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Isaac Errett
Christian Standard

James Sanford Lamar
Christian Standard

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CINCINNATI, OHIO, SATURDAY, JULY 8, 1871.

VOL. VI—NO. 27.

THE CHRISTIAN STANDARD.

Published weekly by R. W. CARROLL & CO. 117 West Fourth St., Cincinnati, Ohio.

THOUGHTS ON THE EDUCATION OF FEMALES.

NUMBER I.

It is most cheering to contemplate the efforts now made to secure the education of the youth of our country.

But it is especially in regard to provisions for the culture of the female mind that progress has been most conspicuous and rapid.

It is difficult, indeed, to secure that of our young men. There is a moral malaria which seems to exist in the very atmosphere of this "land of liberty" of ours.

This unhappy tendency is still more marked in the case of females, attaining, as they do, to maturity at a much earlier period than the opposite sex.

hibit these early tokens of individuality and consciousness of self and mirrored relations when the tendrils of the young heart first come into contact with an imagined firm support, and cling trustfully to cherished hopes.

There is but one kind of reformation, it seems to me, that can ever reach this evil. That is the reformation of the family. Parents must adopt a different method.

There is at least one step in such a reformation, which I will venture to suggest, in conclusion, which it seems to me ought to commend itself to the apprehension of all.

It would be well to have a more definite and complete view of our mission; it is rather to be sought in the record of what he said and did.

Indeed, although the converts of John's ministry and those of Christ's are distinguished, respectively, as "the disciples of John" and "the disciples of Jesus," it is a distinction of propriety and convenience rather than an essential distinction.

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present and the future world. It is but a visionary hope which springs up within my heart, that, at least in future times, the heedless rush of the present hour shall be stayed, and the girlhood of the daughters of America be restored.

Should this hope not be realized and the family government and training continue to deteriorate, it seems to me that but little good is to be expected from the munificent provisions now made for female education in public institutions.

It is not uncommon for a noted physician to send a messenger before him, announcing his coming and power to heal.

THE MISSION OF JOHN THE BAPTIST.

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longed to the day, and not to the night. When the sun rises and sets at six, we say that the days and nights are equal, making the day begin at the rising of the sun, while we are not ignorant of the fact that it begins a considerable time before—begins in the day-spring that visits us.

There was a living Christianity not only in the personal teaching of the Saviour, but also in the teaching of John. True, in the teaching of both, it was shrouded more or less in the womb of mystery.

Frudence and expediency demanded that while the Jewish institution was left standing, it should be treated with respect, and that the people should be kept more or less in darkness.

Here lies the dead. Let us stop and look at this body without a soul. "After life's fitful fever he sleeps well."

The deceased was either "good, bad, or indifferent." If good, his life had preached Christ at every step, and why meet now to hear another preach the man? Why drag out before a curious—often critical—audience those silent, beautiful deeds of his life, done only for God, and known only to his dearest friends?

But he is buried. What then? An obituary, of course. It seems to me that there is something really fearful in these, and as I glance over them, I wonder if any poor, frail, erring, struggling Christian's ever die (not to mention sinners). I am discouraged. The people who love Jesus and try to do right don't seem to die, or they don't get any obituaries.

There are thousands of men, cutting remarks, and unseemly jests, that would never have had utterance, were it not for the undue laudation of the dead, into which people have fallen.

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What are called the "exercises of the church" should certainly be sustained and heartily carried out. Those who are competent should undoubtedly lead and aid their influence in edifying the body of Christ in a public way.

MEMBERS WHO DON'T SPEAK IN MEETING.

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PLANE'S... RICH AND LAMAR... SMITH'S... GREAT WORKS... CHRISTIAN LIBRARY... JOHN... REVOLUTION...

Advertisement for a book or publication, including text like 'MEMBERS WHO DON'T SPEAK IN MEETING' and 'GREAT WORKS'.

...the day... the future hope of the country... and to whose cause will soon be committed the most sacred and sacred to mortal man...

...L. C. WILSON

THE FAMILY

Written for the Christian Standard

BY MRS. ANNE W. EDWARDS

Work, if thy way seems narrow, Stormy and dark should hap thee; Work, if thy voice give cheer; Work, and press on, for the morning Follows the darkest night.

Work, if thy cross be heavy, Each hath his lot to bear; Remember that the faithful Shall crown of victory wear.

What will the Lord of the harvest Say to the sinner and sifter? Why dost thou labor, poor sinner? The hour when thou canst not work.

Work all the day, and all the night, Work when the heavens are clouded, Work when the sky is blue;

Work all the day, and all the night, To till thy barren, brown soil; Work all the blessed Sabbath, Whispers thee—"Now! now! now!"

Work for in work is salvation; Work for in work is life; Work toweary with, and for, those souls Who depart the storm and strife;

Work, for soon cometh the morning; Fear, when thy race is run, The great All-Father shall proclaim, "Servant, well done! I will do thee!"

CRITICISM

I am usually well pleased with what appears in the Standard, but occasionally meet with something objectionable. In the issue of May 27th, the family department, you give a story from the French, intended to exhibit traits in the character of a good man and woman, upon which I will offer some strictures.

1. The story represents this good man as envious of others good fortunes; for when he met his neighbor on horseback, he heard a sign of his better fortune. 2. He murmured at his own lot.

3. He was a covetous man; for he coveted his neighbor's horse and comfortable position. 4. He is shown to have been a very selfish-minded man—never satisfied with his lot.

5. He was a very passionate man, and failed to control his temper for the story says that he raved at the dog. 6. He was an inconsistent man; for while he "raved," he "swore" and "prayed."

7. He was profane; for he cursed and swore at the poor dumb brute. 8. He was a cruel man; for he beat the dog in anger.

...But I do not see what is the use of sending the child to Sunday school, if he will do all the teaching myself...

...Indeed he did, and to teach us a great deal besides! "I don't see where the good time," said Miss Wallace, "was plucked."

...Mrs. Clark, by-the-by, had fifteen thousand a year, and kept four servants, and yet Mrs. Brown, with only one girl, straddled every nerve to keep her four daughters much dressed as Miss Clark's only child.

...It is not money we want so much as work. The things are all ready to make up. "But really you see it is impossible for me to do any more than I have planned to finish before the first of May, and I feel that my first duty is toward my own family," said Mrs. Brown, with dignity.

...The next Sunday a very eloquent lecture was preached in the church of which Miss Wallace and Mrs. Brown were members. Mrs. Brown was much affected, and expressed the warmest admiration of the sermon and the preacher.

...How does Dora get on in Sunday School? said Mrs. Brown to Miss Wallace, her daughter's teacher. Miss Wallace hesitated a little before she answered.

...I think I have some idea," said Miss Wallace, who was not a very young lady. "I am the oldest of six children, you know, and I have always helped my mother."

...Henry Ward Beecher, on Sabbath evening, June 11, preached a sermon which we wish the whole nation could have heard. It was not one of his most beautiful or profound discourses, but it was eminently practical and replete with important truths, such as are not often heard from the pulpit. His text was "Lie not one to another."

...It is a lamentable fact that even among professed Christians there is a vast amount of lying, under the idea that a little deception or pretense is necessary. There are very few men in the Church whose word can be implicitly believed. They have not laid it down as one of the fundamental laws of God, "Thou shalt not lie."

...The day with all its toils and cares, Is numbered with the days and years Of the eternal past.

...The future, with its joys and fears, Its light and darkness, smiles, and tears, To me is all unknown.

...Another day will soon be here; Another week, another year, And then the time to die; Another dark and fearful night, Another morning's glorious light, And then—eternity!

...Father of light, and of love, Adored by angels hosts above, Thy blessing I implore; Preserve me safe till morning light, From all the dangers of the night, And guide me evermore.

...Everybody has seen or heard of Father Taylor, the great seaman preacher of Boston, who died recently. He was a Virginian by birth. But hear him in an address to sailors on creeds:

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CURRENT RELIGIOUS NEWS

Domestic

PROTESTANT

The Protestant Episcopal Church of the country has three hundred and fifty-one bishops, 3,513 parishes, 2,768 clergymen, and 200,000 communicants.

ROMAN CATHOLIC

The Roman Catholic Church in the United States has 1,200 bishops, 10,000 parishes, and 10,000,000 communicants.

Methodist

The Methodist Episcopal Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Presbyterian

The Presbyterian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Baptist

The Baptist Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Episcopal

The Episcopal Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Evangelical

The Evangelical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Anglican

The Anglican Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Protestant

The Protestant Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Catholic

The Catholic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Methodist

The Methodist Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Presbyterian

The Presbyterian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Baptist

The Baptist Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Episcopal

The Episcopal Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Evangelical

The Evangelical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Anglican

The Anglican Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Protestant

The Protestant Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Catholic

The Catholic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Methodist

The Methodist Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Presbyterian

The Presbyterian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Baptist

The Baptist Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Episcopal

The Episcopal Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Evangelical

The Evangelical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Anglican

The Anglican Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Foreign

Germany

The German Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

France

The French Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Italy

The Italian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Spain

The Spanish Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Portugal

The Portuguese Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Sweden

The Swedish Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Norway

The Norwegian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Denmark

The Danish Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Netherlands

The Dutch Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Belgium

The Belgian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Switzerland

The Swiss Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Austria

The Austrian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Prussia

The Prussian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Russia

The Russian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Poland

The Polish Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Czechoslovakia

The Czechoslovakian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Slovakia

The Slovakian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Croatia

The Croatian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Serbia

The Serbian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Romania

The Romanian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Greece

The Greek Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Turkey

The Turkish Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

India

The Indian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

China

The Chinese Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Japan

Korea

The Korean Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Philippines

The Philippine Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

South America

The South American Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

North America

The North American Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Europe

The European Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Asia

The Asian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Africa

The African Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Oceania

The Oceanian Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Antarctica

The Antarctic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Arctic

The Arctic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Equatorial

The Equatorial Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Tropical

The Tropical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Subtropical

The Subtropical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Temperate

The Temperate Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Continental

The Continental Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Island

The Island Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Mountain

The Mountain Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Coastal

The Coastal Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Interior

The Interior Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Border

The Border Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Frontier

The Frontier Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Backcountry

The Backcountry Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Wilderness

The Wilderness Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Desert

The Desert Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

History

Biography

The biographical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Autobiography

The autobiographical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Journalism

The journalistic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Education

The educational Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Science

The scientific Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Art

The artistic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Music

The musical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Dance

The dancing Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Theater

The theatrical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Opera

The operatic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Comedy

The comedic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Tragedy

The tragic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Farce

The farcical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Satire

The satirical Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Parody

The parodic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Pastiche

The pastiche Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Mimesis

The mimetic Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Imitation

The imitative Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Copy

The copying Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Reproduction

The reproductive Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Simulation

The simulative Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Emulation

The emulative Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Imitation

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Copy

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Nebraska

Nebraska City

The Nebraska City Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Omaha

The Omaha Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Lincoln

The Lincoln Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

Beatrice

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Grand Island

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Wayne

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York

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St. Paul

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St. Joseph

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St. Charles

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St. Louis

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St. Mary

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St. Ann

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St. Elizabeth

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St. Agnes

The St. Agnes Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

St. Cecilia

The St. Cecilia Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants.

St. Barbara

The St. Barbara Church has 1,000 bishops, 10,000 parishes, and 10,000,000 communicants

FROM CORRESPONDENTS.

Massachusetts. In a private letter from Bro. J. G. McDaniel, of Lawrence, Mass., we learn that he and his wife are the only members we have in that city.

Ohio. I desire to report that to-night I delivered the last of a series of nine lectures, the subject being the Union of Christians. The town hall was crowded to its utmost, and the audience, embracing preachers and members of different religious organizations, gave me marked approval.

On Lord's day, June 18th, we organized a congregation of Disciples of Christ, numbering thirty-six. On last Lord's day three more were added to the number, and we rejoice to say that the prospect for other additions is most encouraging.

Bro. L. V. Pickett has just closed a meeting at the Section School-house in Rutland Township with twenty-eight additions—sixteen by baptism, and some from the Methodist and other denominations.

Bro. J. W. Pickett has just closed a meeting at the Section School-house in Rutland Township with twenty-eight additions—sixteen by baptism, and some from the Methodist and other denominations.

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Our State Missionary Meeting will begin at London, Nebraska County, on the 14th of September. Due notice of the meeting will be given hereafter through the papers. We expect Bro. Merrill will deliver a series of lectures in the mission field, and in attendance and give us the benefit of their counsel.

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Ayer's Hair Vigor
For restoring to Gray Hair its natural Vitality and Color.
A dressing which is at once agreeable, healthy, and effectual, for preserving the hair. It soon restores faded or gray hair to its original color, with the gloss and freshness of youth.

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Old Established Troy Bell Foundry.
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Secure Self-Holding Window-Sash Lock.

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For the relief and cure of all derangements in the stomach and bowels, and of all the various ailments which result therefrom.

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We want Smart and Energetic Agents to introduce our popular and justly celebrated inventions, in every Village, town and City in the World.

SCOVILL'S COMPOUND EXTRACT OF SARSAPARILLA & STYLLINGIA
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Keep on hand AMES MACKNIGHT ON THE EPISTLES, James Macknight on the Harmony of the Gospels.

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THE CHRISTIAN STANDARD.

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CINCINNATI, OHIO, SATURDAY, JULY 15, 1871.

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Cincinnati, Ohio.
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R. W. CARROLL & CO.,
Cincinnati, Ohio.

ORIGINAL ESSAYS.

STUDIES AND ACTIVITIES.

A Graduate Address delivered to the
Graduating Class of Hiram College, on
Commencement Day, June 23, 1871.

BY B. A. HINSDALE, PRESIDENT.

YOUNG LADIES AND GENTLEMEN OF THE GRADUATING CLASS:

Through your valedictorian you have
said—"the hour has come for farewells
to be spoken." Most profoundly do we
appreciate the fact. But before we confer
upon you your degrees and give you our
benediction, I detain you to utter some
parting thoughts.

A friend of yours and ours with whom
I was canvassing the subject, warmly de-
fended the practice of making Baccalaureate
addresses. He said: "When a class
has completed their course of study,
and are about to take from the hands of
their instructors their diplomas, what is
more fitting than that the College
President should formally introduce them
to the duties and responsibilities of the
new world they are about to enter." This
thought suggests all I have to say on this
occasion.

I. You are, indeed, now to enter a new
world. You are not, perhaps, to live un-
der other skies or to be surrounded by
new social arrangements; but you are
to think new thoughts, to grapple with
new difficulties, and to bear new respon-
sibilities. Perhaps you do not appreciate
the greatness of the change. Let us,
then, sharply contrast the life you have
led with the life you are to lead.

Probably no better statement of the
difference can be made than this: Hith-
erto you have dealt chiefly with books;
henceforth you are to deal chiefly with men.
Speculative life and active life are widely
different. In the one, we handle abstract
propositions, weaving them into processes
of argument, or building them into intel-
lectual systems, and we are able to pursue
our work with due consideration and am-
ple leisure. In the other, we handle con-
crete powers; and to decide, to choose,
and to execute are often but the work of
a moment. The patient student sitting
at his study-table toils long and anxiously
over the problems of mathematics; his
work is difficult; but how much more
difficult will he find the problems of ac-
tive life where "x" and "y" do not
represent constant quantities, but the
shifting tones of the mind, the caprices of
the will, and the moods of society! If as
students you have been perplexed with
the study of mind either in your own
conscience, or in the books of the
metaphysicians, who shall measure your
perplexity and confusion when you come
to study, as a matter of practical and not
of speculative interest, the kaleidoscopic
mind of humanity, swayed and
warped by all the influences that play
upon the soul? If your powers have been
taxed in studying the mechanism of the
human body—the correspondences and
adjustments of the parts—its supplement-
ary system; how much severer shall
be the strain when you come to study the
social organism, through which flow not
fluids that carry on the processes of waste
and repair, but the thoughts and feelings
and interests that so powerfully move
men!

Thus far you have handled materials
that are inert—materials that you could
examine and choose from at your leisure
materials that would stay where you put
them; but now you are not to deal with
materials at all, or in but a subordinate
sense; you are to deal with forces—intel-
lectual, emotional, social forces—forces
that are instinct with life, that glow with
fervor, that burn with passion.

It is hardly possible, indeed, that the
two periods in your lives will be as sharply
contrasted as the two types of life that I
have set before you. You may pursue
professions or callings that will lead you
in the paths of study rather than in the
ways of productive industry and trade.
Besides, in this age more than in any pre-
vious one, perhaps, the speculative and
practical ideas of life shade into each
other. The ascetic or foolish spirit is
antagonistic to the spirit of our times; and
the scholar not unfrequently is a man of
activities. Nevertheless, when due allow-
ance is made for all these considerations,
your future will not be as the past, the
new world will not be as the old.

If any confirmation of my line of argu-
ment be needed, well-known facts furnish
it in abundance. How often is it the case
that the "honorable man" of the class is a
complete failure in the world! how often
that some of the most unpromising mem-
bers attain to large usefulness and honor!

II. Let us, in the second place, consider
the preparation you have made for the
new life. This is a most important
inquiry, for unless the past is a prepara-
tion for the future—your school-life for
your active life—then you have studied
to little purpose.

It is constantly charged by the cham-
pions of what is called the "New Educa-
tion" that the old college course is remote
from life—that it does not fit the student
for the work that lies before him. An
eminent historian and philosopher, Dr.
John William Draper, has said:
"So far as a preparation is required for
the subsequent struggles and conflicts of
life—for discerning the intentions and
the rivalries of competitors—for skill to
design movements and to carry them
out with success—for cultivating a clear-
ness of perception into the character and
motives of others; and for imparting
decision to one's own actions—so far as
these things are concerned an ingenious
man would have no difficulty in main-
taining the assuming affirmative that
more might be gained from a mastery of
the Greek and Latin authors in the
world."

While these grave charges are made
against the old education, it is held up as
the crowning excellence of the new, that
it provides precisely the training that the
duties of life demand. It is pertinent,
then, to ask: How far do the studies of
the schools, of whatever kind, fit the
young man or the young woman for the
activities of life?

The questions that most perplex us are
the domestic, the social, the political, the
moral, the religious. The questions that
sear our faces with the deep lines of
care, that bleach our hair, that break our
hearts, are such as these: "What are
my duties as a husband, a wife, a
parent, a citizen?"—"How shall I train
this child? how shall I vote? how conduct
my business?"—"How shall I adjust
myself to society, to the State, to God?"

Now, it is claimed for the new edu-
cation, that it throws light upon all
these questions that so intimately con-
cern every serious, rational mind. After
mature reflection I am compelled to say
the claim rests on a very poor foundation.
It is true that Physiology teaches us
the functions of our bodies; that Hygiene
teaches us the laws of health; that the
Applied Sciences teach us how to carry on
most effectively and economically the
processes of productive industry; and I
am far from underrating the value of this
kind of teaching. Mankind have suffered
untold woes for the want of what Prof.
Huxley calls "Natural Knowledge." But
who is blind to the fact that these
sciences, important as they are, do not at
once and directly enable us to cope with
the questions just propounded? They
make us wise in relation to material
wants and interests—which is indeed an
important matter—but they leave the
great heart questions unanswered, the
mighty issues of life unresolved.

But it is said, by way of disparaging the
old culture, "Life is not parsing." This
is true—so true that you, graduates, can
not afford to be ignorant of the fact.
The analysis of life is not the analysis of
Ciceronian periods; nor is the synthesis of
life the arrangement of words for the
expression of thought. Life's analysis is,
rather, the disentangling of the tangled
web of human thought, feeling and mo-
tive; while its synthesis is the upbuild-
ing of character. It is said, too, and
with equal truth, that life is not the find-
ing of algebraic "x" and "y." But we
may push the inquiry a little further.

Neither is life the dissecting of dead
human bodies—or the separation of com-
pound substances into their chemical ele-
ments—or the comparison of insects and
plants—or the collecting of earths and
minerals, and the referring of them to
their respective geological formations. I
am at a loss to understand how, outside
of material interests, the new studies
bear more immediately upon the work of
life than the old. It is quite true, as Dr.
Draper says, that translating Greek and
Latin into English is not "discerning the
intentions and meeting the rivalries of
competitors"—or "designing movements
and carrying them out with success," but
the same may be said of the studies of
the new curriculum with equal em-
phasis.

Each study, or group of studies, has its
own peculiar logic, as methods of reason-
ing. There is a logic of Philology, of
Mathematics, of Geology, of Chemistry,
and so on, to the end of the list. No one
of these is the logic of life. Human ac-
tivity is neither parsing, nor demonstra-
tion, nor geologizing, nor experimentation.
It is quite true that all these methods of
reasoning are capable of the same sci-
entific analysis; the argument can in each
case be thrown into the form of the syllogism,
as Aristotle showed 2,200 years
ago; but in life we deal with other data.
Our school studies, old and new, deal with
premises far more fixed and certain than

the premises of the family, the shop and
society.

