackelford, Munmore, Heary, Pritchard, Robb, G. Gary, Dowling, New, Brazelton, R. Bartolomeo and others participated in the exercises. No prepared address, spontaneous overflow from the hearts of the missionaries, was the order of the day. Sunday School essays—embracing departments of the Sunday school, were presented. Would that all the missionaries and friends of Sunday school progress could have been there to witness of the Columbus School was good. The Church at Columbus gave hospitality and entertainment, while the people of one hundred dollars raised—through Bro. Pritchard, the generous. Prospects for were bright in Indiana. More of our churches are joyed great revivals during the la-

from these words... The prophet often speaks of the wicked as being consumed... The wicked are consumed and that state will be end...

DEATH. One assumes that death, when spoken of, means extinction of being or non-existence... The candid can easily detect this assumption is well taken...

DESTRUCTION. Critics claim that the terms destroy and destruction surely involve the idea of annihilation... These terms are of frequent use in the Scriptures...

from these words... The prophet often speaks of the wicked as being consumed... The wicked are consumed and that state will be end...

Worthy of Imitation. That indifference to the claims of the cause of Christ—apostasy it may be from the faith—is a necessary and certain result...

J. C. LEVINE.

Grandmother's Specs.

"Well, I think that is polite! Grandma expects me to sit still while she takes a nap instead of telling me stories... As she spoke, little Patty looked angrily from the old lady nodding in her chair...

Woman and the Gospel. No. II. My heart has often sickened to see so many women—mothers even—earing a hundred times more for the character of themselves and their family...

Sunday Schools.

Another class are afraid of their money. They would rather a soul would be damned, than to lose a dollar. They plead it costs us so much. Our church expenses are so large...

angel's heart would thrill with joy at the privilege of doing the glorious work... I can not tell how a Christian can look on indifferently while such work is in progress...

Selections.

Our Moods of Usanity. We need, every one of us, to know that we live in moods and phases, working eccentrically, sometimes more unbeing and sometimes less...

Early Rising.

A WORD TO LITTLE FOLKS AND GREAT FOLKS. Up, up, little folks and great folks. Up with the lark! Inhale the pure sweets of early dawn...

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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. It has generally been conceded, by the most ardent advocates of union among the different Protestant sects, that organic union is out of the question; that unity of spirit, with free cooperation between the different denominations, is all that should be aimed at—all that is practicable. This sect-demon cannot be exorcised without throwing the bodies he inhabits into terrible convulsions. Rather than undergo this tremendous exorcism, they prefer to soothe the demon into quietness for a season. But it will not do. The organic union of the Roman Catholic Church is such as to enable it to concentrate its energies in any given direction with a force which the divided ranks of Protestants can not withstand; and under Jesuitical rule, which is now predominant, the immense resources of that Church are being brought to bear with startling effect on the populations of Protestant countries. If the cross of Christ is not sufficient to draw Protestants to a common center of attraction, the wiles and successes of Popery will urge and compel, sooner or later, a triumph over the sectarian policy.

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. He was somewhat like the mother of his friend there (Mr. Dodge), who, when asked as to her feeling in the matter now under consideration, answered that she had heard there was a difference, but on which side she didn't know. (Laughter.) For the life of him, when he heard the addresses yesterday and this morning, he could not tell whether he was in a New School or an Old School Church. The only difference was, as some one had said, that one of them sung long metre, the other short. (Laughter.) They worked at a little scratch on their bodies and made it sore.

He further remarked: His heart's desire and prayer was that they might all again be one. He would not say when or where. He would leave that to the venerable fathers of the Church. The elders had not created this division. Alienation had not come through them. There was but one voice among the laymen of the Church. They would leave the matter to the clergy; they would suffer rather than dissent from them. It was the clergy who made the severances, and it was the clergy who must make the union. He prayed that this union might come speedily, in His time and in His way.

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. He was eloquent in his illustrations and appeals, and was only interrupted by expressions of approbation with which his remarks were received.

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. There is coming up, therefore, a loud demand for the visible, organic union of all who are really one in faith and in spirit. We take the opportunity which is thus opened to us to suggest some thoughts of the true basis of union furnished in the New Testament.

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. Yet the apostles did gather out of all these masses of hateful and bating humanity a Church—a Brotherhood—which was one; Jew, Gentile, and Samaritan, Pharisee and Sadducee, Stoic and Epicurean, Barbarian, Scythian, bond and free were "all made"—"one in Christ Jesus;" and to this oneness—this heaven-descended spirit of reconciling love, more than all else, did the early Church owe her matchless triumphs. What has been done can be done again.

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. But we ask, Is it necessary, in order to unity and union, that we should inhibit freedom and destroy variety? Did the apostles require this? We freely admit that, if unity among Protestants is attained, it will be "unity in diversity;" and all we ask is, let all needless diversity be tolerated within the Church: let it be the diversity of one harmonious Church—not the diversity of jarring sects.

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. How was the one Church of primitive times built? Its foundation was laid in one cardinal truth.

"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. All who trusted in Jesus as a Divine Saviour, were received to baptism on that simple trust, without regard to their former faith, or past relationships. Repudiating all other sovereignties, in the "one faith," they received the "one immersion," and thus became members of the "one body," under the authority of the "one Lord," and drank into "one Spirit," rejoiced in "one hope," and served "one God and Father of all." It is all the creed the Church needs now. The divinity of the Lord Jesus, and His prophetic, priestly and kingly power and authority, must be sacredly guarded. None who deny the divinity of the Christ can enter this brotherhood; all who accept it, and are ready to give themselves to Jesus as their Lord and Saviour, have a right to be immersed into the names of Father, Son and Holy Spirit, into the one body of which Jesus is the Head. No man nor body of men has a right to impose anything as a test of membership which the Lord has not ordained. The creed which the "Church Union" offers as a basis of union, is as human and unauthorized as any other creed; and to talk of a "Catholic" plea on a merely human basis, is to outrage the rights and liberties which the Lord of the conscience has purchased for us with His own blood.

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. 2. By allowing to one another the most perfect liberty in regard to all things not divinely commanded. The things commanded by Christ were "essentials;" the things not commanded were "non-essentials." In regard to these non-essentials, two things were enjoined. 1. No man was allowed to judge his brother in these matters—to his own Master he stood or fell. 2. Every one, inspired by the law of love, was to see to it that his liberty was not so used as to become an occasion of injury to his brethren.

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. No man was allowed to judge his brother, nor was any to put a stumbling-block in his brother's way.

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 all the corruptions of baptism which we have inherited from the Church of Rome give place to the "one immersion" which alone is Catholic—which all parties accept, and which is the peculiar badge of none. Mr. Beecher, in his late speech before the Congregational Union, expressed his conviction that he and his brethren might yet have to go through the water to the Baptists, since the Baptists could not come to them; and wondered that they should "linger, shivering, on the brink" of the baptismal stream, and fear to plunge in! It will yet be a wonder to the saints of coming generations, how there could have been so much bitter controversy over this question, when there was "one baptism" that all acknowledged and accepted.