It is difficult to over-estimate the value
of Bishop Butler's remark in the Analogy:
"Probability is the very guide of life." Prob-
ability is the guide because in life we deal
mostly with probabilities. Hence it fol-
lows that those studies are most nearly
related to life that contain most of the
human element; and it is difficult to see
how the new education surpasses the old
in this particular.

Have I not shown that the staple of
studies is different from the staple of life?
that in the two forms of activity we deal
with different problems, and proceed by
different methods? I have not discussed
the subject so much for the sake of discus-
sion as to enable me intelligently to
answer the question: "Of what value
are studies as a preparation for life?"

To this question I unhesitatingly an-
swer: they give firmness and toughness
to intellectual fiber; they develop "the
wrestling thews that throw the world."

Prof. Faraday, as he surveyed the edu-
cation of England, detected a failure in
the training of the intellect "concerning
the use of the ordinary functions of the
mind, in ordinary things." Said he, "Let
me endeavor to point out what appears
to me a great deficiency in the exercise
of the mental powers in every direction:
three words will express this great want,
deficiency of judgment."

What we want of the schools is that
they shall educate the judgment—not the
philological or scientific judgment as
such—but the discriminating faculty of
the mind; that they shall develop men-
tal power; and these wants furnish the
criterion that must guide us in answering
Herbert Spencer's question: "What
knowledge is of most worth?"

If the schools do this work for us,
nothing more, in the intellectual field,
can in fairness be demanded. The ques-
tions of the home-circle, of the shop, of
the exchange of the hustings, can not,
to any considerable extent, be introduced
into them; and we must be content if
the schools give us the firmness and
strength of grasp that prepare us for
handling them when they arise.

There is, indeed, a large group of stud-
ies that are more nearly related to hu-
man activities. I mean the social sci-
ences—the sciences that deal with man
collectively. But even here the connec-
tion is not so close as would at first
thought appear. These studies, too, de-
velop speculation rather than practical
ability. Besides, they are uncommonly
difficult, and of too vast a range to be
pursued with thoroughness in a college
course. Once more, they are new sci-
ences; they have appeared only with the
maturity of civilization; and if there be
such an analogy between the life and
growth of the individual and the devel-
opment of the race as Pascal and oth-
ers would have us believe, we would
conclude on *a priori* grounds that the
mastery of them must be referred to
those periods of life when the mind has
reached at least measurable maturity.

But to come back to our question:
What is your preparation for the duties
before you?
I am happy to be able to say you have
pursued your studies with so much dili-
gence and thoroughness that you have to
a good degree hardened and toughened
your mental fiber; that you have at-
tained to a fair measure of educated
judgment; and you have paid enough at-
tention to the study of society to put
you in possession of the main line of in-
vestigation.

Nor is this all: college is not a her-
mit's cell; it is rather a little world full
of the humanest kind of elements;
and here you have seen at least a glimpse
of how educated judgment is to be em-
ployed upon the affairs of life.

Thus prepared, you are now to enter
the new world. The best of all prepara-
tion is a knowledge of what it is. You
are to go into this world to work with it
and for it—to help it and be helped by it.
Neither abandon your studies, nor go
among men with the old-time man-
nerism of the student. Do not suppose
you can heal the maladies of the world
with school-mastery or pedantry; for
if there is anything that this generation
will not abide it is the mannerism of the
recluse and the pedantry of the pedago-
gogue.

III. Time passes, but I beg to detain
you for the enforcing of another thought.
On a former occasion I said something
to you about adjustments. I said that
to adjust one's self to the will of God as ex-
pressed in Nature, in Society and in the
Moral Law, was a comprehensive gen-
eralization covering the whole of life.

To a certain extent man are the crea-
tures of condition; circumstances weave
their subtle web about us, and we break
through it with difficulty if at all. Hence
a change in one's life—a new set of con-
ditions—is often necessary to set free a
man's soul, and give full play to his fac-
ulties. Men, as well as organizations,
need occasionally to cut loose from the
past and make a "new departure."
There are few—and but a few—times in
one's life favorable to such departures.
If it be true that,
"Men at some time are the masters of their fate,"

I am sure that the transition from the
college to the world is a favorable time to
assert such mastery.

Young ladies and gentlemen—I do not
know that you need any very thorough
re-adjustment; but as you this day leave
the halls of *Alma Mater*, I pray you un-
derstand that the opportunity is a golden
one, and that if you are ill adjusted to
Nature, to Society, or to the Moral Law
you can not afford to neglect it.

But I will detain you no longer. You
have finished the course, and the time
has come for the crowning. The colleges
of the modern era have received from
the French and Italian universities of the
Middle Ages, with whom it originated,
the practice of conferring the Bachel-
or's degree upon such as have com-
pleted the curriculum. As the repre-
sentative of the Trustees and Faculty it
becomes to-day my duty to confer upon
this degree. I perform the duty
with sorrow and with gladness; with sor-
row that you are to leave us forever,
gladness that you at length realize the
object of your laudable ambition. As I
confer upon you this degree, and hand you
these diplomas, I assure you that with
them goes our benediction.

THOUGHTS ON THE EDUCATION OF FEMALES.

NUMBER II.

The most recent and most munificent
donation for female education, is that of
Mr. Jno. Simmons, of Boston. He has
appropriated, it is said, \$1,400,000 to
establish a Female College "for the pur-
pose of teaching medicine, music, draw-
ing, designing, telegraphy, and other
branches of art, science and industry best
calculated to enable scholars to acquire
an independent livelihood." Believing
that the numerous institutions already
existing, are sufficient to afford to
females instruction in "the accomplish-
ments," the ornamental and other
branches usually taught, Mr. Simmons,
taking a practical view of things, has
sought to make provision for a knowledge
of actual and useful vocations by which
females can secure a living for themselves.

This is certainly a very beneficent and
praiseworthy object, in view of the very
dependent and uncertain position to
which females are assigned in the present
artificial condition of society.

While this is true, however, and while
great material benefit may result from
such enterprises, it seems to me they are
very far from embodying elevated and
just views either of woman's capacities or
of woman's mission. Institutions, de-
signed to be mere schools of technology,
or in which the chief idea is a prepara-
tion for worldly business and an inde-
pendent earning of bread and butter, are
certainly far below the ideal of a true
education for either man or woman, what-
ever incidental advantages may be in-
separably connected with the mental
culture they afford. Any system which,
in giving undue prominence to mere cor-
poral wants, places in a subordinate
position the higher necessities and cap-
abilities of our being, must tend to give
a false direction to human energies, and
to degrade, rather than to elevate. It is
the very master-thought of a true system
of education to assign to every faculty its
appropriate rank, and to maintain thus
the just equilibrium of that nature which
God has given us. And not only so, but
it is likewise necessary that the method
of education should be properly adapted
to every faculty or group of faculties, in
order that these may receive the highest
culture and the divine symmetry of the
mental structure be preserved.

As it respects this last feature, it is to
be feared there is a great deficiency in
schools for the education of females, even
in such of these as possess the most mu-
nificent endowments, and propose, like
Cornell University, to give to females as
high a collegiate education as is anywhere
accorded to males. The fault seems to be
here, that the plans of instruction, the
text-books and the entire curriculum are
framed in harmony with man's modes of
apprehension and thought, rather than
with those of woman. They are almost
universally prepared and arranged by
men. They are inevitably constructed in
reference to the peculiar character of the
masculine mind, and precisely in so far
as this is peculiar, in so far must they be
unfitted for females.

I am not aware that the particular field
which this fact opens to view, has ever
been properly explored. Since the world
has become familiar with efforts for the
elevation of woman, the aim seems to
have been in all cases, to place her upon
an equality with man, as though she really
occupied an inferior position and was not
already, in her own sphere, as far above
man as superficial thinkers have fancied
her below. In all these well-meant en-
deavors, man seems to have been the false
standard placed before the mind, and if a
woman could only have as good an edu-
cation as a man, if she could only be at
liberty to dress like a man, and have the
right of suffrage and access to all political
offices as men have, then, and not till
then, would she be released from thral-
dom and have attained to the proper goal
of her ambition. It is taken for granted

throughout, that the more nearly woman
can be assimilated to man, in tastes,
learning, habits and pursuits, the more
nearly will she approach to a perfect
state of mundane blessedness.

I would not, indeed, be understood to
deny that masculine modes of thought
and feeling are in many cases almost
identical with those of many who wear
the female form. There are gradients in
the inclined planes of humanity by which
a common level may be attained. There
are resemblances and approximations be-
tween the sexes which by almost insens-
ible degrees may merge them in each
other. And these gradients exist no
less in the invisible moral and intellectual
nature of each than in the visible out-
ward being, so that some men may be
like women, and some women may
strongly resemble men in their mental
constitution, just as we can have phys-
ically the "Bearded Lady," or the "Can-
ada Giantess" of the museum, and the
effeminate dandy or coquette of fash-
ionable life. But extremes are in no case
models, neither do they properly rep-
resent the true character of a class. This
is to be found only in those who possess
in the highest perfection those differentia
which establish natural distinctions and
just relations, and a conformity to man-
hood is not therefore an ornament or a
grace to womanhood, but a blemish and a
reproach.

It is not, however, the object of the
present paper to enter upon a thorough
examination of the above theory, but
merely to express dissent and to suggest
to the reader certain facts and inquiries
for reflection. The first of these would
naturally be this: Are there not such
differences in constitution and structure
between the male and female mind as to
render the attempt to establish absolute
conformity a direct violation of nature it-
self? Surely these differences are well-
marked and certainly they are such as
must be perpetuated for the very na-
ture of things. Let us briefly adduce a
few well known facts. It will not be dis-
puted for example that woman is far
superior to man in quickness of percep-
tion and in that alertness of mind which
seizes at a glance the actualities of things.
With what inconceivable rapidity she
takes into her mind and memory the per-
sonal details of an assembly with all the
minute of dress, fashion, appearance and
manner! With what incomprehensible
swiftness of induction she can decide
upon the taste, the deportment and the
character of these present! This won-
derful facility is not to be explained upon
the principle that it is due to her habit
of directing her attention to appearances;
but, together with this very habit itself,
it must spring from peculiar faculties or
combinations of faculties, which, in com-
parison, man can be scarcely said to pos-
sess at all, and which give to woman that
readiness at expedients and that prompt-
itude of action in critical moments for
which she is so eminently distinguished.
On the other hand how irksome, if not
often impossible, it is for her to pursue
that deep, continuous, laborious thought
so characteristic of man, or to search out
by investigation the hidden nature of
things and connect causes with their
effects through a complicated series of re-
sults!

It is perhaps precisely in consequence
of this marked difference of mental con-
stitution, that woman has never been an
inventor. It is a most remarkable fact,
and one which never could arise from any
difference of position or pursuit, that the
world's history affords no account of any
valuable species of machine invented by
a woman. Through the weary centuries
of toil with the needle and the thimble,
she contrived no sewing machine, nor has
she suggested one of the numerous
improvements made upon this, for
which so many patents have been taken
out by men. I doubt, indeed, if the re-
cords of the office will show a single patent
ever taken out by a woman. When the
invention is placed before her, she knows
well how to appreciate it and to operate
with it, and can readily point out any de-
fects, but is still unable to suggest an
appropriate remedy. There seems to be an
almost total absence of those powers or
that peculiar combination of powers from
which the inventive faculty arises. Hence
even as it respects new fashion in ap-
parel, they are indebted, not to their own
sex, but to the men-milliners of Paris
who change at their pleasure the existing
modes, and send forth throughout the
world, in the form of fashion-plates, man-
dates from which there is no appeal.
Not that woman is capable of attain-
ing high distinction both in the sciences
and in the imitative arts, as we see in
such cases as that of Caroline Here-
schel and Mrs. Somerville, and in that
of eminent female sculptors, etc. But
success here seems to be due to a dif-
ferent class of mental qualities.

Again, if woman be considered in re-
lation to the department of music, we
can not fail to notice a striking distinc-
tion. As vocalists and performers in the
opera and upon the stage, women seem to
be quite in advance of men. No Phillips,
no Inledon, no Brahm, has ever ap-
proached the triumphs of a Grisi, a
Catalini, a Lind, a Patti or a Nilsson.

In purity of voice, in flexibility and
power of execution, they have distanced
all competition. And as performers upon
instruments, what astonishing facility
they acquire and how quickly they sur-
pass, in their progress, the opposite sex!
Notwithstanding, however, all their readi-
ness of movement; their knowledge of
music; their constant occupation and de-
light in it, it is a most striking fact that
no woman has ever composed a piece of
music! It is to men alone that the world
is indebted for those charming combina-
tions of sound which fill the soul with
rapture and delight, and serve to "soothe
the savage breast" and humanize man-
kind. He alone seems to possess that
peculiar and mysterious combination of
powers which gives the capacity for mus-
ical composition and which has ap-
peared in such perfection in a Beethoven,
a Mozart and a Weber.

While woman is thus separated from
man intellectually by wide differences,
these would be found no less in her moral
constitution, had we time to trace them.
But these differences do not render her
inferior to man, since if he excels in one
point, she is superior in another, just as,
in regard to physical organization, he may
excel in strength while she surpasses in
beauty. There is indeed no incompati-
bility, but a pleasing contrast, a comple-
mentary variation, a divine unity in di-
versity. Nor, however man may shine,
will woman fail to remember that she
has given to him birth and nurture, and
that his glory is her own. If, on the
other hand, man may reflect that, origi-
nally, woman herself with all her won-
derous capabilities was taken out of man,
both should realize that to God alone be-
longs the glory of their creation.

The marked differences between the
sexes then, while they afford to neither
just ground of self-glorification, on the
one hand, or of disparagement upon the
other, certainly at least demand in a sys-
tem of education much more attention
than has heretofore been allotted to them.
Systems framed by men, and hence nec-
essarily devised in harmony with their
own peculiar modes of thought, may not
be properly adapted to the development
of the powers of woman. There is too
much tendency everywhere to follow the
beaten track and to establish a stiff and
unnatural uniformity. When women
themselves assume the guidance of their
own sex, and, in the untrammelled exer-
cise of their own powers, shall be enabled
to secure the adoption of methods more
congenial to woman's peculiar constitu-
tion, and when woman is wholly freed
from the unnatural restraints which usage
or fashion or injustice has imposed, it will
then, and not till then, be possible for her
to attain the highest development of her
nature, and to effect her deliverance from
that fearful bondage to the trivialities of
society, the mere exterior trivialities of
life, and from those idle dreams of roman-
ce by which such multitudes now
permit their time and talents to be en-
grossed.

BAPTISM AND A GOOD SCIENCE.

BY S. E. SHEPARD.

I have been asked frequently, of late,
for a translation of so much of I. Pete
iii. 21, as relates to baptism and its con-
nection with a good conscience. The
apostle says,

1. Baptism now saves us. That is one
thing which it does.

2. He says, it is not the putting away
of *sarkos rupan—filth of flesh*. This is
what baptism is not, or does not do.

3. He then tells us what it is: *sunec-
deson apantes epinoemata eis Theon—a
question of good conscience in respect to God,
Eis, with the accusative of the object of
faith, repentance and conscience, has the
sense of in respect to. Thus, repentance
eis ton Theon, and faith eis ton Kurion hemomon
Iesoum Christou—equal to, repentance
toward God, and faith toward our Lord
Jesus Christ," but, repentance in respect to
God, and faith in respect to our Lord Jesus
Christ. There are many instances of such
usage.*

Baptism was designed to save "proper
subjects," not to cleanse the body from
filth. It does not involve a moral ques-
tion in reference to man; but it is
"a question of good conscience in respect to
God," on whose authority alone it rests,
and by whom it was connected with "re-
mission of sins."

The washing of the body involves not
only the question of purifying the flesh,
but also that question as it relates to
society. "We have no right to offend and
injure society with our filthiness of flesh."
Baptism is not a question of purification,
but a question of conscience—of
good conscience, of good conscience in
respect to God, not in respect to man.
It is a positive, not a moral, institution.
It involves a man's duty to God, not to
his neighbor; and therefore is a question
of conscience, of good conscience in re-
spect to God, and not to man.
People suppose that if we are just,
kind, benevolent, sympathizing, temper-
ate, industrious, and of good breeding
generally, we are pretty safe; that this
is about all we need be. They have lit-
tle confidence in the necessity of faith
and repentance, and much less in bap-
tism; because it confers no special ben-
efit on those around us. They do not
make a question, *eis Theon*, in respect to
God. There are those who think if a
man loves his neighbor as himself, it is
of no consequence whether he loves God,
or not. The first and greatest command-
ment with them is, Thou shalt love thy
neighbor as thyself. They have a ques-
tion of conscience with respect to men;
but no question of good conscience in
respect to God.

CORRESPONDENCE.

EMINENCE COLLEGE.

This flourishing and popular institution has just closed its fourteenth session, with a matriculation list of one hundred and ninety, and a graduating class of ten; and a short, presents in its catalogue the record of a prosperous and successful year. It is eminently a progressive school, whether as regards the steady increase of the number of pupils since the foundation of the College, or the ability and scholarship of its Faculty, or the ever-widening reputation and influence it is acquiring and extending by its annual effective work. Indeed, the prominent feature of the institution is one altogether characteristic of the present age. We refer to the fact that it is a mixed school—its honors and privileges offered equally to males and females. This co-ordinate education of the sexes is still warmly debated by teachers and educationalists; nor is it one of the least interesting, one of the least important issues, to be met, that have flowed from the rapid evolution of human progress in the nineteenth century. It is pleasant to know that while the relative advantages and disadvantages of such a system of education are being examined and discussed, these same qualities are being actually tested in a few unpretentious but efficient schools of learning, and thus far with decided results in Eminence College, in favor, that is, of the co-education of the sexes.

It will be surprising to learn that this institution, thus laboring to prove the soundness and the excellence of a scheme of mental training and culture opposed by experienced teachers, has no endowment whatever to uphold it; has never made any drafts upon the liberality of benevolent individuals; has never urged any appeal upon the attention of friends of education; but relies upon its own merits and (be it spoken with reverence) the blessing of God to carry it through.

It is but just to say that this individuality and independence which mark Eminence College, is mainly due to the living energy and glowing enthusiasm of its worthy and distinguished President, W. S. Giltner, a graduate of Bethany College, who brought thence the mind of a scholar to enrich, and the heart of a Christian to inspire, those whom he should preside as teacher. His success in this calling shows that it is the vocation for which he is peculiarly fitted. He appreciates the delicate nature of the female, and knows the strong points of the masculine character, and it is a labor of love for him that a healthy influence shall be exerted over both, proceeding from what may very properly be called sustaining opposites. President Giltner is just in the prime of life, possessed of a strong and vigorous constitution, full of sparkling vitality. Those who as students have been under his charge, or as visitors to the College have formed with him a happy acquaintance, may testify to the graces and virtues of his character and the purity and beneficence of his conduct among men. May he be spared yet many years, for thus shall continue that time a career of useful service in the education of the young of our land.

Eminence College offers quite an advantage to the student by its location. Accessible by rail several times a day from Lexington and Louisville, it yet stands aloof from the contaminating influences of town or city, located as it is in the country, in the midst of an intelligent and moral community. The polite and gentlemanly conduct of the male students throughout the session, outside of school-hours, and that, too, where nearly a hundred of them are associated, speaks volumes for the high Christian character of Eminence and its vicinity. Indeed, this is a point where the Disciples have it all their own way. They do not need to spend their time unprofitably in controversy with the sects, but direct their whole attention to the development of Christianity individually, and therefore to the adornment and usefulness of the Christian Church collectively. We have with us as our pastor one of our best preachers, Bro. J. B. Grubb, who, in the three years that he has been with us, has won a warm place in our hearts by the good he has done us through a faithful and vigorous ministry of the Word. The students all attend church regularly, and many of them (God bless them!) will revert to their school-days spent at Eminence College, with all the more hallowed delight that, during that time, they found Him who is now leading them day by day in their experiences and trials upward to the Father in heaven. There is no more beautiful sight, which we witness yearly here, than this confession of Jesus Christ, before an audience bathed in tears, by the young students who are at school from different parts of the Union.

The annual examinations and exhibitions at Eminence College are always interesting, and this session they were unusually entertaining. The examination of the classes was thorough and searching, conducted in public, and in the presence of competent and scholarly judges. The chief feature of the occasion was the Bible-class, in which the entire school was arrayed on the stage, and examined on the mission, ministry and character of our Lord as recorded in the testimony of the four Evangelists. The Philomathian Society, an old and honored literary body of the College, gave its annual exhibition, consisting of orations and a debate, interspersed with music; and in their exercises the orators and debaters reflected highly on the training and culture they had received at the hands of their teachers. The Commencement Exercises were deeply interesting, and from the Latin Salutatory, through the essays and ora-

tions, to the French and English valedictories, the close and breathless attention of the audience was secured. The concert by the Senior Music Class was gotten up with taste and care, and was a delightful treat to all lovers of the art. The motto of Eminence College is, "Quærimus Verum." A noble motto, and realized in Him who is not only the Truth, but the Way and the Life. ELLWARD.