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 "stepping to the music of the union;" infidelity, stripped of its supplies, would grow pale and die; Romanism would yield before the enthusiasm and power of God's united freemen; the winds would bear over the oceans the glad tidings of great joy; the wealth of a united Church would send hosts of missionaries into every land; truth would spring up out of the earth, and mercy smile from heaven, and the whole world be speedily girdled with the victories of redeeming grace. Sweetly would the words of prayer that came from the agonized heart of the sufferer on the brink of Gethsemane's strife, echo along the hill-sides, and through the valleys and over the seas, until every heart would drink in their matchless inspiration: "Father, I pray for all who shall believe on me through their word—THAT THEY ALL MAY BE ONE; as thou, Father art in me, and I in thee, that they may be one in us; that the world may believe that thou hast sent me!"

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?
When the disciples waited in Jerusalem for the promised kingdom, they "all continued with one accord in prayer and

supplication, 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. Yet if such participation is likely to produce trouble in the Church, we advise all the sisters to waive their rights.

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. We have a "Mary" among the freedmen's children in Alabama who is calling loudly for helpers. It is a shame to hide away the precious talents of woman's nature in a napkin.

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. But if there has been a Scriptural cause for divorce, according to Math. v. 32, then the innocent party is clearly and fully absolved from the obligations of marriage, as much so as if death had taken place, and is at liberty to marry again.

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?

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?

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 it is 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 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 the 'spouse of Christ,' an earth." Matrimony is stigma means of transmitting original sin, to be tolerated only on sufferance. asserts that virginity is as supererogatory as heaven is to earth, Cyprian rates the company of martyrdom and virginity as to sixty; St. Patrick rates bishops of the Church, monks a 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 in asserted that it was the single priesthood. When the fire naticism 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 them."

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 Constantinople, 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 shed 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." t stand the passage better, folly bitterly. But his wil tions did not prevent oth his example. The Valens by force of the who v

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and so hoped that the Church would read their onset as they dreaded the onset...

"The tide had fairly set in, and we have seen that soon after the middle of the fourth century...

The ideas of woman entertained by the clergy were no improvement on those held by the heathen...

The citations given above show that the simple but fervent piety of Christ would not suffice his followers...

"Salvianus, Bishop of Marseilles, was a native of Trèves. Three times he witnessed the sack of that unfortunate city...

Among the brood of fanatical heretics there arose an obscure sect called the Valensians...

of sacerdotal celibacy is so stated to other forms of the whole...

of sacerdotal celibacy is so stated to other forms of the whole...

were more easily imitated than eradicated. Nor does Salvianus confine his denunciations to Gaul and Spain...

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...

And this was supposed to be Christianity! Monasticism and sacerdotal celibacy were religious institutes—practiced in the interests of morality and holiness!

For some time we have harbored the hope that the publishers would not compel us to notice another edition of Dickens...

Since the close of our protracted meeting here in March last, we have had six additions to the congregation...

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able to be present but a part of the time. We organized with some assistance. After the organization the meeting continued until some twenty-one were immersed...

Our Sunday School improves in numbers. We had over seventy scholars, besides two Bible classes, one of young and the other of married persons...

The Church in Dayton is in good working condition. Bro. D. R. Van Buskirk is doing a good work here...

We have had some omens of good in the Church here recently. Bro. W. S. Patterson preached for us one week...

I baptized seven at my last visit at Princeton. One of them was an old man over 80 years of age...

Since my last report, there has been good done here. My brother, R. L. Howe, has just been assisting me in a nine days' meeting...

On the 24th of April, I started on a preaching tour of near a month. It embraced four Lord's days...

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the most estimable citizens of the county. Being the greatest stranger, I did most of the preaching, and gave about 20 discourses...

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. I cannot do justice to my school...

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. At Clarksburg we had twenty additions...

Alabama. G. W. Neely, Haynesville, May 20th, says: I have just returned home, after an absence of twelve days...

Michigan. Sister EMELINE Goss, formerly of Ohio, now living near Maple Rapids, although out off from congenial associations...

Indiana. My brother, R. C. Flower, and myself held a meeting of a few days, at Clarksburg, also Greenwood, Johnson Co., Ind. At Clarksburg we had twenty additions...

Iowa. HENRY EKLIN, formerly of Wisconsin, now located at Long Grove, Iowa.

Missouri. Boone County, May 18th. On the 24th of April, I started on a preaching tour of near a month...

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Historical

Impeachments 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 crimes 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 afterwards 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 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 Tre, dead and is buried, lieith into Hell, the tridda day from death arose, steech into Heven, sit on his Fadin richt 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, forgivnis 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
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FREE COLLEGE... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

ACCUMULATING ELECTRICITY... and imparting it to the body, whereby the circulation of the blood becomes equalized upon the part where applied...

85,000 WORTH SOLD BY ONE DEALER... Messrs. J. Smith & Son, Druggists, of Providence, R. I., write, May 24, 1868:

BUILDINGS... The building is regarded, alike by architects and the public, as one of the most complete and complete colleges in the West...

IMPORTANT FROM A PHYSICIAN... Messrs. Thomas Alcock & Co. Please send, with dispatch, twelve dozen Alcock's Porous Plasters...

HOME EVIDENCE... I have suffered greatly from a weak back; at last the pain became so severe I could not get out of my bed...

WATERS' PREMIER PIANOS... Covering Bass and Apron Bridge... Case, Church and Cabinet Top...

CHRISTIAN RECORD... Edited by Elder J. M. MATHEWS, of Bedford, N. H. The 2d Volume will commence in January, 1868...

PLASTER WORKS, RING RING, N. Y. Messrs. ALCOCK & Co. Please send me a bottle of your Porous Plaster...

BRANDRETH'S... SOLD BY ALL DRUGGISTS.

ALCOCK'S POROUS PLASTERS... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

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KENTUCKY UNIVERSITY... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

AGRICULTURAL AND MECHANICAL COLLEGE OF KENTUCKY... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

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HIRAM COLLEGE... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

ECLECTIC MEDICAL COLLEGE OF PENNSYLVANIA... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

THE MILLENNIAL HARBINGER FOR 1868... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

PAIN OF THE SIDE CURED... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

SORE CHEST AND COUGH... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

TUBE WELLS... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

WANTED AGENTS... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

PLASTER WORKS, RING RING, N. Y. Messrs. ALCOCK & Co. Please send me a bottle of your Porous Plaster...

BRANDRETH'S... SOLD BY ALL DRUGGISTS.

Demorest's Young America... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

Gospel Advocate, Vol. X... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

The Christian Herald... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

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Business Cards... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

J. H. DeWitt & Co... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

Fairbanks, Benedict & Co... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

BOOK AND JOB PRINTERS... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

BELLS... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

COTTON... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

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BYRD & HALL... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

SANFORD & HAYWARD... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

BLANK BOOKS... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

JAMES & DUFFIELD... THE UNIVERSITY OF THE SOUTH... ACADEMIC DEPARTMENT... COURSES OF STUDY...

MARRIED.

At the residence of the bride's mother in Fayette City, Pa., June 8, 1886, by Joseph King, D.D., R. R. Coakley, of Gettysburg, and Laura Dugher, also at the same time, the same place, and by the same ceremony, M. L. ...

DIED.

Died, May 28, 1886, of consumption, at her residence in North Bloomfield, O., our sister POLLY FORNAR, in the 68th year of her age. She suffered much, but, endured all with Christian patience, and died in the triumphs of a living faith. She leaves an aged husband to mourn her loss.

LONDON, N.B., June 6, 1886. Yesterday some 4000 persons assembled in and around the Christian Chapel, at this place to pay their last respects to the remains of a beloved sister, Miss Kate Edwards, of London.

At the close of the discourse, the mother and only sister of the deceased confessed Christ and were buried in the likeness of his death.

Special Notices.

Missionary Collection in Ohio.

Circulars are sent the present month by the District Secretaries to the Churches in Ohio, asking for a collection for the first Lord's day in July.

Pleasant Hill Female Seminary.

The Commencement Exercises of this ancient popular institution came off on the 11th inst. The exercises were as usual very interesting and well attended.

Ablington College Commencement.

Commencement day will be on Thursday, the 25th of June next, and the College exhibition will take place on Wednesday, June 24th, at 2 o'clock P. M.

Home Missionary Collection.

Many Churches and Sunday Schools in Indiana, will unite in the third quarterly collection for home work on the first Lord's day in July.

Commencement at Exeter College, Ill.

The exercises of Commencement week will begin with Address before the Literary Societies, Saturday Evening, June 20.

Financial and Commercial.

The course of the local money market has been steady, but towards the close there was a more active demand for discounts, and there was a harder condition reported at the banks; however, regular customers have generally found little difficulty in procuring all the aid that necessities demanded.

The tone of the market for Breadstuffs for the past week has been of a very depressed character and the tendency of prices continues downward.

The following were the prices of the leading articles at the close last evening so far as we consider them reliable:

WHEAT—Market firm and steady at \$1.00 per bushel for city and country; extra Mess held at \$2.00.

CHEESE—Old held at 12 1/2c for dairy and factory; new at 10 1/2c for do. "Young America" factory 20c.

POTATOES—Market dull and heavy; held at \$1.05 per barrel for city and country; extra Mess held at \$2.00.

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Table of market prices for various commodities including Flour, Wheat, and other goods.

New Advertisements. S. M. PETTEGILL & CO. 37 PARK ROW, NEW YORK, AND 10 STATE ST., BOSTON.

A Clear, Smooth Skin, and Beautiful Complexion follows the use of HELMBOLD'S CONCENTRATED EXTRACT SASSAPARILLA.

In the Spring and Summer months, the system naturally undergoes a change, and HELMBOLD'S HIGHERLY CONCENTRATED EXTRACT SASSAPARILLA is an assistant of the greatest value.

Helmbold's Highly Concentrated Fluid Extract Sarsaparilla eradicates Erysipelas and Ulcerative Diseases of the Throat, Nose, Ears, Scalp and Skin.

Two TABLESPOONFULS of HELMBOLD'S Extract of Sarsaparilla, added to a pint of water, is equal to the Lisbon Diet Drink, and one bottle is equal to a gallon of the Syrup of Sarsaparilla.

Young Ladies, beware of the injurious effects of Face Powders and Washes. All such 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 corruption of the blood. HELMBOLD'S EXTRACT SASSAPARILLA is a remedy of the utmost value.

Helmbold's Extract Sarsaparilla cleanses and renovates the blood, instills the vigor of health into the system, and purges out the humors that make disease.

Quantity vs. Quality—Helmbold's EXTRACT SASSAPARILLA. The dose is small. Those who desire a large quantity and large doses of medicines, err.

Those who desire brilliancy of Complexion must purify and enrich the blood, which HELMBOLD'S CONCENTRATED EXTRACT OF SASSAPARILLA invariably does.

Helmbold's Concentrated Extract Buchu is the great diuretic. HELMBOLD'S CONCENTRATED EXTRACT SASSAPARILLA 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.

Now are you, unless done up in the steel engraved wrapper, and signed by H. T. HELMBOLD, the proprietor, who is compelled to adopt such a wrapper, because of the growing popularity of his articles.

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By Pauline C. ... the first fruits of the earth. No man of faith and right character brought both offerings.

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CLEVELAND, O., SATURDAY, JUNE 27, 1868.

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 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 ii.)

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, whom ye shall see, 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 ye 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." (Eph. 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 saw a hole in the bridge, and rolled 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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LOSS OF HAIR. DR. BURNETT & Co. refuse to state the salutary effect in my own case of your excellent Hair Oil, COCAINUM. My hair had been falling off until I had lost it entirely. The skin upon my head gradually more and more inflamed, so that I could not touch it without pain. The advice of my physician, to whom you had referred me, led me to purchase your Oil, and I commenced using it last week in June. The first application allayed the irritation. In three or four days the hair began to grow again, and the hair ceased to fall. 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 was born the 1st of August next. Her hair came out, she had been afflicted with it in her head for three years. I had used 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 from the irritation. In three or four days the hair began to grow again, and the hair ceased to fall. I have now a thick growth of new hair. Yours, very truly, SUSAN R. POPP.

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sent to any one applying for it. J. W. WILLIAMS, Shelbyville, Ky.

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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, and the boys and girls earn nearly as much. Documents are offered those who will devote some 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, to show the energy and devotion of faith of the Christian religious world in the propagation of religious light.

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 £643,000; 3d. to Scotland, £104,000; and to Ireland, £438,000. The total grants for Great Britain and Ireland in 1867, the value being £1,082,106.00. 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 Wessela's Reply to the...

...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 45,908 tracts have been sold. In Bucharest 13,400 publications have been issued, of which 2,068 were sold. In Italy, the Amico di Casa (an Almanac), and the Edella 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.

...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 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 is not doubtful. O. L. L. N. ...

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. A. BELL.

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 centenary 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 could 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.

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, Cor. 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 financial 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, six of whom with the Treasurer shall be in the city of Mt. Vernon or vicinity of whom shall constitute a quorum, shall appoint their own Secretary, fill vacancies that may occur during the year, receive and disburse appointment agents and missionaries, compensation 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. Convention 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 to place for a semi-annual Convention a notice of it in such manner as will be 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 bas 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 anurchin 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—"News-boys" has arisen; those laughing, ragged, satirical babies, who "Hallelujahs" in the street, with a "idiot" 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 paper 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.