P. S. We advise our readers to send for a catalogue of this institution, which will entertain them with good reading in one of their leisure hours.

MR. SPAULDING'S ARTICLE.

EDITOR OF THE STANDARD:—A few days since I received a copy of the Star in the West, containing an article of three columns on the first page, from the pen of Willard Spaulding, of Cincinnati, intended as a rejoinder to my notice of the Reynoldsburgh discussion, between Messrs. Binns and Braden. It is exceedingly weak and unworthy of notice, save as a strange compound of candor, modesty and logic. It would be a great waste of paper to reprint the article; but with your permission I will give your readers a choice specimen or two of Universalist candor and logic. "Mr. Binns did, indeed, seem to play with him (Braden) for a time, but when the opportune hour came he broke every bone in his body, meaning, of course, his religious system, by a single stroke." Again: "Mr. Binns waited till his antagonist had done his utmost to establish the conditionality of salvation, and also till Mr. Rexford and Mr. Spaulding had backed him (Braden) up by all the logic they could command, when, most plainly and strongly affirming that conditionality himself, he demonstrated by manifold tests from the Scriptures that every condition would be complied with, etc."

What a choice vein of candor and manliness runs through the foregoing. "Mr. Binns seemed to play"—"waited till his antagonist had done his utmost"—"backed up by all the logic they (Rexford and Spaulding) could command"—"till the opportune hour," etc. How like the maneuvering of jockeys on a race-track all this looks, and sounds, and is. Why did Mr. Spaulding and Mr. Rexford need to back Mr. Braden up by all their powerful logic, in his efforts, through three days of the discussion, to establish the conditionality of salvation, if they, Binns included, believed in it as firmly as Mr. Braden? I met Mr. Binns a few days since on the cars and he claimed that my article did not fairly represent him, in two respects: First, as being a Universalist of the Ballou stamp; second, as differing from Mr. Spaulding and Rexford in regard to the conditionality of salvation. He said there was a perfect understanding between them on that subject. If Mr. Binns tells the truth in this, and I suppose he does, then the stronger is the evidence of dissimulation all round; for certainly Mr. Braden must have understood, through three whole days of the discussion, that Mr. Binns denied conditionality altogether, otherwise he would never have "exerted himself" "to the utmost" to establish it. And Mr. Spaulding says he did exert himself; and that he and Mr. Rexford "backed him up by all the logic they could command." Pray let me ask the reader, and let me ask Mr. Spaulding, what this means. Why this "seeming play"? Why such concealment of views? Why lay upon Bro. Braden, through three whole days, the labor and burthen of exerting himself to the utmost to establish the conditionality of salvation when it was really believed by both parties? Why such trifling; such dissimulation; such waste of time? Why did Mr. Binns "seem to play" on one side and Mr. Spaulding on the other side? Why did not these men come out squarely and candidly and say, "We have no dispute about conditionality? Mr. Binns and his friends must learn to be manly and high-minded in discussion, if they would not be misrepresented. Mr. Binns 'seemed to play' (Mr. Spaulding says so), and I represented him just as he 'seemed.' I did not know at the time I wrote my article that Mr. Spaulding and Rexford had concealed the fact that they had put their heads together to keep Bro. Braden on a false scent, losing his time, 'till the opportune hour had come to break all his bones,' anaconda-like. But there are a few other things I should like to see unraveled. Why did Mr. Binns express both feeling and surprise at Bro. Braden's discourse on conditionality? And, in the second place, why did he object to it at all, and say "he did not know that the discussion was to be continued at night," if he believed the doctrine as firmly as Mr. Braden did? Can you explain, gentlemen? Please try—don't "seem to play"—come square out and explain.

"Although Mr. Binns did not need any aid, we preached two full hours to satisfy the 'old hard cases' in the Campbellite Church in Reynoldsburgh and vicinity that God could and would save all his children," etc. "Preached two full hours" to prove that "God would and could save his children"? What a wonderful undertaking that was!—we saw him sweat over it. Who doubts that "God can and will save his children"? The controversy is not about God's children, but about the devil's children. Mr. Spaulding believes that bad men, murderers, thieves, liars, libertines, and drunkards are the children of God. This is nothing new under the sun. There were wicked men in Christ's time that held the same views. They said: "We have one Father, even God." But Christ took square issue, and said: "If God were your Father ye would love me. You are of your father the devil, and the lusts of your father ye will do." With this language of Christ before his eyes Mr. Spaulding represents Christ as saying: "All souls are mine, and I have promised to present them to the Father." Will Mr. Spaulding tell us when and where Christ ever said any such thing? Wonder if this is not the Scripture he intended to quote: "These that thou hast given me I have kept, and none of them is lost, but those of perdition; that the Scriptures might be fulfilled." "We preached two full hours." Well, what else did Mr. S. do in "two full hours"? He says: "We proved that death could not deprive man of the power to learn truth or to obey the law resting upon him; that he could not sin a moment longer than he had the ability to obey," etc. We heard Mr. S. assert this; but we did not hear him prove it. We saw him sweat, but the deduction we did not see. "Proved that death could not deprive man of the power to learn truth or to obey the law resting upon him; and that he could not sin a moment longer than he had the ability to obey," etc. Let us look at the philosophy as well as the logic of this. A man can not sin a moment longer than he has the ability to obey law. Suppose a man to possess fine mental and physical ability, and great wealth. Early in life he marries a good and true woman. He pledges her his love, care and support. She trusts her all to his keeping. But in a little while he becomes a drunken profligate; spends all his wealth; ruins his health; becomes helpless by his vices, and beggars his babes. His ability is gone for good; he can no longer support his wife and children; and now, according to Mr. Spaulding's logic, he ceases to be a sinner. And if Mr. S. could prove that a man ceases to sin when he ceases to possess ability, he has certainly not proved that the man's character is any the better on that account. A willful murderer, spending his days in chains in a dungeon, can not obey the laws of the land, nor break them either; yet he is a murderer still, and no less so because his ability to obey or disobey law is taken from him.

"Preached two full hours to convince the 'old hard cases' in the Campbellite Church." Mr. Spaulding, in his sermon of "two full hours," used the word "Campbellite" several times. In the freest and frankest manner, at the end of his discourse, I told him we regarded the epithet as a nickname, and as injurious. Mr. Spaulding made what we regarded as a kind and candid apology, and I accepted it. Does Mr. S. use the word ofensively, or is his memory at fault? Any one who reads his whole letter will see clearly that my conclusions in my former article were just, viz.: that admittance into heaven will not depend upon character at all—according to Mr. Spaulding's theory; that death will only result in a change of theatre, or stage. He has no hell after death, unless he has one in heaven. Society will be no better in heaven than here, so far as the society is made up of earth's denizens. The wicked are in hell here and now; the wicked will not be, turned into hell, but out of hell when they die. Sodomites and antediluvians, and the defilers and defiled of all time, will sing with the angels, or curse God as they may elect, with impunity; there is no fear nor punishment—unless there may be a celestial penitentiary there. Truly Universalism is a grand system, and Mr. Spaulding a great theologian. W. H. TAYLOR.

any right-thinking person—and preach a little, just enough to cause trouble. Let it be said to all congregations, that so far as known to the writer, such preachers—both classes—finally do more harm than good. Any man who is contentious, and in hot water with the congregation to which he belongs, as a general rule, is not fit to preach. "The man of God must not strive." Any man to whom the congregation will not give a recommendation to preach is, as a general rule, not fit to preach. Congregations are the best judges.

What I solicit is, that we faithfully abide the decisions of the churches of Christ, whatever may be our private opinions of the wisdom thereof, and seek some other way than contempt to correct them. This only is Christian, and this only will finally cure the evils we suffer from uneducated, irresponsible men like J. W. C. Covy, and others.

REPORT

Of the 8th Quarterly Meeting of the Theford and Forest-charge, held with the brethren of Theford Centre, Mich., June 4 and 5, 1871.

In a verbal report by Bro. C. P. Wilson, the Theford church was represented as in the same condition as at last reports, with one more addition; the Forest church, same as at last reports. The report was accepted by vote. The Juniatta church reported by letter:

"To the Brethren in Christ, in Quarterly Meeting assembled, at Theford, Greeting: "The church of Christ at Juniatta, was organized in February, 1871, under the labors of Elder Wm. Baker, with seven members; since added by baptism, six—total in good standing, 13. Elders, none; deacon, Andrew Pratt; pastor, Wm. Baker. JOEL F. RILEY, Church Clerk."

It was voted to receive the above and instruct the clerk to enter it in the minutes of the meeting and have it published as part and parcel thereof. There was preaching by Bros. Baker, C. P. Wilson and S. J. Smith, Bro. S. preaching Sunday. The meeting was well attended, considering the fact that the Reformed Brethren held their Quarterly Meeting at the same time, within one mile of ours. C. P. WILSON, Clerk.

"TRACT ON THE ERRORS OF CAMPBELLISM"

The Baptist Anniversary.

DEAR STANDARD:—I was present when the motion to publish the above tract was made; and although I sat nearer the mover than the majority of the meeting, yet it was read I think the third time before I knew its import—my first impression being that it was to be a tract against gambling!

To do the Baptists justice I doubt if the motion proved the true animus of more than a small part of the large meeting; and although it obtained a passive sanction, yet I believe that the prevalent spirit was one of kindness toward all who are sincerely trying to promote the purer views of religious truth on the test of the Bible alone. The fling at us by a Southern Reverend, I regarded as rather a bid for Northern sympathy toward Southern plans than aught else, but the North kept up their own policy very decidedly, although sugar-coated with the utmost courtesy.

The act, however, exhibits the fact that prejudice still exists towards us, but the day is not far distant when Baptists and Disciples shall like the Presbyterians, bury their past differences. Union is strength; and all the advocates of believers' immersion should be "one body." Let us bear and forbear even to be evil spoken of for a time, rather than attempt to call down fire from heaven to consume our opponents; and rest assured that if we maintain our Master's cause in the meek and quiet spirit we shall obtain the victory for him. Would that we could always remember and act just as he would have us act for him, so that while we have "great boldness" we may also "speak the truth in love."

H. THOMAS.

FREE BAPTISTS.

EDITOR CHRISTIAN STANDARD:—A friend has recently put into my hands several copies of your paper, which I have read with great interest. In an especial manner have I been interested in the discussion going on between the Disciples and Baptists.

It is one of the encouraging signs of the times when Christian denominations begin to talk over their differences in the most candid manner, and to devise means by which a union may be obtained. What a power the Baptists of America would be if all united in one body. May God hasten the day when all minor differences shall be laid aside, and a permanent union be effected. Let each side be generous.

While thus the question of union with the Regular Baptists has been under discussion, and so much accomplished, let me raise another question: Why should not the Disciples and Free Will Baptists come into closer union? There are certainly less differences between us than between the Disciples and the Regular Baptists.

From a perusal of your paper, I am satisfied that there are not such great differences as might at first be supposed.

I am an earnest advocate of union if it can be brought about, and I sincerely hope that the time is not far distant when the whole Baptist family can sit together around the one common table of our Lord. Probably there would be some among our people who would stand opposed to all such arrangements, but we know there are many who long for a greater unity among denominations. If

there is a spirit of union, the difficulties will soon disappear, and a broader Christian charity will reveal itself.

G. S. READLEY.

THE CAUSE OF CHRIST IN LEBANON, OHIO.

BRO. EMBERT:—I feel that I may do some good by inciting the brethren and sisters to a more active work for the cause of Christ in Lebanon, Ohio. The church here has been in a flourishing condition under the auspices of a talented brother, but now the good brother is not with us, and as a consequence the church has become lukewarm, cold, inactive, and useless we can get some other talented brother with us, we must ever remain so. Brothers and sisters, what is wrong here? Have you forgotten that Christ died for you? Do you not remember that it is he that saves from sin and its consequences, and not any brother? Have you been placing your faith upon human frailty? God forbid! Let us notice this point. We are judged at the last day by the deeds done in the body—not the deeds done in some other body; hence we must place our faith in Christ; and all our deeds in the body will then be to his honor and glory; and not to the honor of some brother who wishes for our welfare and works to this end—but so soon as he is gone, we cease to go to church—we do not meet with the few who assemble to partake of the emblems! Why? There is no one there to preach for us, forsooth; none there we care about hearing; only some poor "Normal student."

May we, my brethren, understand that unless we work for Christ ourselves, and not try to substitute some one to work for us, we can not expect to hear those precious words of the Saviour's: "Well done, thou good and faithful servant, enter thou into the joys of thy rest." Work, work, every one in his sphere, must be the motto of the true Christian. The students of the Normal School seem to set a good example to the church. They, with the few faithful, meet every Lord's day to break the loaf. And I can not forbear to mention the names of some: Bro. Adams, quite a young man, student of the "Normal"—he has charge of the Sunday School, which, by the way, is more flourishing than the church. Bro. Langdale talks to the friends at times, and others, who are equally earnest in the cause. We hope these young men will become useful in life. Without them here, the church, would indeed be desolate. We have no regular preacher, and I think the brethren would support a preacher well, if he was of the right kind. There again comes in sin in all its hideousness. The preacher must be talented, or we have no use for him. "Actions speak louder than words."

May higher motives actuate every one than that of personal pride! May we work for Christ, for God, "work out our salvation with fear and trembling." Let these words be our prompter!

A STUDENT OF "NORMAL SCHOOL."

DISCIPLINE MISSIONARY MEETING IN CHICAGO.

I attended the Sixth District meeting here during a part of its sittings, and was pleased to hear of the success which had attended brother Sherwood's labors. As the Secretary may send particulars, I need not enlarge on them, but one of the resolutions gave me great pleasure, and will doubtless gratify your readers. It was one introduced by Bro. Burgess, to condemn grants of public money, to, or acceptance of it by, any religious body. It met with a hearty response and passed unanimously.

Some of the speakers alluded to the fact that a similar resolution had not passed at the Baptist Anniversary gathering—an unaccountable fact in view of past Baptist history and principles, but very suggestive to illustrate the dangerous spathy existing among the people in reference to the most glaring violations of principles. No connection can take place between the State and Church, which is not corrupt in its very nature, and alike injurious and dangerous to civil and religious liberty.

Strange indeed, just as the Pope has been hurled from his civic chair in the hour of extremest arrogance over the consciences of his slaves, that in free and enlightened America the very brightness of our liberties, civil and religious, should blind us to the fearful danger so insidiously fastening upon us!

H. THOMAS.

THE DISCIPLES AND BAPTISTS

We hail with gladness the recent indications of a deep and extensive longing for the union of Christians, as illustrated by friendly Christian greetings and pacific communications between the Baptists and Disciples in Ohio. Our joy and gratitude are increased as we learn of the many encouraging symptoms of a better feeling between the two bodies in other States. In Illinois and Wisconsin, as well as in other States, the good cause is working. I just learn that Bro. L. Ames, of Decatur, Ill., has been exchanging pulpits in that city with Elder Holt, the Baptist preacher of the place; that the proposition for the exchange originated with Elder Holt, and that good is resulting.

Some smaller men in other places are working against this noble effort for the unity of God's people. But this must be expected. "I beseech you that there be no divisions among you," is breathed by all the best-instructed people of God, and eventually this prayer must be heard. May God speed the day!

We have a young brother, Bailey, who was converted to our Saviour in La Porte, Ind., and who has located in Evansville, Rock Co., Wis. Finding no Disciples in that thrifty and enterprising town of fifteen hundred inhabitants, he sought out and found a prosperous congregation of about seventy Free (Will) Baptists.

know the truth, it is money and brotherly love, and a course of instruction must be necessary.

The letter which you number of the Standard, shows which sleeping." Your correspondent things, that "all or nations in southern India doctrine—" "Quite a influential" members the and then, in view of the line of soul-sleeping," a hold there), calls upon press and pen" to use it.

Thus the weighty man is inherently im only by a living union its way to the minds a children, and will, I and kindly considered truth, emancipate man.

May God speed the P. S. If you are minds of your readers, please publish this in the Standard. CINCINNATI, June 12, 1871.

Having carefully examined communication, we are not prove at all danger the weakest of our re gratify the writer, we war on no man because question; but when an his speculations on the proclaiming them, the say. Our readers will of our scries or this ARD.

DISCU ED. STANDARD:— through the STANDARD another battle fought a It was fought on the 23 Rock, Henry Co., Ind., Church of Christ, and Universalist Church, usual arguments on bo forward, as I must seemed to vie with each make the Bible harm You can easily guess the glorious triumph of h the had the confidence of honest and gentleman dent that a 'very large join in saying that Eld ment. I am satisfied from the fall of battle victory. He is a grow spared him, by close a come one of our strong diers of the Cross take from more than five h is raised the battle-cry, no falter. In this dis doubt, great good done, days was held at the su week, which resulted in who rejoice in God's children of hope. OS

MISSIONARY The second annual District Missionary Society held in the Christian C Avenue and Twenty-fifth meeting on Wednesday, Friday, June 2d. The gates from nearly all District, and visitors from, and Canada. The best of its kind are oughtly enjoyed by all ment will show them in the District, togeth been accomplished in though it must be ta has devoted but onth District, the other al brethren in Wisconsin.

Number of memar ditions, 374; value if 200; amount paid fr \$10,873; amount pe \$10,127 60; amount \$1,923 72; amount p number attending a amount of Sunday S Total expended in the \$23,883 01.

It is proper to add C. W. Sherwood, the above contains only record of all the tea churches of the Distr James of elders, numb Sunday School, with each; but I have de report short enough to any further informati addressing either Bro will further add that sions," \$362 06, may as it means nothing f for extra missionary l of the work in the wh tant expenses, may the same head. The s aged to renew the wo and unanimously favo Bro. Sherwood in the O. A.

PROF. S. K At the annual mee rectors of the N. W. C apolis, Ind., on the 2 ing preamble and resol adopted.

WHEREAS, A comm the Board of Directo vernity to consider the Faculty of the Institut

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know the truth, it is certain to produce harmony and brotherly love; whereas, if the opposite course is pursued, "contentions and divisions" must necessarily be the result.

The letter which you published in the last number of the STANDARD—name and address suppressed—under the head of "Soul-sleeping," shows which way the wind blows.

Your correspondent tells us, among other things, that "all or nearly all the congregations in southern Indiana are corrupted by the doctrine of 'soul-sleeping.'" "Quite a number of the most influential members thereof have embraced it, and then, in view of the evil, (this 'odious doctrine of soul-sleeping,' which has taken such a hold there), call upon those who 'use the cross and pen' to 'use their best efforts against it."

Thus the weighty question as to whether man is inherently immortal or becomes such only by a living union with Christ, has found its way to the minds and hearts of God's dear children, and will, I am persuaded, if calmly and kindly considered in the light of Bible truth, emancipate many from the traditions of men.

May God speed the day! C. FRANKE. P. S. If you are not afraid to have the minds of your readers agitated upon this question, please publish this letter in the CHRISTIAN STANDARD.

Having carefully examined the foregoing communication, we are of opinion that it will not prove at all dangerous, or exciting, to even the weakest of our readers; and therefore, to gratify the writer, we publish it. We make war on no man because of his opinions on this question; but when any one factiously thrusts his speculations in the Church and insists on proclaiming them, then we have something to say. Our readers will shortly hear from some of our scribes on this question.—ED. STANDARD.

DISCUSSION. ED. STANDARD.—Permit me to say, through the STANDARD, that there has been another battle fought and another victory won.

It was fought on the 23d of May, 1871, at Flat Rock, Henry Co., Ind. W. J. Howe, of the Church of Christ, and Rev. M. Croley, of the Universalist Church, were the disputants. The usual arguments on both sides were brought forward, and I must say that both parties seemed to vie with each other in trying to make the Bible harmonize with their views.

You can easily see the result: A grand and glorious triumph of the truth. While both had the confidence of hundreds present, as being honest and gentlemanly, it was quite evident that a very large majority present would join in saying that Elder Howe had the argument. I am satisfied that Elder Howe went from the field of battle bearing the palm of victory.

MISSIONARY MEETING. The second annual meeting of the Sixth District Missionary Society, of Illinois, was held in the Christian Chapel, Corner Indiana Avenue and Twenty-fifth street, Chicago, commencing on Wednesday, May 31st, and closing Friday, June 2d. There were present delegates from nearly all of the churches in the District, and visitors from Wisconsin, Michigan, and Canada.

At the annual meeting of the Board of Directors of the N. W. C. University, at Indianapolis, Ind., on the 22d of June the following preamble and resolutions were unanimously adopted: WHEREAS, A committee was appointed by the Board of Directors of the N. W. C. University to consider the reorganization of the Faculty of the Institution, and

him as a Christian of special character; an associate pastor, an adviser, and a counselor always reliable, and a scholar of varied and extensive attainments.

Resolved, That the Board further express their highest appreciation of the faithfulness with which he has discharged the various duties of his office during the long term of thirty years' connection with the Institution, both as President and Professor in the University.