BOARD OF MANAGERS.
E. J. Chase, D. W. Chase,
J. E. McElroy, L. R. Norton,
Isaac Errett, Cleveland, R. M.
Cincinnati, F. E. Udell, Ravenna,
and Shelby, J. F. Wright, Mt.

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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 Convention of this Association shall be held annually at such time and place as shall be designated by a previous meeting, and shall be composed of the members of the Auxiliary Associations, and of the S. Schools 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 incumbent on their office, 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 extreme heat 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 are wanting 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 natura*, 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 unimitably 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."

Suited the action to the words, he shook hands with me, while the rest struck in with the chorus, singing, "If you belong to Gideon's band," with such a ridiculous prolonging of the words through their noses that I shouted with laughter, with a vague inward suspicion that I ought to be shocked.

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.

The teacher began, pleasantly smiling: "Boys, any news to-day?" "Yes, sir," they all shouted. "What?" "Why," said the boy who had first spoken to me, "the President was out sailing by himself, and he didn't mind his eye, or the wind's eye, when floppin' the sail knocked him overboard, when a shark, who had just gobbled a one-eyed lawyer, a big weed, a copper-head ring, and two national banks, snapped him up for dessert."

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"That's because you did not buy my paper—Er press, third 'deeshin'!" "Any other news?" "Yes, sir," said a chuckle-headed boy. "Small boat just arrived from Greenland, with Old Whitey and a baked pear on board. Hooley for Horace!"

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."

"A gentleman hired another gentleman to frolic his wife home from the Seventh Regiment Concert, so he could go on a bender. Here it is in my paper. Buy it, sir!" cried a small chap, with his red hair standing up like bristles all over his head.

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"The most delightful," astonishing and celebrated musician in the world has arrived, and will give a grand concert, with the kind assistance of the new boys, in the sixth story of the Sun Buildings."

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, 'Well, here's my heart and here's my hand.'"

"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, And died somewhat older, we trust."

Guinea.—O! mia! mou! me-o-o! Vigoroso. "Had it grown to catfood, 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, go-o-o-o."

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"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*.

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Whether this was really so, and no certain for the little scamp looked at me with a most hideous grin, but I immediately went to the poor child, and, giving him a coin, said, "Here, my little lad, this will help to make up your loss on the papers. Don't fret any more."

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ped their hands, and said, "Go it, boys! Talk some more Dutch. Wot jacks!" It was now time to break up, and, after hearing "The Star Spangled Banner" sung with all uproarious chorals and independent words, and embellished with the waving of imaginary flags, and a remarkable imitation of the crowing of cocks, as an appropriate and victorious wind-up, we bade the News-boys good-night, and left them "hooraying" lustily for "Horace."

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."

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 paited watiently, I paited watiently, for the lord, lor the lord, and he kniined 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 Kitten—Requiescat 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, And died somewhat older, we trust."

Guinea.—O! mia! mou! me-o-o! Vigoroso. "Had it grown to catfood, 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, go-o-o-o."

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who know this from experience. Conscious of 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. Catch

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 everywhere 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 own. New churches east of them are 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 Paternines, 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, Berosus, 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 of priests; and high ecclesiastical prostitutes; and over ecclesiastical a revenue from taxes openly levied on their subordinates for the privilege of indulgence. In the middle of the sixteenth 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 the 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 solititude, 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. Flowers 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, 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 Zwingli 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.

was selected by the little band of disciples; and then Mr. Williams was baptized by Ezekiel Holt.

It is altogether to suppose that the validity of baptisms depends on the administrator. It is disorderly and improper for an unordained person to administer immersion.

It is not in a case like this it is not orderly.

Answer how we stand in point of comparison with other churches. We are 3d 4th 5th &c. W. II. passed us 3d—I mean in the world.

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But the decree could not be successfully resisted. The pen of the great Jerome—greatly respected, for learning, for unscrupulousness of an opponent—was called into action; his arguments and invectives, backed with the power of public sentiment, swept the authority of the Church, swept the debates from the field, and resistance for a thousand years.

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 received 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.

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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.

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.

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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.

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.

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.

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 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.

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.

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.

By order of the Church, Wm. W. Diller, Clerk. June 7th, 1868.

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.

Vol. I. has been received—a handsome octavo volume, beautifully printed. We will notice it fully hereafter.

This tract of 80 pages is printed in very neat style, and offers from one of our most experienced teachers, ripe thoughts on a most important practical subject.

This No. extends from H. A. to I. D. at 75 cents per number, it is possible for every student to supply himself with this invaluable work.

Items from Correspondents.

New Lisbon, June 13. Please say that the Church in New Lisbon, on yesterday the second Lord's day (June), contributed \$62.25, to the Missionary cause, which makes the amount given for that purpose during the present year, considerably over \$100.

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.

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, 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.

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Since I wrote you last week, I have confessed faith in Christ, and been added to the Church at this place.

I am now conducting an interesting meeting at Alba, (four miles from here). Notwithstanding the unfavorable weather, we have had good congregations and this far twenty-four persons have confessed with their mouths the Lord Jesus—among them an old gentleman of seventy-eight years and his son, who came forward together, and were buried together with the Lord in baptism.

Tully is a pleasant village on the New York, Syracuse and Oswego Railroad, in Onondaga county, New York.

The disciples of Central N. Y. seem to be zealous, intelligent devoted Christians. There were but few evangelists in attendance at this meeting.

After the meeting your correspondent spent two or three days on Pompey Hill, which is now donning its spring attire. Apple trees and lilacs are blossoming. The Hill is alternately bathed in clouds and sunshine.

I have visited five congregations and two new points during the month. One of these is Beatrice, an important point, a county seat of 500 inhabitants, never before visited by a Christian preacher.

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 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 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.

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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.

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.

"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 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 clergy 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.

A WHOKE 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 oxidized. 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.

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 WHOKE 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 oxidized.

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 everybody. I am anxious to furnish you with employment at your homes...

Advertisement for 'EUREKA' hair restorative, featuring a portrait of a woman and text describing the product's benefits.

BOOKS FOR SALE AT THE STANDARD OFFICE.

- List of books for sale including 'First Principles' by Isaac Errett, 'Reason and Revelation' by B. Milligan, and 'Menschener on Proverbs'.

The Christian Hymn-Book.

Table listing hymn books for sale, including 'Small Edition' and 'Medium Edition' with prices per dozen.

640 MILES UNION PACIFIC RAILROAD

Are now finished and in operation. Sixty miles of track have been laid this spring...

GREAT NATIONAL WORK.

- List of government grants and financial details for the Union Pacific Railroad, including a grant of 12,900 acres of land.

First Mortgage Bonds

upon such a property, costing nearly three times their amount. ARE SECURE BEYOND ANY CONTINGENCY.

NEARLY NINE PER CENT.

The Company reserve the right to advance the price to a rate above par at any time...

BOOKS

- List of books for sale including 'A Pamphlet and Map for 1868' and 'The Resources of the Country'.

PURE GRAPE COMMUNION WINE

Advertisement for Pure Grape Communion Wine, featuring an illustration of a wine bottle and text describing its quality.

ALLIANCE COLLEGE, ALLIANCE, STARK CO., OHIO.

The Board of Trustees of Alliance College take pleasure in announcing to the public...

COURSES OF STUDY.

There will be a PREPARATORY DEPARTMENT for all who possess the rudiments of a common education...

BUILDINGS.

The new College building is regarded, alike by architects and educators who have examined it...

LADIES' BOARDING HALL.

now in process of erection, will be a substantial elegant brick structure...

LOCATION.

Alliance is situated in Stark county, Ohio, about six miles south of Cleveland...

BOARDING.

In addition to the facilities to be furnished at the Boarding Hall, any number of pupils can be accommodated...

THE BIBLE.

will not only be a text-book in this College, but all courses of study will be gathered about it...

TERMS, etc.

A pamphlet will be issued within two weeks, stating the different courses of study, terms of tuition, etc.

WATERS' FIRST PREMIUM PIANO.

With Iron Frame, Overstrung Bass and Agraffe Bridge, Melodion, Parlor, Church and Cabinet Organs...

SOFT CHEST AND COUGH.

Altogether, I may last I was visiting my cousin in Corning...

CRICKET THE BACK AND LUMBAGO.

Altogether, I may last I was visiting my cousin in Corning...

ASTER WORKS, SING SING, N. Y.

Principal Agency, RANDOLPH HOUSE, New York.

ALCOCK'S Porous Plaster

Especially useful in pains of the breast, sense of weight and inward sinking, for coughs, colds, asthma and inward sinking...

ACCUMULATING ELECTRICITY

and imparting it to the body, whereby the circulation of blood becomes equalized...

IMPORTANT FROM A PHYSICIAN.

HARTFORD, Conn., Nov. 11, 1867. Please send, with dispatch, twelve dozen Alcock's Porous Plasters...

HOME EVIDENCE.

SING SING, March 10, 1868. I have suffered greatly from a weak back; at last I became so acute...

AFFECTION OF THE HEART CURED.

GLEN RIDGE, P. O., Delaware Co., Pa., March 16, 1868. I have been troubled with heart disease for a long time...

SOFT CHEST AND COUGH.

Altogether, I may last I was visiting my cousin in Corning...

CRICKET THE BACK AND LUMBAGO.

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Principal Agency, RANDOLPH HOUSE, New York.

ALLOCOCK'S POROUS PLASTERS

ALLOCOCK'S POROUS PLASTERS. A new and improved preparation for the relief of rheumatism, neuralgia, and other painful affections.

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 substantial and elegant structure, with accommodations for fifty boarders.

BOARDING. The facilities to be furnished at the Boarding Hall, any number of pupils can be accommodated.

WATERS' PATENT PREMIUM PIANOS. Manufactured by Horace Waters & Co., New York.

PAIN OF THE SIDE CURED. A case of severe pain cured by the use of Porous Plasters.

SORE CHEST AND COUGH. A case of chronic cough cured by the use of Porous Plasters.

CRICK IN THE BACK AND LUMBAGO. A case of lumbago cured by the use of Porous Plasters.

UNION WINE. A fine quality of wine, sold by all druggists.

EDUCATIONAL PROSPECTUSES

KENTUCKY UNIVERSITY. A liberal course of instruction in the various branches of science and literature.

COLLEGE OF ARTS AND SCIENCES. A liberal course of instruction in the various branches of science and literature.

AGRICULTURAL AND MECHANICAL COLLEGE OF KENTUCKY. A liberal course of instruction in the various branches of science and literature.

COLLEGE OF LAW. A liberal course of instruction in the various branches of science and literature.

COMMERCIAL DEPARTMENT. A liberal course of instruction in the various branches of science and literature.

BOURBON FEMALE INSTITUTE. A liberal course of instruction in the various branches of science and literature.

ECLECTIC MEDICAL COLLEGE OF PENNSYLVANIA. A liberal course of instruction in the various branches of science and literature.

THE MILLENNIAL HARBINGER FOR 1868. A volume of religious tracts and essays.

GEORGE HALL, PIANOS, MELODEONS AND ORGANS. A large stock of instruments for sale.

GREAT AMERICAN CATARRH CURE. A new and effective remedy for catarrh.

PROSPECTUSES

Demorest's Young America. A juvenile magazine for boys and girls.

AGENTS WANTED TO SELL THE GREAT WORK OF THE TIMES. Rev. Dr. Eddy's Life of Christ.

FILLMORE'S MUSIC BOOKS. A collection of musical works for schools and churches.

THE MILLENNIAL HARBINGER FOR 1868. A volume of religious tracts and essays.

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GREAT AMERICAN CATARRH CURE. A new and effective remedy for catarrh.

PHILADELPHIA Cancer Hospital. A hospital for the treatment of cancer.

RETIEMAN. A new and effective remedy for various ailments.

BOOKSELLER and STATIONER. A large stock of books and stationery for sale.

WATERWORKS, SING SING, N. Y. A large stock of waterworks for sale.

PUBLICATIONS

FOR SUNDAY SCHOOLS. A collection of books for Sunday school use.

AGENTS WANTED TO SELL THE GREAT WORK OF THE TIMES. Rev. Dr. Eddy's Life of Christ.

FILLMORE'S MUSIC BOOKS. A collection of musical works for schools and churches.

THE MILLENNIAL HARBINGER FOR 1868. A volume of religious tracts and essays.

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GREAT AMERICAN CATARRH CURE. A new and effective remedy for catarrh.

PHILADELPHIA Cancer Hospital. A hospital for the treatment of cancer.

RETIEMAN. A new and effective remedy for various ailments.

BOOKSELLER and STATIONER. A large stock of books and stationery for sale.

WATERWORKS, SING SING, N. Y. A large stock of waterworks for sale.

BUSINESS CARDS

J. H. DeWitt & Co. Ladies' Cloaks and Cloakings, Street Suits, Black Silks, Satins, etc.

Fairbanks, Benedict & Co. Publishers and Proprietors of the CLEVELAND HERALD.

BELLS! Meneely's West Troy Bell Foundry. Manufacturers of bells for churches and academies.

BUCKEYE BELL FOUNDRY. Manufacturers of bells for churches and academies.

VANDUZEN & TIFT. Manufacturers of bells for churches and academies.

GOULD, PEARCE & CO. MANUFACTURERS OF COTTON YARNS.

BYRD & HALL, MANUFACTURERS OF UMBRELLAS AND PARASOLS.

SANFORD & HAYWARD. Manufacturers of blank books and job printing.