Resolved, That his long life, almost entirely given to the interests of education, affords an example of devotion and self-sacrifice worthy of being cherished in most grateful memory by all who propose to adopt the profession to which he has devoted his life.

Resolved, That we tender him our most sincere and heartfelt wishes for his welfare, peace and happiness, and pray the Great Head of the Church that his old age may be as rich in the fruits of joy and peace in the Holy Spirit as his youth and manhood have been full of active labor for the glory of God and the good of men.

THE MARSHFIELD MEETING. The Ministerial Association at Marshfield was a meeting that will be remembered long by those who participated in, and attended it. It was a gathering of brethren and sisters from different parts of the country, who seldom have the joy of fraternal greeting.

THE FAMILY. "THE STAR-SPANGLED BANNER." "You knew Francis Key?" "Knew him! Why he lived but a few doors above my father's house.

RECEIPTS. Of the Ohio Christian Missionary Society for the year ending May 1, 1871. DISTRICT NO. 1. Leveering, \$22.25. Bell Yearly Meeting, \$9.00; Bell Ch., \$9.25; Pittsford, \$10.00.

DISTRICT NO. 2. Chester Yearly Meeting, \$39.95. Chester, \$5.00. South Route, \$20.00. Lick Creek, \$60.00. Franklin, 7.00. Springfield, 1.50. Franklin, 2.00. Turkey Foot, 1.00. Lick Creek, \$20.00. J. S. Riddle, 27.00.

DISTRICT NO. 3. Wooten, \$27.10. Nashville, 4.00. Orrville, 6.25. Blackleyville, 2.40. Millersburg, 9.30. Ripley, 15.46. Holmesville, 9.97. Shreve, 7.25. Doylestown, 3.00. Monroe, 4.35. Davis Mill, 5.00. Isaac Brown, 2.00. Elizabeth Brown, 2.90. Levi Milby, 1.00. Casper Stewart, 1.00. Mary Stewart, 1.00. Peter Baker, 1.00. M. J. Stewart, 1.00. Hugh Funk, 1.00. Mrs. Funk, 1.00.

DISTRICT NO. 4. Brownville, 12.65. North Salem, 6.50. Wilmington, 10.00. Oak Knoll, 4.00. Sabina, 8.90. New Antioch, 51.55. Glasses, 3.10. L. D. Crow, 1.00. Elizabeth Sparks, 1.00. E. M. Sparks, 2.00. Davis, 1.00. J. H. Hargrett, 1.00. J. C. Davis, 1.00. A. C. Dhall, 20.00. Sarah Smith, 4.00. E. M. Smith, 4.00. Sarah Bennett, 1.00. Levi Bennett, 1.00. David Glass, 1.00. Judith Smith, 1.00. Deliah Glass, 1.00. Vincent Glass, 1.00. B. Barshere, 5.00. Special to General Board, New Antioch, 25.00. J. D. Dodd, 10.00.

DISTRICT NO. 5. North Salem, \$10.00. To E. Bennett (for meeting) \$2.00. To E. Bennett (for meeting) \$2.00. To E. Bennett (for meeting) \$2.00.

DISTRICT NO. 6. Salem, \$28.90. Concord, 51.25. Gaudied, 4.50. Mineral Ridge, 28.90. East Rochester, 16.00. Salsville, 32.87. Phillips, 28.00. Westville, 50.00. East Fairfield, 34.11. Fishersville, 1.50. Green, 43.50. Austintown, 33.50. New Alexandria, 3.25. Hancock, 3.00. Wellsville, 2.00. Winnow, 3.00. New Lebanon, 81.00. A. J. Shinn, 1.00. O. Campbell, 50.00.

DISTRICT NO. 14. Yearly Meeting, \$6.00. Windsor, 6.45. Deavertown, 4.50. Maits, 2.35. Wolf Creek, 1.25. Rogers, 4.00. Nelsonville, 2.00. Wolf Creek, 1.25. Rogers, 4.00. Ball, 1.00. S. G. Orman, 5.00. S. G. Moody, 1.75. O. P. Moody, 1.75. Theo. Holston, 1.75. Heath Holcomb, 1.75. D. T. Keenan, 3.00. M. Bingham, 3.00. To aid weak churches of Co-operation; Wolf Creek, 58.00. Antioch, 58.00. Bethel, 58.00.

OVER THE HILL TO THE POOR HOUSE. Over the hill to the poor-house I'm strugglin' my weary way— I, a woman of seventy, and only a brife gray— I, who am smart an' chipper, for all the years I've toiled, As many another woman that's only half as old.

OVER THE HILL TO THE POOR HOUSE. Over the hill to the poor-house it seems so hop, hop, hop! Many a step I've taken a tiffin' to and fro, But this is a sort of journey I never thought to go.

OVER THE HILL TO THE POOR HOUSE. I am willin' an' anxious an' ready any day To work for a decent livin', an' pay my honest way to-day.

OVER THE HILL TO THE POOR HOUSE. I am willin' an' anxious an' ready any day To work for a decent livin', an' pay my honest way to-day.

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SELECTIONS. THE PRAYER AND THE LIFE. Do I mean the prayers I offer— Do I feel the words I say.

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Christian Standard

ISAAC ERRETT, Editor. J. S. LAMAR, Associate Editor, Cincinnati, Ohio. CINCINNATI, JULY 15, 1871.

THE CHRISTIAN STANDARD.

A WEEKLY PAPER, published by ISAAC ERRETT, Editor, at No. 117 West Fourth Street, Cincinnati, Ohio. TERMS: \$3.00 per annum in advance.

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AGENTS: A. J. HOBBS, Cincinnati; W. W. BOWEN, Columbus, Ohio; J. S. LAMAR, Cincinnati.

WE have put into the hands of the printers the copy of "Walks about Jerusalem," and expect the book from the press in a month or six weeks.

BRO. LAMB, in the Apostolic Times, proposes a "convention of chief men among us to consider our state and work. Let it be solely to determine the work, both as to ourselves and others, to which God in his providence has called us."

WE have before us a sermon preached by Bro. Isaac Errett, on "The True Basis of Christian Union." We call attention to this sermon, not for the purpose of reviewing it, but to ask the brethren to aid in its general circulation.

ON our first page will be found the baccalaureate address of President Hinedale, of Hiram College. An account of commencement-day will appear next week.

F. M. HOOVER, writing from Manhattan, Kan., says: "I have received about \$300 the last year, and out of that and my labor have supported, in some sort, my wife and three children; have preached every Lord's day, and held some protracted meetings, and immersed nearly one hundred persons."

WE received a letter from the West, not long since, containing some suggestions which may be well for our brethren in Pennsylvania, Ohio, Indiana and Illinois to ponder. It says: "There are so many persons who will not go to meeting or take any interest in church affairs, unless there is a preacher present. Presbytery should be careful how they train up young disciples. I know many who came here who might have been useful, but their life has been the preacher's words; when they came west they would make shipwreck of the gospel. Our brethren are not careful to settle within a new country, therefore, they will not have small numbers, too weak to support a preacher, and in some cases to make a reasonable amount for preaching one per month. They get a few scattered converts in such a weak band, and then begin to try out against weekly meetings, and in a short time we have a good old Baptist habit of meeting one per month."

should be made of it when disciples, especially the young, remove to a new country. They should be admonished of their dangers, and selected to their duties, and required to send back word at stated times of their welfare, until it is known that they are safely lodged under the protection of a church.

JESUS prayed—prayed often—sometimes spent the night in prayer—sometimes rose before break of day and went out alone to pray. When in trouble and distress, he prayed; when undertaking important messengers, such as the choice of his apostles, he prayed; when the wants and woes of the multitude pressed on him, he prayed. Prayer was the language of the opening of his public life, at his baptism; and prayer was the language of his close, on the cross. "Do you profess to be a disciple of Christ, and fail to learn this lesson? Did Jesus need to pray, and can you safely live without it?"

It will be seen, by our advertising columns, that R. W. Carroll & Co. propose to publish the Goodrich-Lamar discussion of Universalism as soon as one thousand copies are ordered. As very many have expressed a wish to have the discussion in book form, they have now an opportunity to make known to what extent they will encourage its publication.

ATTENTION is called to an advertisement in our Special Notices headed "Position Sought." If any of our schools need an accomplished teacher or principal, or any of our colleges a professor of ancient or modern languages, here is an opportunity to supply.

EVIDENCES OF SONSHIP.

Another evidence that we are children of God is found in LOVE. Testimony: "Every one that loveth is born of God and knoweth God. He that loveth not, never knew God, because God is love" (I. John iv. 7, 8). "God is love; and he that abideth in love abideth in God, and God in him" (ver. 16). The argument by which the apostle supports this testimony is worthy of careful consideration. Love is not a mere attribute of God, but his very essence. Not "God is loving," but "God is love."

That which we love supremely assimilates us to itself. If we are self-lovers, money-lovers, pleasure-lovers, or lovers of bad men, we can not hope to rise in character above the control of the object to which the heart is wedded. Character and destiny go where the heart goes. Well, therefore, did Solomon say, "Keep thy heart with all diligence, for out of it are the issues of life."

The spiritual status of the unregenerate must be sought in the state of the heart as it relates to God, rather than in mere moral acts, for these last may often proceed from other than godly influences; and although there is no consistent or acceptable morality that is not based on piety, yet it will often occur, as the result of education, of temperament, or of utilitarian considerations, that many admirable moral traits will be found associated with ungodliness. But man was made to find his highest happiness and honor in fellowship with the infinite and eternal—in the love and worship of God; and when his heart is withdrawn from God and rests on any inferior object, so that man loves and serves the creature more than the Creator, it indicates a terrible apostasy. There are three forms in which this alienation exhibits itself, all testifying to an abnormal condition of soul, namely: Selfishness, Idolatry and Indifferentism. We must be born again. The heart must be changed out of selfishness into love, out of idolatry into the worship of the one living and true God, out of indifferentism into a zealous and all-pervading devotion to Him who alone is worthy; in a word, we must be brought to love the Lord our God, with all the mind, with all the soul, with all the heart, and with all the strength of our being. This love must become the basis-principle of our nature and life. Observe, it is not our conversion to a certain theological conception of God, found in a creed; nor to a set of ritualistic observances as constituting a mechanical or formal recognition of God; but coming under the dominion of God's nature and character, so as to find in Him our soul's delight and to receive from Him the pure inspirations of a new life. "As thou, Father, art in me, and I in thee, that they may be one in us." "I in them, and thou in me, that they may be made perfect in one" (John xvii. 21, 23). This rest and delight in God—this reconciliation to his truth, his justice and holiness—this joy in him as our Father, which brings us to adore him as Love itself, to drink into his Spirit, and to delight in his commandments, is an unmistakable evidence that we have been begotten of him.

Observe, moreover, that no mere flash of religious enthusiasm—no occasional impulse of religious fervency, can enable us to rank as children of God. He that abideth in love abideth in God and God in him. Love is the very atmosphere in which he lives—the very "spirit of his mind"—the essence of his new life. But this love needs practical tests. It is transcendental, and in the region of the transcendental we may deceive ourselves with imaginations, philosophisings, and sentimentalities, until the practical ends of religion are all lost sight of. We have, therefore, practical tests submitted to us by which we may decide whether we are really controlled by the love of God. 1. "If any say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I. John v. 20-22). "We know that we have passed out of death into life, because we love the brethren" (chap. iii. 14). This needs no elaboration. If we love the Father we will love his children. If the love of God rules in our hearts, they who are dear to him will be dear to us. The apostle carries this rule so far as to declare that "we ought to lay down our lives for the brethren." Very dear, then, must be to us their reputation, their interests, and their society. We will delight to be with them. Our meetings will not partake of the cold and formal recognitions which the hollow conventionalisms of fashionable society demand, but of cordial greetings, affectionate inquiry after each other's welfare, lively sympathy with each other in the joys and sorrows of life, and cheerful aid to each other in need. The house of God will be our delight "for our brethren's and companions' sake." The house of prayer will be more to us than the house of revelry, and the love of the brethren more than the approbation of the world. Nor will any be despised or neglected on account of poverty, ignorance, or misfortune. The religion that allows the rich to scorn the poor, to despise the laborer, or to pass by even the mental with neglect, is contemptible hypocrisy. And so it is that which says, Be ye warmed, or Be ye fed, and provides neither food nor fuel. So did not Jesus. 2. "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father who is in heaven, who causeth his sun to rise on the evil and on the good, and sendeth his rains on the just and unjust" (Matt. v. 44, 45). To abide in the love of God is to share in his philanthropy. We learn to live for the good of others, not because they are worthy of it and make grateful returns for it, but even if they are ungrateful and unkind, because God delights in goodness, and loves to bless. It is vain, therefore, to talk of religion, while we are living selfish lives. It is vain to rely on faith and baptism, and the Lord's Supper, and our valor in debating for the truth, while we selfishly hoard our treasures and refuse to relieve the needy, or to help forward the preaching of the Gospel for the salvation of sinners. He that says he loves God and yet refuses to employ his means to spread that Gospel which offers salvation to the lost, is a liar, and should be made to know and feel the heinousness of his hypocrisy before God and man. It is time we were done with tolerating this pretentious piety which spends itself in zeal for doctrines and ordinances, and has neither labor nor money to give for the world's redemption. The Spirit can not bear witness to such a spirit, of adoption into God's family. 3. "This is the love of God, that we keep his commandments, and his commandments are not grievous" (I. John v. 3). If love is the ruling principle of our lives, no commandment of God will be grievous, for we shall delight in his precepts. Love makes all things easy. Many circumstances without us, and many remains of sin within us, may conspire against duty, and it may call for much self-denial and much moral courage to hold on to that which is right; but love will gain the victory over all these and find a richer delight in keeping the commandments than could ever be found in departing from them. Nor will there be any disposition to evade the teachings of the Scriptures when love reigns in the heart. "The least of the commandments" will be sacredly kept, as well as the greatest, for to the loving heart nothing is trivial, if God has ordained it. Tried by this test, are we children of God? Do we love God supremely, so as to say, with the psalmist, "Whom have I in heaven but thee, and there is none on the earth I desire beside thee?" or, as Cowper beautifully expresses it: "But O thou bounteous Giver of all good, Thou art of all thy gifts thyself the crown. Give what thou canst, without thee we are poor, And with thee rich, take what thou wilt away."

the brethren—in godlike benevolence and beneficence—in a faithful bearing of his commandments? Then have we confidence toward God, and shall assure our hearts before him.

We are not asking now for "perfect love"—that love which "casteth out all fear." That is the ripe fruit; we must grow to that. But we are asking after the germs, the blossoms, and the growing fruit. Have we begun to live this life of love? Have we even risen to a just conception of it? Let each one answer to himself and to God.

CONCERNING THE METHODIST BOOK CONCERN.

The greatest concern of life, at present, appears to be the Methodist Book Concern, and the man of the period is Dr. Lanahan. "The proper study of mankind is"—Dr. Lanahan. Secular and religious papers alike teem with informations and reasonings touching Dr. Lanahan, Dr. Carlton, and the Methodist Book Concern; the Methodist Book Concern, Dr. Carlton, and Dr. Lanahan; Bishop Ames and Dr. Lanahan; Dr. Lanahan and Bishop James; Dr. Lanahan before the committee, Dr. Lanahan before the Bishops, Dr. Lanahan in court; Dr. Lanahan tried, Dr. Lanahan condemned, Dr. Lanahan reinstated, Dr. Lanahan's case not yet disposed of. Cast your eye down a column of telegraphic news, and you find the fall of Paris and the trial of Dr. Lanahan; Yellow Fever and Dr. Lanahan; Terrible railroad accident and the Methodist Book Concern; Unveiling of the Morse statue and Dr. Lanahan; Decision of Commissioner Plessant and the Methodist Book Concern; The Pope's Jubilee and suspension of Dr. Lanahan; Ravages of the Storm and Dr. Lanahan in Court; Famine in Persia and Dr. Lanahan; Small-pox in New York and the Methodist Book Concern; Great Railroad smash-up and Dr. Lanahan. In fact the fingers of telegraph operators must have become so accustomed to spelling out Dr. Lanahan, Dr. Carlton and the Methodist Book Concern, that we see not how they can well avoid mixing them up with all dispatches whatever; and it would not surprise, nor indeed much grieve us, to learn some morning from the associated press dispatches that the Methodist Book Concern has gone with Captain Hall to the North Pole, that the Bears of Wall street have "cornered" Dr. Lanahan, and that Dr. Carlton is negotiating for San Domingo, or introducing a bill into the British Parliament for the disestablishment of the church of England. Even Pio Nono, with his big jubilee, can not divert attention from Dr. Lanahan. As to Dr. Cather, and his breakfasts, they are entirely overshadowed by the stupendous grief and troubles of the Methodist Book Concern and Dr. Lanahan. German triumphs, French humiliations, Anglo-American Joint Commissions, Persian famines, and Mexican revolutions pale into nothingness in the presence of Dr. Lanahan and the Methodist Book Concern. Take up a religious journal, and you find Justification by Faith and Dr. Lanahan; Presbyterian Memorial Fund and the Trial of Dr. Lanahan; Apostolic Succession and Dr. Lanahan; Close Communion and Dr. Lanahan on trial; Darwinian Theory and Dr. Lanahan. We are almost tempted to think that the fate of the country, the music of the spheres, and the introduction of the millennium all depend on an accurate understanding of the troubles of the Methodist Book Concern and Dr. Lanahan. And who is Dr. Lanahan? An official of the Methodist Book Concern, who has some serious misunderstandings with other officials, and has a controversy with them over business affairs. And pray what has the public to do with all the details of an unpleasant controversy in the Methodist Book Concern? That Methodists should interest themselves in it, is reasonable. Why not let them attend to their own affairs? Why drag out all the details of an unpleasant difficulty to minister to sensationalism, and place them along with murders, robberies and railroad accidents to feed the public curiosity? Perhaps, when this case is fully developed, there may be some useful lessons in it alike for business men and ecclesiastics; but who is wiser or better for devouring these daily telegrams about Dr. Lanahan? To our mind there is nothing very creditable to the Book Concern or any of its officials in this public exhibition of errors, frailties, rivalries, and business and ecclesiastical blunders; nor much that can be edifying to the public. At least, we are sure that less of it would answer every good purpose. We have a notion, moreover, that if the Methodist Book Concern and all its agents would quietly mind their own business and settle their own quarrels away from public notice, the world could manage to get along without a knowledge of their proceedings. It strikes us as in bad taste to thrust every day before the public the names of men who happen to get into trouble, as if they were martyrs challenging public admiration and sympathy. It does not aid the course of justice, and it is apt to give to individuals an unwarranted prominence and importance. We have been Cheneyed; and Lanahaned, and Tryng-lynged until we are weary. We hope the Methodist Book Concern will adjourn until after the dog-days and go to Long Branch—the longer the branch the better, if it will only compel them to branch off into some new path of inquiry, and give the public a little rest from Dr. Lanahan.

Does this love reveal itself in love for the brethren—in godlike benevolence and beneficence—in a faithful bearing of his commandments? Then have we confidence toward God, and shall assure our hearts before him. We are not asking now for "perfect love"—that love which "casteth out all fear." That is the ripe fruit; we must grow to that. But we are asking after the germs, the blossoms, and the growing fruit. Have we begun to live this life of love? Have we even risen to a just conception of it? Let each one answer to himself and to God. CONCERNING THE METHODIST BOOK CONCERN. The greatest concern of life, at present, appears to be the Methodist Book Concern, and the man of the period is Dr. Lanahan. "The proper study of mankind is"—Dr. Lanahan. 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Worrell, as proprietor and editor.

THE BROTHERHOOD OF MAN. We hope our readers have all given attention to the thoughtful essay of Dr. Richardson on the Brotherhood of Man. We wish to say, while the subject is fresh, that there is a crying need for attention to the physical training of the "softer sex." Miss Catherine Beecher, after the most careful inquiries, has come to the conclusion that the number of healthy girls and women in this country is insignificant, and that physical deterioration is the order of the day on that side of the house. This is startling. What it results from—whether the brain is fed at the expense of the body; or health is sacrificed to the tyranny of fashion; or the excitements of the age and false conventionalisms are exhausting the nervous system; or too much work or too little, or too luxurious living is to be charged with this degeneracy, we are not prepared to say. But we are quite sure that any system of education that ignores physical culture or gives it an inferior place, can not meet the demands of the time.

NOTES AND COMMENTS. The Catholic Telegraph, after a grandiloquent account of the procession in this city in honor of Pius IX., thus flourishes its shillalah around the heads of its opponents: "We will treasure the remembrance of the legislative pains and penalties under which we suffer, as we will remember the manhood all men everywhere to repent. Did the Gospel not go forth for Jerusalem when there were represented devout men out of every nation under heaven, and was it not declared to them in their own tongue, so that none could misunderstand it or misunderstand it, and that they declared it? The holy apostles drank because they spoke in so many different languages? Then why should they be excused on account of their ignorance of the language? I can not so understand the Scripture. We are informed that there was a time that God winked at the ignorance of the people; but now he commandeth all men everywhere to repent. 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CURRENT RELIGIOUS NEWS

It is estimated that the total of British contributions to Christian Bibles during the past year was \$1,000,000. The total number of Bibles distributed was 1,000,000. The total number of Bibles distributed was 1,000,000.