MISSOURI. Manufacturers of blank books and job printing.

JAMES & DUFFIELD. Manufacturers of blank books and job printing.

ADVERTISEMENTS

ALLOCOCK'S POROUS PLASTERS. A new and improved preparation for the relief of rheumatism, neuralgia, and other painful affections.

ACCUMULATING ELECTRICITY. Imparting it to the body, whereby the circulation of the blood becomes equalized upon the part where applied.

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CRICK IN THE BACK AND LUMBAGO. A case of lumbago cured by the use of Porous Plasters.

UNION WINE. A fine quality of wine, sold by all druggists.

MARRIED.

On Thursday, June 16th, 1868, at the residence of the bride's father (Hon. R. Hawley), by the Rev. Wm. Hogarth, assisted by the Rev. Morris Waller, of Hancock, Maryland, Edward G. Walker, of Chicago Ill., and Rebecca D. Hawley, of Detroit.

Special Notices.

General Missionary Society.

A Convention of the friends of the General Missionary Society will be held in the city of Bloomington, Illinois, commencing on Tuesday before the second Lord's day in August, - the fourth day of the month.

As the meeting is to be held during the summer vacation, we hope, the brethren connected with our schools and colleges will make it a point to be present and to give us their counsel.

Masters of importance connected with our missionary work will be laid before the meeting. Several interesting addresses will be delivered.

JOHN SHACKLEFORD.

Missionary Collection in Ohio.

Circulars are sent the present month by the District Secretaries to the Churches in Ohio, asking for a collection for the first Lord's day in July.

It will be understood that this collection is for District No. 1, - the amount each District raises to be expended in Missionary labor throughout the year.

We trust the Churches will respond promptly to this first quarterly collection and each District encourage its Board to enter vigorously on the work of our new Missionary year.

Corresponding Secretary O. C. M. S. June 15, 1868.

Notice.

To all Presbytery, Elders and Deacons of the Church of Christ, who contemplate attending the Presbytery Convention, to be held in the city of Louisville, July 13, 1868.

The committee would inform them that they have made arrangements with the following railroad companies and steamboat packets for half fare, viz:

Louisville, Jeffersonville and Indianapolis Railroad Company; require full fare coming and clerk's certificate on return.

Louisville and Nashville and branches; require the delegate to procure from the agent at the time of purchase of ticket, a delegate's certificate, which will entitle the delegate free return, when endorsed by the Clerk of the Convention (full fare coming).

Louisville, Frankfort and Lexington Railroad Company; require full fare coming and Clerk's certificate on return.

Louisville, Evansville and Henderson Mail Packets; require full fare coming and Clerk of Convention's certificate on return.

Louisville and Cincinnati Mail Company agree to bring delegates for full fare, and receive Clerk of Convention's certificate for return fare.

The committee would suggest to all who contemplate coming a strict compliance with the above agreements.

JAR. TRAINER, ROBERT SYDNEY, ROBERT BARNES, LEWIS SHELLEY, Dr. W. E. ROBINSON, JOHN SHELLEY, E. N. BROWN, Committee on Fares.

Financial and Commercial.

The closeness in the money market at this point, indicated at the close last week, has been fully maintained, the demand for discounts being active, and the banks compelled to discriminate in favor of regular customers.

The deposits have not kept pace with the demand and a stringency in Currency is the result. Eastern Exchange has been in rather better supply, but there has been no surplus, and the market has ruled firm.

Government Securities have been very firm, and the demand active, closing at a shade higher rates for all denominations.

In Commercial matters there has been no great activity in any of the leading staples. Breadstuffs have become more settled, the downward movement having been checked the fore part of the week, and for Flour and Wheat there was more firmness and prices stiffer.

Corn and Oats are in moderate local demand, and prices are barely sustained. No change has taken place in Provisions, and prices are firmer and the demand active for most kinds. Butter is weak, and 2@3c lower. Cheese is active for the Western trade, and Eggs in good supply and lower. Potatoes are becoming scarce and the market is decidedly firmer and higher. There is nothing doing in Dried Apples. Crop prospects are still flattering.

The following were the prices of the leading articles at the close last evening so far as we consider them reliable.

FLOUR - The market is quiet and moderately firm for higher grades, dull for lower. We quote city made XX red winter at \$12.00@12.50; XX spring at \$11.50@12.00; country XX red winter \$11.50@12.00; do XX spring \$10.50@11.00.

WHEAT - There is a firmer feeling and fair request for milling purposes, held at \$2.25 for No. 1 red; \$2.10@2.25 for No. 2 red; \$2.12 for No. 1 spring.

CORN - Market quiet, held at \$2.00 for No. 1 shelled from State.

OATS - Steady and unchanged; No. 1 State held at \$1.00.

LARD - Steady and quiet; city rendered 13 1/2c in kegs, 16c in kegs.

BEEF - Quiet and unchanged; Extra Mess held at \$1.00.

PORK - Steady and in fair demand at \$28.50 for No. 1; \$27.50 for No. 2; \$26.50 for Clear.

SHED MEATS - Market firm and demand fair; Pork cured canvassed Ham 50c; do uncavassed do 10c; Bacon, cured, 18@20c; Shoulders 14@16c; Bacon, cured, Dried Beef 20@22c.

BUTTER - The market is very quiet and prices are weak for Western Reserve; 30@32c for Central; 28@30c for Western.

CHEESE - Old held at 12@13c for dairy and factory; new at 10@11c for do. "Young America" factory 30c.

EGGS - Market is well supplied and prices are lower; held at 23@25c.

POTATOES - Scarce, firmer and better. Peach Blows held at \$1.20@1.25 by car lots on track; \$1.25@1.30 for choice fruit.

DRIED APPLES - Dull and inactive; held at 6@7c for choice fruit.

TALLOW - Firm and demand good, at 12@13c for city and country.

WHITE LIME - Firm demand and steady at \$1.50 per barrel for city and country.

SALT - Market steady and unchanged. We quote as follows: Fine, 10@11c; Coarse (regular), 2.25; Ground, 4.25; Dairy and Fish, 4.25.

PLASTER - Domestic good and market, firm at \$1.50 per barrel for "Alabaster" Land Plaster \$2.50 for do. Calced, "Powell's" Land Plaster; \$10.00 per ton; do Calced \$4.00 per barrel.

WAGERS - Steady; held at \$1.70 per barrel for Oversea and Akron.

FEATHERS - Demand and market steady at 75@80c according to quality for live geese.

LUMBER - Market firm and active at the following figure: Pine - Clear, 47@48; do, 46@47; do, 45@46; do, 44@45; do, 43@44; do, 42@43; do, 41@42; do, 40@41; do, 39@40; do, 38@39; do, 37@38; do, 36@37; do, 35@36; do, 34@35; do, 33@34; do, 32@33; do, 31@32; do, 30@31; do, 29@30; do, 28@29; do, 27@28; do, 26@27; do, 25@26; do, 24@25; do, 23@24; do, 22@23; do, 21@22; do, 20@21; do, 19@20; do, 18@19; do, 17@18; do, 16@17; do, 15@16; do, 14@15; do, 13@14; do, 12@13; do, 11@12; do, 10@11; do, 9@10; do, 8@9; do, 7@8; do, 6@7; do, 5@6; do, 4@5; do, 3@4; do, 2@3; do, 1@2; do, 0@1.

New Advertisements.

Not a few of the Worst Disorders that afflict mankind arise from corruption of the blood. HELMBOLD'S EXTRACT Sarsaparilla is a remedy of the utmost value.

Helmbold's Extract Sarsaparilla cleanses and renovates the blood, insures 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. Both are prepared according to rules of Pharmacy and Chemistry, and are the most active that can be made.

My laboratory for the manufacture of Fluid Extracts has been visited by the most eminent Physicians and druggists from all parts of the United States, and the mode of preparation received their unanimous commendation.

Helmbold's Highly Concentrated Fluid Extracts are pleasant in taste and odor, and immediate in their action.

Now are genuine, unless done up in the steel engraved wrapper, as 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.

H. T. HELMBOLD, druggist of eighteen years' experience, and manufacturer of HELMBOLD'S GENUINE PREPARATIONS.

Principal Depot - HELMBOLD'S DRUG AND CHEMICAL Warehouse, 324 Broadway, New York, next Metropolitan Hotel; and HELMBOLD'S MEDICAL DEPOT, No. 104 South Tenth Street, Philadelphia.

SOLD BY DRUGGISTS EVERYWHERE. Price \$1.25 per bottle, or six bottles for \$6.50, may 20, 6m.

TOBACCO ANTIDOTE.

WARRANTED TO REMOVE ALL DESIRES FOR TOBACCO. This great remedy is an excellent appetizer. It purifies the blood, invigorates the system, possesses great nourishing and strengthening power, enables the stomach to digest the heaviest food, makes sleep refreshing, and establishes robust health.

For Fifty Years Cured. Price Fifty Cents, post free. A treatise on the injurious effects of Tobacco, with lists of references, testimonials, &c., sent free. Agents wanted. Address Dr. T. R. ABBOTT, Jersey City, N. J.

A CHLOROPHYLL TESTIMONY - One Box of Antidote Cured my brother and myself. IT NEVER FAILS. REV. LEAH W. STURGEON, Kelly's Station, Pa.

AGENTS WANTED.

GRANT AND COLFAX - A Perfect Steel Engraving of each \$2.10 oval with or without Frames. Samples of each for 10 cents post paid. Also, Life of both for 25 cents, 100 per cent profit. Address GOOSEBIRD & CO., 37 Park Row, N. Y., or Chicago, Ill. je 27, 4w

Pennsylvania State Normal School.

TEACHERS, SYSTEMATIC, PRACTICAL. Instructions in methods of Study and methods of Teaching. Address J. A. COOPER, Edinboro, Erie Co., Pa. je 27, 4w

DUTCHER LIGHTNING FLY-KILLER.

The original article, containing more than double the poison of any other, and therefore better and cheaper. Every sheet will kill a quart of flies. je 27, 4w

Ladies and Gentlemen Employed.

Picture business. Very profitable. No risk. Seventeen specimen pictures and Catalogue sent for 20c; twice as many, 35c. MANSION LANG. je 27, 4w

910 A DAY FOR ALL.

STENCIL TOOL SAMPLES free. Address A. J. FULLAN, Springfield, Vt. je 27, 4t

A NEW PORTRAIT OF GRANT.

Large size, handsomely engraved on steel, price \$1.25. Sent by mail on receipt of price. Also, small portraits of Grant and Colfax, 25c. each. Liberal discount to Agents. Address J. C. BUTTLE, 58 FRANKLIN STREET, NEW YORK. je 27, 4t

GRANT & COLFAX.

AGENTS WANTED - For GRANT and COLFAX. By Hon. J. T. Hendry, New York. \$2.00. An entire LIFE OF COLFAX, with a splendid Portrait, in press. Price 25c. Sent by mail on receipt of price. Treat & Co., Publishers, 64 Broadway, N. Y. je 27, 4t

Burnett's Cocaine.

For Promoting the Growth of, and Beautifying the Hair - and rendering it Dark and Glossy.

The COCAINE, being in a liquid form, a large proportion of deodorized COCOANUT OIL, prepared expressly for this purpose. No other compound possesses the peculiar properties which so exactly suit the various conditions of the human hair.

LOSS OF HAIR.

MESSES. JOSEPH BURNETT & CO. I cannot refuse to state the salutary effect in my own aggravated case, of your excellent Hair Oil, - COCAINE. For many months my hair had been falling off until I became gradually more and more inflamed, so that I could not touch it without pain.

By the advice of my physician, to whom you had shown your process of purifying the Oil, I commenced the use of the last mentioned. The first application allayed the itching and irritation. In three or four days the redness and tenderness disappeared; the hair ceased to fall; and I have now a thick growth of new hair. Yours, very truly, SUSAN R. POPE.

A REMARKABLE CASE.

EAST MIDDLEBORO, MASS., June 9, 1864. MESSRS. BURNETT & Co. I send you a statement of my daughter's case, as requested. She will have been sick six years, if she lives until the 1st of August next.

When her hair came off, she had been afflicted with neuralgia in her head for three years. She had used, during the intense heat caused by the pains, burned her hair so badly that, in October, 1861, it all came off, and for two years after, her head was as smooth as her face.

Through the recommendation of a friend, she was induced to try your COCAINE, and the result was astonishing. She had not used half the contents of a bottle before her head was covered with a fine young hair. In four months the hair has grown several inches in length, and is now soft and fine, and of a darker color than formerly. She still continues to use the Cocaine, and we have little fear of her losing her hair.

With respect, WM. S. EDDY. BURNETT'S COCAINE is the best and CHEAPEST BURNING in the world. It promotes the GROWTH OF THE HAIR, and is entirely free from all irritating matter.

JOSEPH BURNETT & CO., Boston, Manufacturers and Proprietors. For sale by Druggists everywhere. may 27, 6m

Young Ladies, beware of the Injurious effects of Free Pottery and Washes.

All such remedies close up the pores of the skin, and in a short time destroy the complexion. If you would have a fresh, healthy, and youthful appearance, use HELMBOLD'S EXTRACT Sarsaparilla.

New Advertisements.

FIRST MORTGAGE BONDS

Central Pacific Railroad Company BEARING SIX PER CENT. PER ANNUM. PRINCIPAL and INTEREST PROMPTLY PAYABLE IN GOLD COIN OF THE UNITED STATES.