Consumption of Cough, Now Ready! The Great Commission Jesus Christ to His Twelve Apostles. The Pearl for Sunday Schools. The Pearl for Sunday Schools.

Webster's Pocket Dictionary. The School Festival. NEBRASKA. B. M. DAVENPORT. Nebraska City, Nebraska. FREE TO BOOK AGENTS. WANTED-AGENTS. Overland Through Asia. AGENTS WANTED FOR PROF. STOWE'S COMPREHENSIVE AND SELF-INTERPRETING FAMILY BIBLE.

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Agents wanted for the Year of Battles. SUNDAY SCHOOL BOOK. AGENTS WANTED FOR THE HISTORY OF THE WAR IN EUROPE. THE GREAT LUNG REMEDY. GLOBE FLOWER COUGH SYRUP. DR. HENRY'S GLOBE FLOWER COUGH SYRUP.

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Believing that what is interesting and good for the cause of Christ here will be the same to you...

It is not necessary for me to describe the course of treatment Dr. Hunter prescribed for me...

There is most surely a great cause of gratification to every Christian that this still the greatest day of the Republic...

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I desire to state publicly my experience of Dr. Robert Hunter's success in treating pleurisy of the lungs...

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DR. R. HUNTER'S PRACTICE

Its Continued Success.

I desire to state publicly my experience of Dr. Robert Hunter's success in treating pleurisy of the lungs...

For two years I have been suffering with an affection of the lungs, until it developed all the symptoms of consumption.

It is not necessary for me to describe the course of treatment Dr. Hunter prescribed for me...

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YOUR CHILDREN!

Soothing Remedy. For all the ailments of children...

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BUSINESS RECORD COMMERCIAL REVIEW

On the 15th inst. the market was... The trade in Dry Goods and kindred branches...

Has been well supplied with jobbing orders... The market for... is quiet...

Trade in Flour is limited to local demand... but prices are firm...

Dried Apples are quiet at 7 1/2c for best Northern... and 7c for Southern...

Butter, Eggs and Cheese... All grades below choice are in excessive supply...

Cotton has again advanced in Liverpool... and the home market is correspondingly affected...

Business and Commercial Gossip... The Assistant Treasurer at New York...

Financial Review... The market has been a steady strong market during the past week...

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Government Securities are very firm and active... The following are the prices and selling rates here:

Table with columns for bond types (e.g., United States Sixes of 1881) and their corresponding prices.

READ THE TESTIMONY OF THE GREATEST PHILANTHROPIST OF THE AGE... DR. RICHARDSON'S LIFE OF ALEXANDER CAMPBELL.

DR. RICHARDSON'S LIFE OF ALEXANDER CAMPBELL. UNABRIDGED. PRICE IN CLOTH \$4; SHEEP \$5.00.

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The most Popular Music Book used by the Christian Church

THE HARP OF ZION, BOOK OF CHURCH MUSIC. Containing also a Concise Course of Instruction for Schools and Private Learners.

BY A. D. FILLMORE. PRICE, \$1.25. PER DOZEN \$12.00. The 'HARP OF ZION' is unequalled by any music book of its kind for completeness...

NOW READY FOR DELIVERY. COMPLETE IN ONE VOLUME. DR. RICHARDSON'S LIFE OF ALEXANDER CAMPBELL.

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Hoofland's German Bitters. A Bitter Without Alcohol or Spirits of Any Kind. Different from all others. It is composed of the purest juices of the principle of Bitter, Hops, and Bark...

Hoofland's German Tonic. Was compounded for those not inclined to extreme bitters; and is intended for use in cases where some alcoholic stimulant is required in connection with the tonic properties of the Bitters.

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DR. M'LANE'S WORM SPECIFIC, VERMIFUGE.

SYMPTOMS OF WORMS. THE countenance is pale and leaden colored, with occasional flashes of a circumscript spot on one or both cheeks...

DR. M'LANE'S VERMIFUGE. Will certainly effect a cure. The universal success which has attended the administration of this preparation...

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Just Published. LANGE'S COMMENTARY ON JOHN. Sent by mail, postage paid. Price \$5.00.

Just Published. SMITH'S DICTIONARY OF THE BIBLE. Edited by William Smith, LL.D.

Just Published. FAMILY CHRISTIAN LIBRARY. FOUR GREAT WORKS. Price \$10 per set.

Just Issued. BIBLE DICTIONARY, FOR SUNDAY SCHOLARS. 488 Pages, Bound in Cloth. Illustrated.

A NEW BOOK. HARRY CASTLETON. Frank Among the RANCHEROS.

Goodrich and Lamar Debate. R. W. CARROLL & CO. announce that they have in contemplation the publication of this famous debate...

DR. HOOFLAND'S GREEK OIL. Lightning Cure for all kinds of Pains and Aches. APPLIED EXTERNALLY...

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\$2.00 PER YEAR.

CINCINNATI, OHIO, SATURDAY, JULY 22, 1871.

VOL. VI, NO. 28

THE CHRISTIAN STANDARD

S. W. CARROLL & CO. PUBLISHERS. 117 West Fourth St., Cincinnati, Ohio.

A NEW POET.

There is a man at the Treasury Department in this city, who reads more than twenty languages, and speaks five or six fluently.

LANE'S VERMIFUGE

Lane's Vermifuge certainly effects a complete success which has attracted the attention of the public.

CONTAIN MERCURY

and that it is an inflexible rule capable of doing the most tender infants.

AIR TEA

About six months ago my wife and I had a very disagreeable cold, which, not wishing to throw up a box, I have used two bottles of this tea, and now I do not get another.

JUVENILE BOOKS

Carroll & Co. Publishers. A new collection for the young of the most interesting and valuable books.

Holy Spirit

By J. P. ROWE. A new and valuable treatise on the Holy Spirit, with practical directions for its cultivation.

THE HUMAN SPIRIT—ITS DESTINY

By J. P. ROWE. A treatise on the human spirit, its nature, its powers, and its destiny.

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DEVOTED TO THE RESTORATION OF PRIMITIVE CHRISTIANITY—ITS DOCTRINE, ITS ORDINANCES, AND ITS FRUITS.

of our Lord Jesus Christ. I. There are three different parts of man's nature, the body, the soul, and the spirit.

THE PLEASURES OF MEMORY

Now, when the great golden sun has drawn the many-colored curtains of his western couch, about him, and the soft, tender light of twilight is falling.

THE NEOPHYTE

The following communication from Prof. DeLaurier on a subject recently introduced to our readers, will prove interesting.

DAILY RULES FOR CHRISTIAN CONDUCT

I. I will never lie down at night to rest without prayer. And in the morning I will not proceed to business, until I have first dedicated myself to God.

EXEGITICAL—I PET. II. 1.

There appeared recently two articles in the Standard from the pen of competent scholars on the text heading this article.

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COMMEMORATION

THE COMMENCEMENT DAY

The Commencement Day of a College furnishes a good proof and test of its... The day was opening in the morning, but soon the clouds dispersed and the day shone out in brilliance.

Early as the years 51 and 52, an eagle in spirit was awakened for planting trees on the Campus surrounding the College building. The proposition was made to the students and teachers each to plant a tree, which might be known as his tree, and stand forever as his memorial.

By the blessing of God we expect to advance. We are prepared to graduate a large number of students, and we are prepared to receive a large number of new students.

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surpass any thing I have seen before... Tree of green oak and several other trees...

Mr. Edrington—I saw an article in your paper of April 16, 1871, written by a minister of the Gospel who moved from Lebanon, Boone County, Ind., in Sept. 1870, to some place in Arkansas...

NORTHERN OHIO CHRISTIAN ASSOCIATION. A semi-annual Convention of this Association was held in Mansfield the last week in June...

At the late meeting of the Board of Directors of the N. O. C. A., the following resolutions were adopted...

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SELECTIONS.

THE LOWLY LIFE. A little flower so lowly grew, So lonely was its life...

PATIENT CONTINUANCE.

There is an old story that, at the battle of New Orleans, half a century ago, a volunteer fighter from the back woods...

KNITTING.

"I was just thinking, mother," said Rachel. "Thinking about what?" asked Mrs. Harland...

A MODEL EVENING PARTY.

One of the social needs of our daily life is a rational way of spending an evening. Of course, one can go to church...

THE GARDEN OF THE TULBRIES.

The dying struggles of the Commune spared neither the monuments of art nor the adornments of nature...

THE LOWLY LIFE.

A little flower so lowly grew, So lonely was its life, That heaven looked like an eye of blue...

THE GARDEN OF THE TULBRIES.

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A BRAHMIN'S TESTIMONY.

Mr. Chamberlain, of the A. S. Mission, having spoken of the value of a reading room for a free reading room at A. S. Mission...

THE SUM OF RELIGION.

He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption...

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THE ORANGEMEN'S STANDARD. A National Association of the Orangemen of the United States...

THE NEW YORK RIOTS. In our news column will be found a record of events which occurred last week in the city of New York...

THE ORANGEMEN—A Protestant association—determined on keeping the anniversary of the Battle of Aughrim...

ROMAN CATHOLIC TERRORISM. The city authorities find their masters too much for them. They dare not disobey the commands of the Irish Catholics...

PROTESTANT LEAGUE OF AMERICA. The following is a list of the names of the members of the Protestant League of America...

THE ORANGEMEN. A beautiful young girl, in trembling tones, said she did not have full forgiveness...

THE ORANGEMEN. As the recent trouble in New York about Orangemen will lead to a general desire for information about this organization...

THE ORANGEMEN. Water, water. Sprinkle the Catholics, every one! We'll not get our hands under them...

THE ORANGEMEN'S STANDARD. A National Association of the Orangemen of the United States...

THE NEW YORK RIOTS. In our news column will be found a record of events which occurred last week in the city of New York...

THE ORANGEMEN—A Protestant association—determined on keeping the anniversary of the Battle of Aughrim...

ROMAN CATHOLIC TERRORISM. The city authorities find their masters too much for them. They dare not disobey the commands of the Irish Catholics...

PROTESTANT LEAGUE OF AMERICA. The following is a list of the names of the members of the Protestant League of America...

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Anglim, in which he suffered a disaster... The Orange Society of the United States...

The Orange Society of the United States, according to the statement of the Grand Master, John H. Smith...

The Local Orange Institution of the United States of America is formed by persons desirous of supporting to the utmost of their power the principles and precepts of the Protestant religion...

Its members associate in honor of William Henry, Prince of Orange, whose name they bear and whose memory they revere, tending as he did under Divine Providence to the overthrow of the most oppressive bigotry and the restoration of civil and religious freedom...

The Orange Institution lays no claim to exclusive Protestantism or exclusive loyalty, but it admits no man or body of men within its pale whose creed is not Protestant...

The whole institution is one neighborhood, within which every Orangeman is at home in the furthest part of the world, and such is the mechanism of the Institution that while its operations are thus extended, its every movement is alike felt and answered in every part.

In short, the Orange Institution, like a glorious morning luminary, is inclined to pour its influence not on one part only of the circumference of the globe, but simultaneously on every portion, equally enlightening the whole hemisphere.

As the Prince of Orange was invited to England by a coalition of parties, united by a common sense of their sacred duty to preserve their civil and religious liberty, and as the Pilgrim Fathers were united in their earnest and solemn principles of freedom when approaching the shores of this continent...

QUESTIONS DRAWN

Bro. BARR: I have read with much interest, your answer to the Querist who inquires whether the sale of whisky is proper business for a Christian...

You claim that the sale of whisky is authorized by the law of the land, and being so a Christian may properly engage in it. You do not say so in any words, but I take you will not object to the statement as I have put it...

in manufacture, importation or sale of whisky. And it is only because the friends of temperance have been relying on the broken reed of moral suasion...

So much for the legality of the traffic. We urge him that puteth the spile to his neighbor's lips, and maketh him drunk as also.

It is a solemn declaration of Holy Writ against the infamous traffic. The Church dare not regard any part or lot in the matter except as a curse.

What we said is very plain, and is subject to no such interpretation as our correspondent gives it. We said distinctly, "A druggist has a right, therefore, to sell whisky according to law, if that law itself is not unrighteous."

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A GOOD LESSON

The Christian Union, in an editorial on the Unity of the Spirit, has the following sensible paragraph...

We have just seen an address from the Baptists of Ohio to the "Disciples." It is put forth with a view to promoting understanding and friendship between the two bodies as may lead to ultimate union.

This is precisely what we have contended for, and what Baptists and Disciples may see and accept, if they would be one. If a farmer divided the property of a farm in order to raise a crop, or holds to a theory which tends to discourage farmers from faithfully performing their part in the work of securing a living...

W. W. HARRIS has been engaged as an evangelist in the Fourth District of Kansas comprising Johnson, Douglas, Franklin and Miami Counties.

W. W. HARRIS is an educated and experienced physician, a man whose practice can be secured, and his family enjoy the advantages of a Christian Church and Sunday School.

His address is A. I. HARRIS, 478 West Eighth Street, Cincinnati.

BOOK TABLE

AMERICAN RELIGION. By JOHN WALKER. Boston: Roberts Brothers, 1871. This is an attempt, in the interests of the Free Religionists, to project a religion without the supernatural, without a mediator, and we had almost said without a God.

THE COMMISSION GIVEN BY JESUS CHRIST TO HIS APOSTLES. Illustrated by ALFRED MORGAN. One of the pastures of the Baptist Church, Edinburgh, 1871. With notes. Cincinnati: Bostworth, Ochs & Hall, 1871.

THE CROWN OF SUNDAY SCHOOL SONGS: Consisting principally of the works of G. F. Root and T. P. Buss. Edited by L. H. DOWNING. This work is prepared by Bro. Downing, expressly for our Sunday Schools, and claims to be "free from the errors of Sectarianism and Infidelity."

RECORD OF THE WEEK

July 17th was a Sabbath day in New York City, an account of which have resulted in the death of about seventy persons, and the wounding of several hundred more.

That the Valley Gem Pianos are just what every body wants, is proved by the large number sold. Send for a circular to D. H. BALDWIN, 158 West Fourth Street, Cincinnati, O.

BEELER & CURRY

Have just introduced a new style of Invitation for weddings Highest compliments on recent orders. Invitations designed and engraved. Visiting cards. 6-cm.

In Memphis, Tenn., 11th July, 1871, Mrs. SUSAN W. KELLER, I married her April 29th, baptized her May 2nd, and buried her July 18th. DAVIS WALKER.

several men who were crowded by about two hundred, and fifty policemen and fifty firemen soldiers. When on Eighth Avenue between 27th and 28th Streets, they were fired upon by a large body of Irishmen, attached to a row of tenement houses.

The facts develop concerning the riots last week, it becomes evident that the rioters were not well organized. With their rage, ferocity and murderous, they lacked system.

EPISCOPAL RELIGIOUS NOTICES

Position Bought. A gentleman of 20 years' experience in teaching in seminaries and universities, and familiar with Latin and Greek as well as German and French, and his wife, who has likewise an experience of seven years as a teacher, desire to take charge of a Seminary or Academy whose patrons prefer thoroughness to show and superficiality.

Stark Co. O. "Yearly Meeting." The annual meeting for Stark County will be held this year, in a grove between Marlboro and New Baltimore, Stark Co., O., beginning Friday, August 11, 1871, at 2 o'clock P. M., and continuing until Monday noon.

Yearly Meeting. For Genesee and adjoining counties [Michigan] will be held at Pine Run, near the railroad running from Detroit to Saginaw. Will begin at 2 o'clock P. M., on Friday before the second Lord's day of August, holding over Lord's day.

First Illinois District. The Preachers' Institute and District Missionary Meeting for the 1st Illinois District is to be held at Carbondale, beginning on Friday July 21, 1871, and will continue some five or six days.

To the Sunday School Workers of Ohio. DEAR BRETHREN:—May you be greatly successful in your Sunday School labors this year.

Increased Postal Convenience. The Post Office Department has arranged for double daily service between New York City and Chattanooga, Tenn., to begin October 1st, if the postal cars can be completed by that time.

BEELER & CURRY. 208 West Fourth Street. Have just introduced a new style of Invitation for weddings Highest compliments on recent orders. Invitations designed and engraved. Visiting cards. 6-cm.

DEED. In Memphis, Tenn., 11th July, 1871, Mrs. SUSAN W. KELLER, I married her April 29th, baptized her May 2nd, and buried her July 18th. DAVIS WALKER.

NOTICE. The annual meeting for Lorain, and western half of Medina Co., will be held this year at Birmingham, commencing on Friday the 25th of August, at 2 o'clock P. M., and closing on Monday, Bro. B. Hudson is expected to be there, also Bro. Geo. Hayes, of Princeton, Ill.; Bro. B. E. Baker, and other preaching brethren.

NOTICE TO DELEGATES. Delegates to the Lorain Convention who pass through Indianapolis, should make their arrangements to go on the excursion train which starts at 7 o'clock P. M., Tuesday, Aug. 22. Those who reach on Friday morning may call at the Book Store of Messrs. A. & T. Moore, No. 21 North Pennsylvania St., and have places of entertainment assigned them.

Annual Meeting. The annual meeting of the churches of the 16th District will be held at Sarnesville, Ohio, Belmont Co., on Friday the 18th day of August, at 2 o'clock P. M., and continuing over Lord's day. It is highly important that each church in the district be represented. Register see that your church is represented by delegates. Bro. F. M. Green is expected to be present during the meeting. Other speakers expected are: Bro. J. H. Garrison, and Bro. J. H. Garrison, and Bro. J. H. Garrison.

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should be a success. As soon as we have an interesting meeting. J. H. Garrison, and Bro. J. H. Garrison, and Bro. J. H. Garrison.

Ohio Yearly Meeting. General Lord's day—Baltimore and Md. Baltimore, Md. General Lord's day—Baltimore and Md. Baltimore, Md.

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FROM CORRESPONDENTS.

On last Monday evening...

There has been no more...

I will say nothing of...

Our church here is in...

SUMMARY OF RECEIPTS.

Reported this week in...

The following list of...

GOOD NEWS AND LAUREL DEBATE.

R. W. CARROLL, who...

The following list of...

Ayer's Sarsaparilla.

It is an excellent...

ECKSTEIN, HILLS & CO.

Established 1857.

PURE WHITE LEAD.

THE COMMISSION GIVEN BY JESUS CHRIST TO HIS APOSTLES.

THE TRUE BASIS OF CHRISTIAN UNION.

A NEW AND COMPLETE BIBLE DICTIONARY.

THE MESSIAHSHIP OF GREAT DEMONSTRATION.

THE CHRISTIAN HYMNAL.

"THE AMERICAN PIANO."

DOANE, WING & CUSHING.

St. Louis Mutual LIFE INSURANCE CO.

NEBRASKA. B. M. DAVENPORT.

TROY BELLS.

MENEELY & KIMBERLY.

BELL FOUNDERS, TROY, N. Y.

BUCKEYE BELL FOUNDRY.

JOHN F. WILTSEE, UNDERTAKER.

LAMB KNITTING MACHINE.

SMITH'S DICTIONARY OF THE BIBLE.

Antiquities, Biography, Geography, and Natural History.

Edited by William Smith, LL.D.

A few years since, Dr. William Smith...

The present work is a condensed...

It is a condensed and abridged...

Ayer's Hair Vigor.

For restoring to Gray Hair its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair.

It is an excellent...

Our church here is in...

RUBBER'S RECORD

COMMERCIAL REVIEW

Chincinnati Markets

Trade is in a quiet condition. While there are some signs of improvement...

The Provision market is again dull. Mess Pork is held at \$15. Bulk Meats are stable at the following rates...

The receipts of Wool are quite moderate, with a steady inquiry for all grades...

Dried Apples (Northern) are quiet at 7@7 1/2, and Southern nominal at 4@6 1/2...

Best grades are scarce and in demand. Lard is quiet at 10@10 1/2...

No new features in Coffee. We quote common Rio 16@17, fair 17@17 1/2...

Ootton is firm. Coal is steady at the recent advance. Spring Chickens are in fair demand...

Business and Commercial Brevities. During the quarter ending June 30...

Financial Review. Gold is quiet at 110. One-half ounce gold is at 110...

Gold is quiet at 110. One-half ounce gold is at 110. Silver is at 16 1/2...

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THE PARABLES UNFOLDED

St. James's Epistolical, Philadelphia, has been given to the public a delightful work...

SPECIAL NOTICES

Have you a Cough? Have you Bronchitis? Have you Asthma? Have you Spitting of Blood?