These Securities, based upon the most favored portion of the

representing the first claim thereon, and which rest upon a valuable and productive property furnished by an equal amount of the Government Bonds, and a similar amount of private Capital, Net Earnings, Donations, etc. They have thirty years to run, are already taken in large amounts for steady investments both in this country and in Europe, and are favorably regarded as being among the very BEST AND SAFEST CORPORATE OBLIGATIONS offered on this Continent, and are believed to be secure against all ordinary contingencies.

The Bonds are of \$1,000 each, with semi-annual coupons attached, payable in New York City in January and July, and are offered for sale at

108 PER CENT. AND ACCRUED INTEREST, in currency, from the date of the payment of the last coupon. At the present rates of gold they yield MORE THAN EIGHT PER CENT. UPON THE INVESTMENT, with the prospect of a steady appreciation of the premium upon the Bonds.

The Company have now built and in successful operation 150 miles of road, on both slopes of the Sierra Nevada mountains, including by far the most difficult and expensive portion of the whole. They have also an unprecedented force, extending the track into the Salt Lake Basin, the middle of which will be reached in Autumn, making more than 300 miles in operation. Several important tributary Branch and connecting Roads are projected and now being built, and the prospect is fair that the continuous

THROUGH LINE ACROSS THE CONTINENT

WILL BE COMPLETED EARLY IN 1870, or about two years from this time.

The Net Earnings from Local Business merely, for the past year upon less than 100 miles, operating under temporary disadvantages, amounted to \$1,087,901, in gold, over the operating expenses; and the Gross Earnings for the first quarter of the current year were 60 per cent. greater than for the same period in 1867. It is estimated that the Net Earnings for 1868 will reach \$2,500,000, which, after deducting interest payments, (estimated at less than \$1,000,000), are applied to Construction purposes. Besides further Subscription to the capital Stock, and other Resources, the Company will be receiving from the United States Government its 80 year Six per cent. Bonds, at the rate of \$32,000 per mile, and are therefore enabled to carry forward the enterprise with the utmost confidence and vigor.

The Company reserves 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.

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 8 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.

NEBRASKA

B. M. DAVENPORT, Real Estate Agent, NEBRASKA CITY, NEBRASKA.

Government Lands entered with Land Warrants, legal Scrip or Pre-emption rights secured, surveyed and secured; Farms, Improved Lands, etc. Property bought and sold on commission; Tax for non-Residents; in short, all business in Nebraska pertaining to a general Land Agency transacted with promptness and fidelity.

Money loaned out, for long or short time, on Real Estate security, at 12 per cent. per annum, with charge to lenders.

Special attention given to the purchase of lands, and the settlement of titles in Nebraska. Information furnished gratis to any person on land, or wishing to make investments in Nebraska. For particulars, address

B. M. DAVENPORT, REAL ESTATE AGENT, Nebraska City, Neb. REFERENCES: Gov. David Butler, Omaha, Neb. Eld. J. H. Jones, East Cleveland, O. Eld. E. W. Johnson, Lincoln, Ill. H. S. Bosworth, Cincinnati, O. Eld. O. A. Burgess, Indianapolis, Ind. Eld. W. T. Horner, Williamsville, N. Y. je 27, 1y

THE COUPONS OF THE

First Mortgage Bonds OF THE THE UNION PACIFIC RAILROAD COMPANY, DUE JULY 1st, 1868.

Will be paid on and after that date, IN GOLD COIN, FREE OF GOVERNMENT TAX. At the Company's office, No. 50 NASSAULT ST. Schedules with twenty or more coupons, will be delivered June 5th. je 27, 4t

LIFE OF ALEXANDER CAMPBELL

By ROBERT RICHARDSON. VOL. I. JUST PUBLISHED. CANVASSING AGENTS WANTED. Address J. B. LIPPINCOTT & CO. Philadelphia, Pa. je 27, 3t

New Advertisements.

CRISTADORO'S DYE.

Which in a twinkling Produces the Most Enchanting Shades of Color from Brown to Black, is consequently a universal dye, the more especially as it IMPROVES THE QUALITY OF THE HAIR. And requires renewing less frequently than any other dye.

CHILDREN - All parents should understand that children's shoes, with metal tips, will wear at least three times as long as those without. The more especially as it is decidedly ornamental, and is being extensively worn by children's first-class shoes. Sold every where. je 27, 4t

VALUABLE GIFT - 50 DRESSES, DRUGS, FITCH'S "DOMESTIC FAMILY PHYSICIAN" describes all Diseases and their Remedies. Sent by tree. Address, DR. S. S. FITCH, Broadway, New York, may 27, 7m

PERSONS SUFFERING FROM DEAFNESS, St. MA, Whooping Cough, and other Diseases of the Throat, Fever and Ague, Piles, and Chronic Diarrhoea, may be cured by addressing Dr. BOARDMAN, 85 N. 3rd St., N. Y.

10,000 AGENTS WANTED

our Great ONE DOLLAR SALE of Dry Goods, and of One Dollar Special Arrangements made with ORIENTAL TEA COMPANY for the first time, and can make 15 to 50 DOLLARS A WEEK. GEORGE DRYDEN & CO., Manufacture Agents, 211 N. STREET, BOSTON, MASS. je 27, 4t

Antiquity of Brandreth's Pills.

Age is not claimed as a merit, only as a sign of trinsic worth. The really useful article lives on with a strong vitality; the poor one languishes for a time and then dies out easily.

Brandreth's Pills are even prescribed by physicians when the bowels call loudly for help, they never fail to open and give relief.

Hundreds of thousands would consider it a privilege these safe family Pills could not be obtained. It has been officially settled that more of Brandreth's Pills are sold than all other pills put together, in the world.

Brandreth's Pills possess qualities which every organ and fiber of the body to health, strength, and safe for every period of life.

Principal office, Brandreth House, New York. Sold by ALL DRUGGISTS. je 27, 4t

Alliance College.

School of Analytical & Applied Chemistry. The Board of Trustees take great pleasure in announcing that by the first of October, 1868, a School of Analytical and Applied Chemistry will be opened under the direction of Prof. J. L. FINKELBERG, Ph.D., who is fully furnished with the most modern apparatus and appliances for experiment and original investigation, including a well-selected Chemical Library.

The course will be similar to that at the Massachusetts Institute of Technology, the University of California, the University of Michigan, the University of Wisconsin, the University of Pennsylvania, the University of Virginia, the University of North Carolina, the University of South Carolina, the University of Georgia, the University of Florida, the University of Alabama, the University of Mississippi, the University of Louisiana, the University of Texas, the University of Arkansas, the University of Missouri, the University of Illinois, the University of Indiana, the University of Ohio, the University of Wisconsin, the University of Michigan, the University of Pennsylvania, the University of Virginia, the University of North Carolina, the University of South Carolina, the University of Georgia, the University of Florida, the University of Alabama, the University of Mississippi, the University of Louisiana, the University of Texas, the University of Arkansas, the University of 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