The Greatest Philanthropist of the Age. HON. GEORGE FEAUDRY. Warren Switzer Strause, Va., Aug. 3, 1869.

A. B. SANDS & CO., No. 141 William St., New York City.

JOHN D. PARK, Wholesale Agent, Cincinnati, O.

D. H. BALDWIN, 158 West Fourth Street, Cincinnati, has always on hand a large and complete stock of Standard Pianos and Organs...

Look here, reader, we do not wish to tell you that Consumption can be cured when the lungs are half consumed...

WARREN SWITZER STRAUSE, enabled my wife to sleep quietly. (KIMBALL HANBY, Wardensburg, W. Va.)

THE LARGEST NEWSPAPER MAIL which goes to any one in this country, is received by Geo. P. Rowell & Co., the New York Advertising Agents.

WASHINGTON IRVING, a great sufferer from Asthma, found relief in Whitcomb's Remedy.

UNPARALLELED SUCCESS. It was a year ago and speaks for itself! With not one dollar of capital...

REV. T. P. CHILDS. Dear Sir: Your Oatmeal Specie is doing admirably in my wife's case...

If you desire rosy cheeks and a complexion fair and free from Pimples, Blisters and Eruptions...

Financial Review. Gold is quiet at 110. One-half ounce gold is at 110. Silver is at 16 1/2...

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SUNDAY SCHOOL BOOK

ATTENTION SUNDAY SCHOOLS. We have just published a new and complete set of Sunday School books...

H. W. CARROLL & CO., 117 West Fourth St., Cincinnati.

SALLIE M. BRAYN'S POEMS

A Woman's Poems, by Sallie M. Brayn. (Sallie M. Brayn of Kentucky.) This beautiful volume is in every respect worthy of the author...

H. W. CARROLL & CO., 117 West Fourth Street, Cincinnati.

TARRANT'S SELTZER APERIENT

The Great Equivalent. The world may be safely challenged to produce so perfect a simulation of anything in nature...

Stouvenville, Ohio, Female Seminary. This old and well known school on the banks of the Ohio, offers superior advantages...

THE MENRELY BELL FOUNDRY (Established in 1836.) BELLS for Churches, Academies, Schools, and Societies...

AGENTS WANTED FOR God in History. A grand theme, and the grandest book of modern times...

Handwriting of God. Nearly 7,000 copies of this wonderful book already sold...

STEAM JET PUMP. The simplest and cheapest device ever known for raising water from any depth...

FORSYTH SCALE WORKS. Cincinnati Warehouse. We have just received from the Standard Scale Works...

THE BENNETT HOT AIR FURNACE COMPANY. Are prepared to heat and ventilate in the most approved manner...

DR. RICHARDSON'S LIFE OF ALEXANDER CAMPBELL. UNABRIDGED. PRICE IN CLOTH \$4; SHEEP \$5.00.

AGENTS WANTED. We are happy to announce that we have now ready for publication, an unabridged edition of Dr. Richardson's great biography of Mr. Campbell.

THE BENNETT HOT AIR FURNACE COMPANY. BUILDINGS OF ALL DESCRIPTIONS.

By the use of their Improved Furnaces, which received the highest Premium, a large silver Medal, at the Cincinnati Industrial Exposition, 1870...

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NORTH WESTERN NORMAL SCHOOL

THE POPULAR AND PROGRESSIVE INSTITUTION opens its 40th year on Tuesday, August 22, 1871. The school is held at Xenia, Ohio...

STATISTICS. The school is held at Xenia, Ohio. The school is held at Xenia, Ohio.

STUDIES OF FIRST TERM. English Grammar, (Primary and Advanced), Arithmetic, (Elementary and Advanced), Geography, (Descriptive, Physical, Mathematical and Phenomena), Penmanship, (Pencil and Ink), Algebra, (Elementary and Advanced), Geometry, (Plane and Solid), Latin, (Introductory Lessons and Grammar), Business Correspondence, Composition, Rhetoric, Spelling, Etymology, Botany, Book-keeping, (Single and Double Entry), Debating, German, Teaching, and School Government, English Classics.

HOME TESTIMONIAL. We, the undersigned, being acquainted with the management of the North-Western Normal School, and believing the institution to be all that it claims to be, so cheerfully commending it to the public...

FACTS WORTH KNOWING. 1. This school prepares young ladies and gentlemen for life as if it were not one theoretical, unsubstantial, visionary.

2. It recognizes an individuality and personal responsibility in each student.

3. The entire management of the school is such as to inspire in its pupils habits of industry and industry habits, not for the present only, but for life.

4. The students are assigned for investigation and verbal or written reports, thus enabling the students to acquire what schools almost universally neglect to impart, viz: How to study, rationally and successfully.

5. The recitations are fifty minutes in length, thus giving ample time for the thorough elucidation of every subject.

6. A deep interest is taken in what are sometimes considered "backward" scholars.

7. This institution not only gives a thorough, practical, and comprehensive knowledge of the branches studied, but the Normal, i. e. a natural method of teaching them. Hence its great value to all classes of teachers.

8. It prepares to keep progress with the age.

9. Directors and other school officers will find it advantageous to apply to the Normal School for trial teachers. Send for circular.

H. W. CARROLL & CO., Publishers, 117 West Fourth Street, Cincinnati, O.

NOW READY FOR DELIVERY. COMPLETE IN ONE VOLUME.

DR. RICHARDSON'S LIFE OF ALEXANDER CAMPBELL. UNABRIDGED.

PRICE IN CLOTH \$4; SHEEP \$5.00. CONTAINING OVER 1200 PAGES OF READING MATTER.

AGENTS WANTED. We are happy to announce that we have now ready for publication, an unabridged edition of Dr. Richardson's great biography of Mr. Campbell.

The general demand for an edition in one volume has induced its publication, and the indications are that it will have an immense sale in this shape, as it will be within the reach of all.

The work will be mailed, postage paid, on receipt of the above prices.

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DR. ALLAN'S CELEBRATED LIVER PILLS

FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND BILIOUS HEADACHE. Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure...

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LITERARY

THE RELIGIOUS PRESS

These are two distinct titles which belong to the highest class of American journals. These are secular and religious. In the beginning they were distinct, and their respective fields were easily bounded. Neither attempted to encroach upon the domain of the other. But recently it has been observed that they have been gradually approaching each other in their ideas of news and topics of discussion.

Neither is now exclusively religious or exclusively secular. How far the enterprise can be regarded as a success, when we consider the object and aim of religious journalism, is perhaps an open question. There are several motives, undoubtedly, which operate in the effort to combine the two forms. Chief among these is the desire to furnish a variety of news in each issue. The money-knave also has large control.

It is found by actual experiment that the people, even among whom religious journals circulate, will be induced to buy a paper with far less trouble, where there is a "visible admixture" of world, flesh, devil, than one where these elements are wanting. Though the effort has been made, and has been a partial success, yet there is sufficient left of the characteristic features of each to entitle them to separate consideration. To the Religious Press, I invite your attention.

STATISTICS

It was well said by the Commissioner of Statistics in his preliminary report on the Eighth Census: "That among the elements which determine the characteristics of a people, no branch of social statistics occupies a more important place than that which exhibits the number, variety and diffusion of newspapers and other periodicals. Composing as they do a part of the reading of all, they furnish nearly the whole of the reading which a greater number, whether from inclination or necessity, permit themselves to enjoy." It was in virtue of this fact that the most philosophical of British statesmen signified "newspaper circulation" as a "more important instrument of the popular intelligence than was generally imagined in his day."

Such was the idea of Burke respecting the influence of the public press. Some one has said, that if we could have a single newspaper, published in the age of Pericles it would be a better index to Athenian life and manners than can be found in any existing memorials of the Grecian civilization. But no such thing as a newspaper existed then. Now we have them in abundance, and they are considered indispensable to the development of truth, either in the religious, political, literary, or the scientific world. The whole question of the Religious Press will appear in a better light if in connection with it, we notice some facts which belong to the press generally.

NUMBER OF PAPERS.

It is difficult to ascertain the exact number of religious papers, of all classes, that are published at this time; they march continually in the van of the census, while we have to march behind it. From the census returns for 1860, and from other sources, I am able to find some statistics of newspapers in general, and religious papers in particular, which will be interesting and instructive.

In an article on the "Newspaper and Periodical Press" found in the January number of the Christian Quarterly, for 1870, the following facts and figures appear:—"Isiah Thomas in 1810 speaks of the 'almost incredible number' of newspapers issued at that time. The fullest statistics of that time give us 350 weekly, 27 daily, 15 tri-weekly, 38 semi-weekly, and 270 weekly—and among all these there was but one of a religious character. 'The regular issue of the best dailies was 500, 600, and 625, though it is known, says our author, 'that the number impressed of some of the daily papers is not less each day than 1,800; and many of the papers published semi-weekly and weekly in New England give from 2,000 to 4,500 at each impression.' To these must be added 25 periodicals, most of them monthly."

"In 1860 the number of newspapers and periodicals published in the United States was 4,051, and at the present time, 1871, according to the most careful compilation, is 4,575. Their circulation in 1860, was 12,323,000; while in 1870 the number was but 2,526, and the circulation 5,182,117. The number of religious periodicals in 1860 was 271, with a circulation of 1,071,657; against 191 in 1850, against 1 in 1810; against none in 1800. In 1860, of the whole number (4,051) of papers and periodicals published in the United States, only a fraction less than 7 per cent. claimed to be religious. Over 80 per cent. were political in their character.

In 1850 the total circulation of all classes of papers reached 426,400,000 copies; in 1860 it had reached the almost startling number of 927,951,543 copies. The total white population of the United States in 1850 was 19,563,114; in 1860 it was 27,003,087. The ratio of its increase being 38.15 per cent. The ratio of increase in the circulation of papers was 47.61 per cent. These figures show how largely the increase of the newspaper and periodical circulation has exceeded the increase of population during these ten years. More than half of the total circulation was furnished by the States of New York, Pennsylvania and Massachusetts. The total circulation from these States reached 529,026,124 copies. In 1860 Massachusetts furnished of religious papers and periodicals 31, distributed as follows: weekly, 18; monthly, 10; quarterly, 3. Pennsylvania furnished 43: weekly, 20; monthly, 17; quarterly, 4; and annual, 2. New York furnished 56: weekly, 24; monthly, 25; quarterly, 7; and annual, 2. South Carolina, at the same time, had but 3 religious papers: 1 weekly, 1 monthly, and 1 quarterly. In Delaware, Rhode Island, and Florida there were none. Wonderfully large as the circulation of papers and periodicals seems to be, estimating that it will reach at this time 1,000,000,000 copies, and estimating the present population of our country at 41,000,000, it only furnishes about 24.39 copies a year to each member of our country's population. Supposing that the population of the United States at this time reaches 41,000,000, and the total circulation of all kinds of religious papers is 10 per cent. of the entire circulation we have 2.4 papers for each member of our great American family. Again, estimating the number of papers of all kinds at 4,500, we have one paper to every 8,913 of our population. And if we estimate the religious papers of the country at one-tenth of the whole number, we have 1 religious paper to every 89,131 of the population. Allowing that three-fourths of this number can not read, we still have left an inviting field for the enterprising publishers of religious papers.

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The immense multiplication of our religious and secular papers has been a marvel to the staid old nations over the sea. "Less than fifty years ago the witty Sydney Smith amused himself with thinking of the ages that would elapse before our muscular, but sadly illiterate, Americans would perform their herculean task of conquering the soil to the Pacific coast; after which he graciously condescended to admit they might turn their attention to letters, and obtain some inferior niches in the temple of literary fame." The good people of England were not more astonished when the first train on the London and Birmingham line thundered into the great city, than the triumphs of Trevethick, and George and Robert Stephenson, than Sydney Smith would be if he were to rise from the dead and learn that, on this continent, the plough had turned its furrow from the Atlantic to the Pacific coast; that the whistle of our magnificent engines had been heard among the peaks of our highest mountains; that our telegraph system had belted the globe; and that our busy printing-presses had thrown out by the myriad the works of such authors as Agassiz, Longfellow, Bryant, Whittier, Alice Cary, Prescott, Irving, Emerson, Bancroft, Beecher, Barnes, Stowe and Campbell, and a host almost without number, all over this country, and had brought to their knees the lordly challengers of kings—the literary, scientific and religious authors of the Eastern continent. Indeed, it is marvelous in their eyes.

THE POWER AND INFLUENCE OF THE RELIGIOUS PRESS. This is a very interesting branch of our subject. Of course our estimate of power and influence can only be approximate. As no man can measure the waves which wander forever on the shoreless sea, so can no man estimate the influence, for weal or for woe, of a single year's issue from the religious press of America. That it is a power of indefinite magnitude no one will deny. Bartholin said of books: "Without them God is silent, justice dormant, physic at a stand, letters dumb, and all things involved in Gimmerian darkness." As much, perhaps, and more, may be said of the religious periodical press. But while admitting the difficulty of estimating very exactly the influence of the Religious Press, there are certain parts of it that we can measure quite successfully. It has become a "popular educator." Where the living voice can not be heard, the clear and ringing sentences of the press can and do go. As we think of its influence we wonder that for long centuries the world could have made any advancement without it. It is now so indispensable in the development of truth in the religious, literary, political, or the scientific world, that we wonder that there could ever have been a time when these great matters could move without it.

CLASSES OF RELIGIOUS PAPERS. The two great classes of religious papers published in this country are denominated "Independent" and "Official." No man's mind "official" when applied to a religious journal of any kind, is but an admission that it is a slave of some earthly power greater than itself. It sells its independence of thought and freedom of expression for less than a "mess of pottage"—the poison and the plague of partyism. No religious journal should be less independent in its utterances than a man who unfettered, recognizes no master but God. As an illustration take these two forms of religious journalism as they are represented in the Methodist Episcopal Church. The Methodist of New York

speaks out brave words against the "Book Concern" friends, and demands an impartial examination and investigation of its affairs, let the diame of mismanagement or fraud fall wherever it will. Without shrinking it meets the great issue of "lay representation" and advocates it to success. While maintaining a dignity, which all religious journals ought to maintain in the discussion of vital questions, it nevertheless strikes with a powerful arm at the giant wrongs and corruptions which are gradually undermining the usefulness of that great religious body. On the other hand, while Dr. Carry of the *New Western Advocate*—an of *West* journal—realizes the truth of his own editorial statement, "That a free press is essential to adjust Methodism to the present condition of things, and further declares that 'A free press is as foreign to the spirit of Methodism as it is to the genius of Rome,' yet he consents to be controlled by the great power that is supreme in the *Quadrannual Methodist Conference*.

The "Modification of the Episcopacy" is now being discussed by the official and unofficial Methodist press. This, as the Methodist calls it, is the new "Church question." The editors of the *Methodist*, with the editors of the *Christian Advance*, a new independent Methodist paper, issued from Cleveland, O., handle the question plainly and boldly. A large number of men in the Methodist body are ambitious to be Bishops. But while the number of Bishops is limited, and the tenure of office is "during life," there is but little hope for them. Hence the great desire to modify. The following sentences from a late member of the *Christian Advance* will be interesting at this point: "To lessen the administrative power of the men whom the General Conference thrusts out to wider fields, and larger circuits, would just about amount to bagging a man to run a race. To disempower the Episcopacy would be to unloose that central band in Methodist polity, which so essentially unifies her efforts, though they be world-wide. To make the office elective for a limited number of years might open the doors for a political campaign not perhaps very conducive to religious growth. To district the territory to be occupied may meet a want the Church now feels, and settle this brewing question." No man can fail to see the great *offensiveness of officialism*, is the great cause of these periodical and occasional "breaks" in the great still of religious partyism.

It is impossible for any one to wield that influence in the world which he is capable of wielding, unless he is God's freeman. And no religious journal can carry long a good religious influence, after it has sold itself brain and body to an earthly master. Freedom, independence, controlled only by the fear of God, is essential to the fullest attainments in Christian thought and action. The influence of the religious press may be studied profitably, in its relation to individuals, congregations, the world, sectarianism, and to the growing spirit of unity which is plainly felt in this country. The individual who subscribes for and carefully reads his religious journal, is more fully awake to the great demand of religion as a personal matter, and more willing also, to reach out from the narrow circle of self into the wide field of individual Christian action and enterprise. Men are more or less selfish in all things, and power is relative and not absolute among them. And no individual can realize his own influence relatively until he moves from the base of self out into the world.

The religious journal answers to some extent the purposes of travel. By its aid the individual man can traverse the continents and islands of the world, and learn their religious necessities. With the knowledge thus gained he can measure his own duty, and realize that outside of himself and to others he has a duty to perform. How many an individual owes his present exalted position in the spiritual kingdom, and his deep earnestness in every good word and work to the inspiration that took possession of him after the careful study of the honest religious journal. He realizes how terrible it is to work simply for self; to have no care for the welfare of others; "to plant the earth, to cover a thousand hills with his droves of cattle, to pursue the fish to their diving places in the sea, to spread out his fields of wheat across the plains in order to supply the wants of that body which will soon be as cold and senseless as their poorest clod, and let the pure spiritual essence within men, and men within his reach, too, with all its glorious capacities for improvement languish and pine;" "To build factories, turn in rivers upon the water-wheels, unchain the imprisoned spirits of steam, to weave a garment for the body and let the soul remain unadorned and naked." These questions force themselves upon him in the columns of the religious paper. And he travels widely among the poor and destitute, and learns their necessities.

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ORIGINAL ESSAYS.

THE HUMAN SPIRIT—ITS DESTINY.

BY PETER YOGEL.

NUMBER IV.

I propose, in this number, to show that the human spirit survives the stroke of death and continues to exist in consciousness. On this point the Scriptures speak so repeatedly that the only difficulty is to determine which passages need to be added. Death is sometimes spoken of as sleep, because the body lies motionless in death as when asleep. Inactivity as to righteousness is also called sleep; in this sense Paul uses it in I. Thess. v. 6, but in verse 10 he can only mean death by it: "Christ died for us that, whether we wake or sleep, we should live together with him." Here it is affirmed that because of Christ's death, even when the body is dead, the spirit exists in happiness—"lives"; for this is the force of the word. This appears from I. Thess. iv. 8, where Paul says, "For now we [Paul, Silvanus and Timothy] live, if ye stand fast in the Lord"; that is, now we are happy, if you stand fast in the Lord. The word can here have no other sense; hence in chap. v. 10 the righteous are declared to be happy while the body is dead. But there can be no enjoyment without consciousness; hence my proposition is sustained, but sustained only as to the conscious existence, also, of the wicked dead.

Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him" (Luke xx. 38). Jesus is here speaking to the Sadducees, who denied the possibility of a resurrection. Their reasoning was something like this: Man has no spirit, hence when he dies all consciousness is lost. Were even the same particles gathered together again and re-animated, the same of conscious identity would be wanting; it would hence, at best, be a recreation, not a resurrection. To this the Saviour replied that identity is not lost, inasmuch as man has a spirit that continues to exist, and so consciousness is preserved. That the spirit continues to exist, he proved by the writings of Moses, which the Sadducees admitted to be inspired. Moses calls the Lord "the God of Abraham, and the God of Isaac, and the God of Jacob." Abraham had been dead four hundred years, and his grandson, Jacob, nearly two hundred. If they did not then exist, then God is the God of non-existence—the God of nothing. This is absurd. "He is not a God of the dead, but of the living"—Abraham, Isaac and Jacob live; and more than this, "all live unto Him." Here is an end of all debate: when the Lord speaks of all the earth keep silence. It is only necessary to add that, inasmuch as only conscious existence enters into the Saviour's argument, this is all that he here means to express by "live." This appears farther from the fact that he here speaks also of the wicked—"all live unto Him"; the wicked, we know, are not happy.

Though this part of the subject might now be dismissed, I will proceed to examine a few other passages. Sometimes the word soul is used by metonymy for spirit. This is the case in Matt. x. 28, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Language could not make it clearer that no man is able to put another out of conscious existence. When the body is killed the soul still exists. Though it does not properly belong to this part of my dissertation to consider the last member of the above sentence, I will say, in passing, that "destroy" does not imply here a rendering of its subjects unconscious, for the parallel passage in Luke xii. 4 reads, "after he hath killed hath power to cast into hell." Besides the same Greek word, *apollai*, in its many places, translated by *loss*, as in Luke xv. 4, 6, 8, 9, 24; 32. I Peter iv. 6 furnishes a passage similar to Matt. x. 28. "I translate it thus: "Indeed, for this purpose also was the Gospel preached to the dead, that though in the flesh they might be executed by

men, they might yet live by God in the spirit." Here, again, we see the fact brought out that the spirit survives the stroke of death, with the additional thought that as a compensation for the sufferings endured when persecuted to death, they should be happy through God in the spirit, hence not only without the body, but before the resurrection also.

In the seventh of Hebrews Paul exhorts the brethren to steadfastness, points out the dreadful consequences of selling one's birthright to heaven, and institutes a contrast between the law and the Gospel, showing what the converts from Judaism have gained by the New Dispensation. Among other things gained, he says, "Ye have come unto the spirits of just men made perfect" (v. 23). "Made perfect" refers, grammatically, not to "spirits," but to "just men," as the Greek clearly shows, "spirits" being neuter, and "just men" and "made perfect" being masculine gender. "Made perfect" is in Greek, *teleiōthentes*, the perfect participle of *teleiōo*, to complete, to finish. The just ones here spoken of are the men of former dispensations, who availed themselves of sacrifices to roll on their sins till Christ, the great and true sacrifice, should be offered to blot them out. To this *teleiōo* may refer so far as the mere word is concerned. Such a reference it evidently has in Heb. vii. 19, "The law made no one perfect," and Heb. xi. 40, "God having provided some better things for us, that they without us should not be made perfect." For Jesus "is the mediator of the New Testament, that by means of death, for the redemption of the transgressions, that were under the First Testament, they which are called might receive the promise of eternal inheritance" (Heb. ix. 15). But *teleiōo* is also used to set forth the fact of having *perfected* or *finished* one's earthly career, or even any career, as the following examples will show: "And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem," etc. (Luke ii. 43). "Neither counted I my life dear unto myself, so that I might finish my course with joy" (Acts ix. 24). "Go ye and tell that fox, Behold, I cast out demons, and do cures to-day and to-morrow, and the third day I shall be perfected" (Luke xii. 32); that is, I do cures this year, and next year, and the third year I shall finish my career—a short die. This, without doubt, is the sense in which *teleiōo* is used in Heb. xii. 23. If it had the other sense it would agree grammatically with "spirits"; but, as it agrees with "just men," the sense is this: "ye have come unto the spirits of just men who have finished their earthly career—who have died." This is the thought expressed, while the thought implied (as we have seen from other Scriptures to be true) is that the spirits of these men are now perfect—that is, wholly freed from those sins for which they offered provisional sacrifices while in the flesh.

And what is meant by having come to the spirits of these? What inducement is there in this to holy living? Much, every way. Paul was addressing Jews, who took a lively interest in their ancestors. In the eleventh chapter he called their attention to the steadfast lives of these; in the twelfth chapter, that they have come to the spirits of these departed heroes as witnesses of their conduct in the battle against sin; and beholders of their loyalty to Shiloh whom they foretold. It is as if he had said, Abraham, Isaac and Jacob, Aaron, Moses and Joshua, Miriam, Deborah and Huldah, Isaiah, Job and Daniel, who have won the victory and are cleansed in Christ's blood are now watching your conduct from the spirit-land. "Wherefore, seeing we also are so compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Perhaps it would be well now to consider some of the objections that Materialists usually bring against the points now established. Job says of a dead man, "His sons come to honor and he knoweth it not, and they are brought low, but he perceiveth it not of them" (Job. xxi. 23). Isaiah says, "Doubtless thou art, our Father, though Abraham be ignorant of us" (Lxxii. 16). Does not this prove the dead unconscious and ignorant of the affairs of earth? By no means. The spirits of the dead are here said to have known nothing of the affairs of earth under former dispensations. This shows that there is something cheering in Paul's revelation that we "have come to the spirits of the departed just." The new economy has brought us nearer to the spirit-land, and the spirit-world nearer to us. More than one veil was rent at the crucifixion.

There is another class of objections represented by the expression, "It is that very day his thought perish." The context, however, shows that this has no reference to men after death. "Pat not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thought perish." "Thoughts" here means plans or

purpose. All the plans of princes to help us can only avail while they live on earth. For this reason we should not put our trust in them, but in God. (See Ps. cxli. 3, 4.)

Still another class of objections is grounded on the peculiar use of the verb to be. Ps. xxxvii. 10, is an example. "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." This does not teach that the wicked will pass out of existence; for we have already seen that the contrary is true. At Gen. xlii. 36, we have the following language: "And Jacob their father said unto them, Me have ye bereaved of my children; Joseph is not and Simeon is not, and ye will take Benjamin away." Joseph was supposed to be dead; but Simeon was known to be alive, yet both are said not to be. Not to be, then, simply means not to be here, to be away, whether away from earth or simply away from any given locality the context and the facts in the case must determine. It shows ignorance of Bible usage to make to be, in such connections, equivalent to non-existence. See also Gen. v. 24; Wisdom v. 13.

"The dead know not anything," is confidently relied on to prove unconsciousness. The same expression is also used with reference to the living, "But the dead knew not any thing" (I. Sam. xx. 39), yet he was gathering up arrows. "We are but of yesterday and know nothing" (Job viii. 9). "And with Absalom went two hundred men out of Jerusalem, they were called; and they went in their simplicity, and they knew not anything" (II. Sam. xv. 2). Do these passages teach that the living are unconscious? No more than the other teaches that the dead are unconscious. But let us look a little more closely at Eccl. ix. 5, 6. "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. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Is it true that the dead have not "any more a reward"? This is only true when referred to things "under the sun"—on earth. So also of the things "done under the sun"; the dead know not any thing"; that is, under the former dispensation they knew not anything of these, as I showed above.

Another objection is drawn from Ps. cxv. 17. "The dead praise not the Lord, neither any that go down into silence." This passage belongs to the same class as Eccl. ix. 10. " whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (sheol), whither thou goest." *Sheol* primarily means a cavity and is here properly translated grave. It often has other meanings, but here it means grave. And it is literally true that there is neither work, device, knowledge, wisdom, nor praising the Lord, in the grave. "The dead" body can do none of these, but the living spirit can, as has been shown.

THE OLDEST CHURCH IN THE REFORMATION.

BY D. W. CALDERWOOD.

The history of the "Current Reformation" remains to be written. The times when the movement began, the men who were the principal actors, and the manner in which they called the attention of the religious world to primitive Christianity present an array of items and facts which, should they be recorded, would afford an unusually interesting page. But many of these veteran workers have gone to their reward, and buried with them are many of the incidents and facts, which, could they have been preserved, would serve to "point a moral or adorn a tale."

If you except the church at Brush Run, and which does not now exist as an organization, then the church of Christ at Wellburg, West Va., is the oldest one that our plea for a return to the Bible has called into existence. Respecting Brush Run, the following facts are found in the Memoirs of A. Campbell. Brush Run Stream is a tributary of Buffalo Creek, and flows down through a narrow vale, bearing the same name as the stream itself. About two miles above the junction of the Run with the Creek was located the site of the first meeting-house. The place selected was on the farm of William Gilchrist, and the material of the building was wood. The first sermon was preached before the new house was completed. Alexander Campbell being the speaker. He spoke from the words of (Job. vii. 7), "Though thy beginning was small, thy latter end should greatly increase." The words pronounced on that occasion were almost prophetic, and the heroic man lived to see the work of his life "greatly increased."

As a number of the members of the Brush Run church lived in Wellburg and vicinity, a separate congregation was organized at that place. The letter from Brush Run, authorizing the formation of the new church, bears date August 31, 1823. This makes the church in Wellburg 48 years old, in the good year of our Lord 1871. The history of a living church for half a cen-

tury must be replete with interest; but we have to regret the paucity of material in our possession from which to give our brief outline. The meetings of the new organization were held in a house that had been built by the labors of Bro. Alexander Campbell. Bro. Richardson, in his Life of Bro. Campbell, Vol. I, page 464, says as follows: "On the 20th of Nov., 1815, Alexander Campbell proposed to the few members of the church residing in Wellburg (that a meeting-house should be erected in town, which was entirely without any place of worship, all meetings having been heretofore held in the court-house. He further more volunteered his services for three or four months in soliciting a portion of the necessary means. The matter being agreed to, he left home on Tuesday morning, Dec. 12, 1815, and arriving at Pittsburg, on the 14th, spent the evening with his father at the house of Mr. Richardson, who gave twenty dollars to the building of the house, being the first contributor." After this he visited Philadelphia, Trenton, N. J., New York, and Washington City. He returned after an absence of some months, having succeeded in obtaining one thousand dollars. With this sum and a little other assistance a comfortable brick meeting-house was erected. Mr. Richardson says: "The erection of this house it was afterwards discovered gave great offence to Elder Pritchard, minister of the Cross Creek Baptist Church, three miles above, who had already, in the Redstone Association, signified his hostility to Mr. Campbell, and who seemed to think that the building of the house in Wellburg was designed to weaken his influence and diminish his congregation."

This house was occupied for many years by this noble little band of disciples. Sectarian bigotry brought all the power it possessed against this struggling church. The plea was pronounced heterodox; the movement was new, and the opposition to it was most determined and malignant. The horrors of the Spanish *auto-da-fé* would have been re-enacted on the banks of the Ohio as they had been where the Guadalupe and Guadagni wind their way to the sea, if the arm of free America had not been stronger for protection than the persecuting arm of Catholic and bloody Spain. The simplicity of the truth at the time we speak of was looked upon as in the days of Christ and his apostles. Then the Jew, who worshipped God in the proudest of temples, and with the most imposing rites and ceremonies, and the Greek, whose subtle philosophy was second only to the sublime mysticism of his oracles, looked upon the simplicity of the truth with astonishment and aversion, because it was so simple. And when this Reformation began, the religious public, priest-ridden and perverted by the imposing but meaningless ceremonies borrowed from popes and pagan seers, could not comprehend the simple yet glorious return to apostolic Christianity. Hence arose the opposition, which amounted in some instances to persecution.

But the truth was borne on by a tidal wave that could not be successfully resisted. As the years passed by the church grew in numbers, influence, and power, and many who never came within its pale were compelled by their honest convictions to acknowledge the correctness of the principles held by the struggling but determined band of Christians. To show the opposition and sectarian bigotry of that time, I will relate the following: A man who had lived in this section the most of his life-time, and who resided in the neighborhood of Bethany College, remarked, a few days ago, that he had lived many years near Mr. Campbell, and so strong had been his prejudice that he had never heard him preach but a few times, and that he was now sorry for it. Thus he had neglected or refused to hear one of the greatest preachers and theologians of the century, because what he said did not harmonize with the opinions of men that had been imposed upon him by his early teachers.

The did meeting-house was finally abandoned, and for years its site has been vacant. A new and commodious brick structure was erected in a central part of the town; and with the new house came increased prosperity and greater influence. The increase has been steady and healthful, and the membership now nearly equals in number the combined membership of the two Methodist churches and the Presbyterian and Episcopal churches of the town.

It has enjoyed in the past the labors of such men as Alexander Campbell, Walter Scott, Henry, Pendleton, Loos, McKeyer, Greenhaw, and many others equally faithful. Under the teaching of such men the church has been well instructed in Bible things, and stands firmly upon the Rock of Primitive Truth.

The present elders are brethren John Barret, and Basil Wells; the deacons, brethren James Gelsthorp, and John Blankenship. The officers are watchful and prudent, and have the confidence of the brotherhood.

I have been laboring for the congregation as pastor since June of last year. During this period harmony has prevailed. The audiences have been large,

the prayer-meetings interesting, and the Sunday School prosperous. The church is in good working order; and if it will remain true to its high profession, it has a bright and successful future before it.

My labors for and with this congregation will soon come to a close, as I have accepted a call from the church at Plymouth, in my own native State of Pennsylvania, to labor at no great distance from the place of my birth and the scenes of my boyhood. I trust it will prove peculiarly pleasant to me; but the memory of the kindness extended to me by the dear brethren, and the Christian confidences they have reposed in me will never be erased from my mind. May the Lord prosper the church, in this place, and may its influence be felt far and wide for the eradication of error, the dissemination of light, and the establishing of Christ's kingdom upon earth.

The church has recently given a call to Bro. Jesse H. Berry of Bellaire, O., who I trust may soon come on to labor in this field.

WALLBURG, West Va., June, 1871.

THE SABBATH—ITS RELATION TO THE STATE.

BY A. I. HOBBS.

A. I. Hobbs, pastor of the Sixth street Christian Church, preached two sermons on the Sabbath—the one in the morning on its "Relation to the Church," and again last evening on its "Relation to the State." Of the latter, being the one bearing particularly on the question of repeal of our Sunday laws, we furnish a full abstract.

"Remember the Sabbath day to keep it holy."—Ex. xx.

Having shown, this morning, that the principles announced in—not originated by—the decalogue, survived the decalogue, and were enshrined in the Gospel, while the decalogue itself, as a constitutional of organic law for the Hebrew church-state, passed away with that economy (see Rom. vii. 2, II. Cor. iii, Gal. iii. 24-26 and iv. with Col. ii. 15-16), and that the Lord's day, under the new dispensation, answers to the principle of the fourth commandment, it now remains to consider the topic before us.

As American citizens or as Christians we can never consent to a union of Church and state. I do not mean simply the establishment of a sect or denomination as the Church-state; but if there were no sect and the Church were a unit, as it ought to be, and was in the first century, even then we could not consent to its establishment as the Church-state.

Still it does not follow that the state may not recognize any religion so far as to afford protection to its votaries from injustice, oppression or persecution. Even pagan Rome did this for Christianity long before it, unfortunately, became the state religion.

In the organization of any state it becomes a question for statesmanship—shall we or not base our institutions upon a code of morals? This no statesman were he infidel to all religions, would hesitate to decide in the affirmative. For he knows that laws which do not maintain the right and discourage the wrong are but "leagues with hell," and can not long survive the indignation of outraged humanity and the self-vindicating power of truth.

Now, if there happens to be a religion among the people whose moral code is precisely adapted to the wants of the state, it may and should be adopted. But the adoption of such code is supposed to proceed upon the needs of the state, not the interests of that religion. For if 'no one religion furnished such a moral code, but a dozen religions held it, some one part, some another, the same code would be adopted for the same reason—the state needs it. Yet I suppose no one, in such case, would charge that the state had united herself to all these religions.

Now, it has occurred that the founders of our government discovered in the documentary basis of the Christian religion such moral principles to build our institutions upon as they thought safe and sound. And, although they carefully and wisely excluded from our national constitution anything which would transform it into a polemical arena for theological pugilism, yet the most superficial observer must perceive that Christian morality pervades all our institutions. While very many of our laws, both state and national, directly recognize the Christian's God, every crime forbidden by our laws is forbidden by the Bible code.

Having laid down these general principles we are prepared to advance to the Sunday law question. The principle involved in the fourth commandment has been shown to be six days for work and one for rest and soul-culture. This command was not an arbitrary enactment, but the legal engrossment of a human want, growing out of our physical, moral and mental constitution. The voice of God on Sinai did not originate the want; it existed before, and, doubtless, was provided for by a hebdomadal rest. "The Sabbath was made for man." Not does any conceivable authority for the observance of the Lord's day perpetuate the want.

Our physical powers must have a hebdomadal rest. Witness the experiments upon both man and beast. Dr. F. Baehus, and seven other respectable physicians of New York, said: "We fully concur in the opinions expressed by Drs. Farrer and Warren: Having most of us lived on the Erie canal since its completion, we have unusually witnessed the same deteriorating effects of seven days' working upon the physical constitution of both man and beast."

2. Our mental powers require it. In proof we have the testimony of the most eminent physicians, besides the consciousness of every man who is addicted to mental exertion.

3. Our moral nature deteriorates without it. Witness the moral deterioration of those classes whose vocations or habits lead them to neglect or despise the Lord's day, with its public worship and quiet meditation:

"Of 1,563 convicts in the Auburn state prison previously to 1840, 669 had been watermen, and only 29 had been in the habit of regarding the Lord's day."

"A gentleman who has had charge of more than 100,000 prisoners says, 'that nineteen out of twenty have neglected the Lord's day and other ordinances of religion.'"

If it be true that the safety of the republic depends upon the virtue and intelligence of the people, and the government may rightfully assure intelligence by a school system, may she not facilitate virtue by a day of rest, around which shall be thrown such legal sanctions as shall hold in check the cupidity and avarice of those who regard not the welfare of society, and whose only creed is selfishness?

The courts have passed upon the constitutionality of such laws, so that that point is not debatable. The only question to be discussed here is, Why select Sunday as the legal rest day?

I am free to confess—nay, I would affirm, that if Christians should seek legal sanction for the Lord's day, simply because they feel conscience-bound to observe the day, there would be good reason to withhold such sanction. For the civil power could not be constitutionally safely legislated in favor of Christian consciences rather than Jewish consciences, which bind them to keep Saturday. But let it be granted that the physical, mental and moral welfare of society, the stability of our government, depend upon a hebdomadal rest, then legislation upon this subject must proceed, as upon all other subjects where there are counter-claims and interests—the greatest good to the greatest number. Now, it happens that the great mass of the American people are in favor of Sunday as the legal rest day. But if at any time the mass of the people should be Jews, then Christians would be compelled to bow respectfully to their preference for Saturday. And if it should ever occur that the mass of the people should decide against any hebdomadal rest, Jews and Christians alike would be compelled to bow to the popular will, however much they might deplore the necessity, and the physical, mental and moral consequences, unless they should become revolutionists, which would be to war against the genius of our government and to destroy the very instrumentalities by which we now secure ourselves and society the blessed elevating and moralizing influences of the Lord's day.

One word to the laboring classes. The tendency always has been for capital to oppress labor. Not that capitalists are intrinsically worse than others. But capital is power, and poor human nature is sure to fall under the temptation of case power over others. As wealth increases and concentrates, the tendency is to enlarge the profits of capital by reducing wages, either in the amount paid for a given time, or by lengthening the time for a given amount of wages. To protect themselves, laborers form trades-unions, and clamor for the eight-hour law. Knowing that where interest is exorbitantly high wages must be pinching low, they demand and secure usury laws. Yet, with strange infatuation, thousands of laboring men will vote to repeal the Sunday law. For what? That they and their children may earn in seven days what they now earn in six. For a lengthening of the time in which a given amount of work may be done is equivalent to saying, employ a less number of laborers for that longer time, or the same number at less wages. Again, they will vote to exclude themselves and children from the Sunday School and all the refining and elevating influences of public worship. "But," they tell us, "we are not opposed to keeping Sunday, but to legislating upon it. Why not opposed to legislating upon other leisure days? Do not our authorities close saloons on our other days, besides Sunday? Why not opposed to usury laws? Is not a man's money in the market worth what it will bring? Do you not interfere with the lender's business? Why not opposed to many other laws which secure the well-being of society by interfering with private business and personal rights, which protect the weak from oppression by the strong?"

To-day there are many who would be in our houses of worship, and silently mourn because they are not. But why not? Simply because they dare not collide with their avaricious employers, who disregard the Sunday law, and press their secular pursuits through these hours of appointed rest. This employe is dependent upon his wages for the week and dare not say, "I want to go to church," from fear of losing his place.

Now let Sunday laws be repealed by those whose selfish gratification demands it. Let dissipation and debauchery desecrate the day. Let theaters and other places of amusements rally their devotees with bands of music carrying up and down our streets. Then let the riotous and competitions of unsanctified capital press the whirl of our varied industries into the Lord's day, and how many thousands more both of capitalists and laborers, with pleasure-seekers, would be kept away from public worship, which facilitates virtue, and that rest which jaded nature requires!

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in the left side;
the bile on the left
side is felt under the
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repeated, yet examination
of death, has shown the
extensively deranged.

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to hold, and have to go to the
for that purpose. I think every
one who has used it will
what a remarkable Hair Pre-

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Organs to a
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Pain in the
Head, Neck, Stomach,
Nausea, Loss of
Stomach, Rheumatism,
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Druggists and Dealers.

DISCOVERY

CORRESPONDENCE.

Annual Report of the Regent of Kentucky University. I have the honor to submit to you, and through you to the donors and friends of Kentucky University, my Fourteenth Annual Report. The statute law of the institution requires specifically that I shall set forth in this report its general condition, prospects, and wants; that I shall recommend such measures as pertain to its upbuilding and general welfare, and by advertisement, general correspondence, and otherwise, present it properly before the donors and the public, and do all in my power to promote its interests and reputation.

young men that heretofore struggling to overcome these disadvantages, and who bid fair to reach the highest standards of collegiate education. I need not remind you of the value to society of young men educated under such circumstances, and the success of their efforts to develop the highest type of manhood. A few such have already reflected great credit on this College, in its infancy, and we hope to increase the number annually.

principally by donations from the many friends of the institution throughout the country. The following list of contributions have been received, and are hereby credited to the proper parties, with the thanks of this board. The Anatomical Museum, consisting of a large number of very valuable specimens, calls for some special care until the Medical Department is organized.

I recommend that arrangements be made for regular instruction in vocal and instrumental music in the various colleges, as soon as the funds of the institution will suffice. This survey of the entire interests and departments of the University presents to you, gentlemen, the fact that it has grown steadily and healthily, and is rapidly developing into the solid proportions of a great first-class institution of learning.

and desired, the mind and heart of the membership must be better educated. See what Bellair congregation has done. Let all the congregations experience such training in giving, doing, and daring for Christ, as the Disciples of that place have done under the late and watch care of such preachers and elders as Bro. Glazier, Carlton, Barry, the Archers, etc., and we will find the thirty-seven churches in the District able, ready, willing, glad and anxious to sustain eighteen or twenty evangelists.

DEAR BROTHERS:—Our next annual meeting will be held at Barnesville, Belmont Co., beginning at 2 P. M., August 18, and will, as usual, continue over Lord's day. The Christian Sunday School Association that was organized last spring, will hold its next Convention at Barnesville, beginning at 2 P. M., August 17.

DEAR BROTHERS:—Having read the article of Bro. Melish, and also the article from the pen of Bro. Logan, in the STANDARD of this week, on the proper relation of "evangelists" and "remission of sins" in Acts ii, 38, I send you an extract from the pen of Dr. Hojler, of Princeton Theological Seminary, N. J., copy from his commentary on Romans, chap. vi, 3, ver. 16th ed. 1858. "Were baptized into Jesus Christ. In the phrase to be baptized into any one, the word rendered into has its usual force as indicating the object, design, or result for which anything is done. To be baptized into Jesus Christ, or into Moses, or Paul, therefore, means to be baptized in order to be united to Christ, or Moses, or Paul, as their followers, the recipients of their doctrines, and expectants of the blessings they have to bestow. See Matt. xxviii, 19; I. Cor. x, 2; I. Cor. i, 13. In like manner, in the expression baptized into his death, the preposition expresses the design and the result. The meaning, therefore, is, we were baptized in order that we should die with him, i. e., that we should be united to him in his death, and partakers of his benefits. Thus "baptism unto repentance" (Matt. iii, 11) is baptism in order to repentance; "baptism unto the remissions of sins" (Mark i, 4) that remission of sins may be obtained; "baptized into one body" (I. Cor. xii, 13), that we might become one body, etc. The idea of the whole verse, therefore, is, that as many as have been baptized into Jesus Christ have become intimately united with him, so that they are united with him in his death, conformed to his object, and participate in the blessings of which he died. Much to the same effect have the apostle says (Gal. iii, 27), "As many as have been baptized into Christ, have put on Christ." "Paul uses the expression baptized into Christ, not for the mere external or formal profession of the religion of the Gospel, but for the cordial reception of it, of which submission to the rite of baptism was the public and appointed expression. The meaning, therefore, is, that those who have sincerely embraced Jesus Christ, have done so to be united to him, con-

DEAR BROTHERS:—I have the honor to submit to you, and through you to the donors and friends of Kentucky University, my Fourteenth Annual Report.

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Christian Standard

ISAAC HERRITY, Editor. J. B. LAMAR, Associate Editor.

CINCINNATI, AUGUST 12, 1871.

THE CHRISTIAN STANDARD.

A Weekly Religious Newspaper, will be published on Monday, the 14th inst.

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2. A faithful record of the movements of the Christian Church, and an ally of every enterprise that will help to advance the cause of the Gospel.

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We publish on our third page an editorial from the Religious Herald, setting forth the statement of points of agreement and disagreement between Baptists and Episcopalians, which resulted from the conference held in Richmond, Va., in April, 1866. We publish this, rather than the official documents, for the sake of the editorial comments. We hope our readers will give it special attention. We intend to publish, next week, the Herald's concluding remarks, with some suggestions of our own on the whole subject.

We hear no more of those public meetings of Irish Catholics in which they were going to purg themselves of all complicity with the New York riot and avow the right of Orangemen to parade. On the contrary the Catholic press of New York has almost uniformly defended the rioters, and the meetings of Irish Catholics have vowed vengeance against those who allowed Orangemen to have their procession. Have all these been attending the public schools? Are they all merely nominal Catholics? Then why do not the genuine Irish Catholics make themselves heard? Let's have some meetings.

Dr. DORLINGER, as a cable telegram informs us, has been elected rector of the University of Munich, by a remarkable majority: out of sixty Professors, only six registering their vote against him. This action of the Munich faculty is strong evidence that Bavaria is disposed to stand by the Reformers against the Ultramontanes.

Our young readers will be pleased to find in the Family department the first chapter of a new story by the accomplished writer, MARGARET FRANCES. Our constant readers will remember her beautiful story entitled Rose Carleton's Reward, which we published as a serial in the STANDARD, and which is soon to be issued in book form by Eosworth, Chase and Hall. Few pens command a purer style, or write more attractive and profitable lessons.

We greatly regret to learn from the Christian Examiner of August 1st, that its editor, Bro. JOHN G. PARISH, has passed from earth. He died at Bowling Green, Va., Sunday, July 30th. Bro. P. was an earnest Christian, a gifted preacher, a wise and good editor. His loss will be deeply felt in Virginia. We are not able to give particulars at present.

R. W. CARROLL & Co. have in contemplation the publication of a biography of Elder Jacob Creath, Jr., which will be a volume of more than ordinary interest.

ANOTHER PLAIN TALK.

The "Plain Talk" we gave a few weeks ago has not been without good results. We hear from it every few days. Brethren are beginning to inquire earnestly as to their delinquencies, and in many circles it is becoming a topic of serious conversation. What can we do to develop systematically our resources, and enable the church to assert her full power? We feel disposed to engage in another plain talk—this time to our elders and evangelists. We have no thought of saddling the entire responsibility of past failures on any one class, nor of soothing the troubled consciences of any by pointing out the special errors of others. There are faults and shortcomings all around, and we desire to give to each his portion of meat in due season. But we are persuaded that, wherever there is a failure on the part of the church to do its duty in the line of benevolence, there will be found a heavy share of responsibility resting on the elders and evangelists who have been the spiritual guides of the people. Our observation leads us to the conclusion that where the teachers lead the people aright by precept and example, the flock will be led in the right way; and that where the churches are selfish and unenterprising, it is because their teachers fail to instruct and admonish them faithfully. We do not charge that the teachers are intentionally unfaithful. Their unfaithfulness grows out of a variety of circumstances and influences which we can not pretend to name in detail; but some of them, with a view to a remedy, we will mention: 1. On the start in the heat and strife of controversy that raged largely on every hand, there were brave leaders who

gave themselves to the cause without regard to compensation. They asked nothing, and they got just what they asked. Many of them, to propitiate their auditors and gain a hearing for their plea, publicly and constantly boasted that they did not preach for money—that they were not *livings*; and the people took them at their word. We well remember one excellent evangelist, who, being in easy circumstances and needing no pecuniary aid, refused to take what was offered to him, and constantly held it before the people that he was not after their money but after their souls. We reasoned with him and succeeded in convincing him that he was doing a great injustice to other preachers who could not afford to work without compensation; implying that they *did* work for money and were not seeking men's souls to save them, but their purses to gain a living for themselves. Moreover, that when he should cease his labors, these churches would be left helpless, and the men that might have served them would be starved out and driven into other pursuits. We insisted that, as he did not need the money for himself, he should demand of the churches a fair compensation and give it to the missionary work. He saw his error and reformed; and to this day the churches in all that region are largely improved in benevolent effort as well as in home enterprise. We have known many who spent their early labors in denouncing a hireling ministry; who spent their last years in mourning over the want of liberality in the churches; but they did not seem to be aware that it was the legitimate harvest from the seed they had themselves sown!

Now, we do not mean to say that this nonsense continues to be preached. Thank God, we have been cured of that folly. But the churches have not been cured of it. They find themselves compelled, from sheer necessity, to do something for their own preservation; but beyond paying for preaching and teaching for themselves—and that at a miserably low rate—they have not progressed; and there are entirely too many preachers who humor them in this selfishness and utterly fail to instruct them in their duty to a perishing world. They fear lest their own motives should be suspected and assailed, and therefore shrink from a task, which, in the performance, would involve them in trouble. On the part of young men, just beginning their ministry, this is not to be wondered at—and it is often these who are employed by these churches. They are just beginning to preach; or they are pursuing their studies, and rely on Sunday preaching to help them through college. They do not ask much, and are thankful for even a little help; and the kindness of their brethren, as well as their own youth and inexperience, closes their lips against all rebuke. Thus these churches manage to live along on scant fare at a cheap rate, and never rise to any enterprise beyond that of paying a few dollars for cheap home-preaching, unless it be to build a house of worship for themselves, and occasionally to hold a protracted meeting to increase their own numbers.

2. When preachers were scarce and churches multiplied much more rapidly than preachers, it was a necessity that one preacher should serve several churches. Moreover, as many of the first preachers and churches came from the Baptists, the old style of monthly meetings was continued, partly from habit, partly from necessity; and men who labored in other callings through the week would preach at four monthly stations for just such pay as the churches were willing to give. Many of our churches are still in these old ruts, and some of them are in so deep that it is to be feared that they will never get out.

Now, we have nothing to say against what is popularly termed "lay-preaching." We honor every man who, in addition to the toils and cares of six days, is led by his love of Christ to devote the Lord's day to such public labor as he is capable of for the salvation of souls. It is a splendid testimony to the strength and steadfastness of faith when zeal for God thus rises above all earthly cares and ambitions. "Would God that all the Lord's people were prophets." Nor do we object to monthly preaching, when this is the best that can be done. Necessity knows no law. But we do object to this arrangement being allowed to petrify into an unyielding order, as if it were a full realization of the Scriptural idea of church-life. Men whose business prevents them from regular and faithful study, going once a month to preach for a people of whose spiritual condition they know nothing, and generally preaching to sinners, making it their great aim to add to the numbers of the church, while their converts are left alike idle and uninstructed, and taught to rely on monthly preaching for their supplies—and on monthly attendance at their great Christian duty—can never succeed in educating the churches into a true and worthy life. As soon as

a church is able to provide for permanent teaching, this monthly visiting should end, and the monthly preacher should seek a new field of destitution whereon to bestow his labors. On the contrary, however, we not infrequently find the monthly preaching coming in competition with regular pastoral work, and undervaluing it. There are whole counties in which strong and wealthy churches are content with monthly visits from just such preachers as we have described, and their highest idea of a church's enterprise is to pay about \$2500 per annum for such preaching, when, properly educated, they would sustain from ten to twenty preachers and teachers. Of course, there is little coming from such churches into any benevolent fund.

3. Many preachers who are employed as pastors are derelict in duty. They find they are scarcely supported, and fear to agitate the question of giving for other purposes, lest their own supplies should be cut off. They forget that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." Then again, these men are isolated. They lack association with their brethren in the ministry. They do not come up to the annual gatherings, or to quarterly meetings, and they fail of that quickened sympathy and enlargement of soul which result from free brotherly intercourse. They do not know the public needs. Their hearts are not pierced with the cries that come for help from destitute fields. They live and think and act in an exceedingly small circle—and they do not, because they can not, give their hearers any larger sympathies than they have themselves. They make no effort to circulate our papers among the people, and their hearers are linked by no bond of sympathy with the great movements of the brotherhood. It is easy to see how hopeless is the effort to draw liberal supplies from such sources to carry on the missionary work.

It rests largely with evangelists and elders to recover the churches out of this condition. Let them instruct their hearers fully in their duty, keep them informed of our missionary movements, insist on their participation in every good work, and go before them in the work; and soon we shall see a great and happy growth in efficiency and in enjoyment, of the churches at large.

We meant to have a few plain words with the deacons, but must give them a separate interview in another number.

ACTS II 38 AGAIN.

The Journal and Messenger responds to the review of his former article on Acts ii. 38 which we copied from the Christian, and in reply to the argument that repentance and baptism were joint conditions of the remission of sins, says:

We answer: Whether repentance is to be construed with baptism in the passage is simply a matter of opinion, and we do not think it is to be so construed. Let us remember that repentance is not like baptism, one special determinate act to be once performed, and never repeated. Repentance is something which sinners are to be doing every day they live; and we use the term, not in antithesis to "saints" or Christians, but in its larger sense of every effort against the pure, perfect, holy law of God, as when John says: "If we say we have no sin, we deceive ourselves. We are all sinners, and therefore have need of daily repentance and daily reformation."

These Pentecostian converts were already convinced of sin by the Holy Spirit, through the preached word of Peter; deeply convicted and penitent they cry out: "Men and brethren, what shall we do?" Peter tells them to give themselves to a life of true repentance; to carry out the repentance so well begun into a life of sorrow for the past and reformation for the future; and to be baptized each one upon the authority of the Lord Jesus Christ, into that pardon of sin which he had purchased for all men, who should accept it, by the shedding of his precious blood.

It will have its weight with the Standard and Christian to remind them that in Mr. Campbell's translation of this verse it reads: "Repent, and be baptized," etc. We do not adopt this translation, which is open to serious objection; but Mr. Campbell's main objection is the true one, viz: that Peter, in telling penitents to repent, did not have reference to a special act of repentance, which is the first step daily in repentance; but must have referred to the carrying out of this grace in their subsequent lives.

This being the true idea, it is obvious that it is not here made a condition of forgiveness; that is to say, God does not wait until the new sorrow for sin bears its fruitage in a purified life before he forgives; but accepts the soul at once in its initial repentance and faith, so that the practical righteousness of the after life is a fruit of the justification bestowed on the believing soul. We have no objection to the discussion, as we did not deem it courteous to take it out of the hands of others, or to proffer to their assistance which they did not need. But as the Standard is especially mentioned by Bro. Melish in connection with this controversy and his reply in the Christian, we may properly say a few words. We do not intend to interfere with the Christian's philological argument; further than to remind the Journal and Messenger that even distinguished Baptist authorities are against him in this matter. Dr. Hooker, in his notes on Acts ii. 38, says: "Be ye baptized, in order to the forgiveness of sins (Mark xvi. 7; Luke iii. 3). We connect baptism with both of the preceding

verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other. And good old Dr. John Galt—a name eminent among the Baptists—says in his seventh sermon on Baptism: "Peter's advice to his converts was, not only to repent for the remission of sins, but (Acts ii. 38) first to repent and then to be baptized for the remission of sins, and Ananias's advice to Paul, even after the extraordinary appearance of God in his favor and his repentance, was, to be baptized and wash away his sins. Both these instances show at least that baptism should conduce to the washing away of their sins and every other requisite to their repentance and every other requisite without this baptism their sins should not be remitted."

To argue that repentance, as enjoined in the text, is continuous, is only darkening counsel. Repentance as it related to the sins of the past was enjoined to be done then and there, previous to baptism. If they should sin afterwards, a new repentance in reference to new sins would of course be enjoined; but what has that to do with this text? If Bro. Melish's "heaviest gun" can not be better defended than this, it is already as good as captured. No difference whether you make repentance mean a change of mind, an act of the will, or reformation, it was something that had not yet been done, and that must be done before baptism.

But what we desired especially to say is this: There is no need to puzzle common readers with Greek criticisms of which they know nothing. Strike out *eis apheian hamartion* from the text, and still the force of the passage remains the same. Convicted sinners asked, "What shall we do?" It is admitted on all hands that this inquiry was prompted by conviction of guilt, and that its inevitable import is, "What shall we do to be saved?" They did not yet know of pardon. Now Peter answers this question. He tells them what to do to be saved. He tells them to do two things: 1. Repent. 2. Be baptized in the name of Jesus Christ. The inevitable conclusion is, that if they did these two things they would be saved. Leave out this phrase, then, and read: "Repent and be baptized, every one of you, in the name of Jesus Christ." We appeal to Bro. Melish to say if this is not to be regarded as a complete answer to their question. If so, it is impossible to escape the conclusion that upon doing these two things, and not otherwise, they would escape from their guilt and enjoy the pardoning mercy of God.

All this cunning criticism of *eis* is, therefore, gratuitous. They were guilty when they asked the question. The question was answered. The answer includes both repentance and baptism in the name of Jesus Christ. Every reader of common sense can see this, and it puts an end to all this Greek criticism. Let Baptists agree to answer the question just as Peter answered it, and there is an end of controversy. With their speculations about subjective, objective, declarative, etc; we have nothing to do. They may have their own private interpretation. But let them agree with us to tell sinners who thus cry out just what the apostles told them and we can be one on the word of the Lord.

OUR EDUCATIONAL INSTITUTIONS.

We have opened our columns freely to record the workings and the merits of our various schools, colleges and universities. Whatever may be our shortcomings in other respects, we have an honorable record in regard to educational enterprise, and every year reveals more fully the ambition of our brethren in all parts of the land to excel in this field of benevolent exertion. We publish, on another page, an abstract of the Report of the Regent of Kentucky University to the Board of Curators, from which our readers may learn the outlines of the largest and most successful educational work yet undertaken among us. Bro. J. B. Bowman, the Regent, has given his life to this work, with broad and liberal ideas of the objects to be served, and has already secured nearly a million of dollars in endowment funds and real estate, and turned it over, unencumbered, and without expense, to the University.

The disinterested spirit in which this arduous work has been prosecuted is only a little more remarkable than the skill and perseverance which have marked all his labors. By those who know thoroughly his generous and comprehensive plans for reaching all classes with the blessings of education and making this university a center of regenerating forces that shall reach out to the needy, as well as to the wealthy, and open the gates for all to enter who have any ambition to gain knowledge, Bro. Bowman's labors are appreciated as at once eminently wise and philanthropic. The results, thus far, are most gratifying. We mention just a few suggestive facts and figures as indicating the extent of the benevolent influence already exerted by this university. The Bible College, has an attendance of 122. These are mostly young men who, in a few years, will be active preachers in the field. 250 students receive free tuition and obtain board at \$2 per week. Over 500 pay less than \$10 for tuition. More than one hundred receive enough compensation for their labor to defray a large portion of their expenses. No poor applicant is ever turned away on account of his poverty. Labor is honored and made honorable, and the poor laboring boy can see a practicable method of working his way to a complete education without dishonor and without risk of failure. It is impossible fully to estimate the value of such an enterprise in its bearing on the

future welfare of society and of the Church. Our brethren owe a great debt of gratitude to Bro. Bowman for the disinterested benevolence and the superior ability through which he has done so much for the best interests of humanity, and put into the hands of the Church an agency so powerful and beneficent. Men of clean hands and pure heart, who are willing to consecrate life and fortune to the good of all, deserve to be held in high esteem, and to be cheered in their work by assurances of earnest appreciation and by active and hearty co-operation. We refer to our advertising columns for information touching the operations of the coming year.

We have already spoken of Bethany College and her claims. In calling attention to a new advertisement which we publish today, we again remind our readers that the cost of tuition is reduced from \$50.00 per session to \$30.00, and that a Preparatory Course has been instituted, intermediate between the public schools and the regular college course. Tuition is free here for those preparing for the ministry, and for the sons of preachers. Bethany deserves, and we trust will have a largely increased patronage.

We also take pleasure in directing attention to the advertisement of Hooker Female College, Lexington, Ky. Bro. J. M. Hooker has already expended over one hundred thousand dollars in buildings and appliances designed to make this a superior establishment for the education of young ladies. In point of convenience, comfort, ventilation, and all that pertains to the physical well-being of students, we speak what we know when we say that the arrangements of this college are superior. To know that Robert Graham is at the head of the Faculty is to be assured of a most conscientious, painstaking regard for the welfare and progress of the students. We do not know the members of the Faculty, but they are fully adequate to the work committed to their charge. To those who prefer a female college for their daughters to a mixed school—and they are many—Hooker College offers rare inducements, and deserves a liberal patronage.

THE SUNDAY QUESTION.

Our city is again agitated with the Sunday question—this time under influences very different from those which caused its former agitation. Then it was the opening of a Library to young men on Sunday afternoon which excited the holy horror of many of the orthodox Judaizers, and our city rang with the cry, "Remember the Sabbath day to keep it holy." We felt bound to enter our protest against that effort to bind the Jewish Sabbath on us. This time it is the rumblers, beer-garden devotees, and Sunday concert adherents that have started a cry for the repeal of the Sunday laws; and it is a question, not of religious obligation to keep the day, but of moral obligation to observe the laws of the land and to maintain the wisdom and propriety of those laws. In this view of the question, we are decidedly in favor of preserving and enforcing the Sunday laws, as a necessary protection to the laborer and as conservative of the best interests of society. As Christians, we have nothing to ask of the civil authorities but the liberty to worship according to our own best judgment, and protection from annoyance in so doing. But as citizens, concerned for the welfare of all classes, we are interested in preserving the integrity of laws which accord with the general moral sentiment of the country, and which experience has demonstrated to be wise and salutary. We are glad to see that opposition to repeal is placed on these grounds. There is nothing oppressive in the Sunday laws, and the practical interpretation of them has certainly been sufficiently liberal to forestall any complaint of intolerance. They compel no one to violate his conscience; and if they throw some restraint over beer-garden carousals and Sunday concert annoyances, our foreign-born citizens may well forego some of their preferences for the sake of the numerous blessings they enjoy in this land, and for the general good of society. This clamor for liberty to ape and riot on a day which is generally held for religious observances, ought not to be respected; and the threats made in some of our German papers to deluge us with a foreign immigration that shall compel us to yield, are not adapted to advance the cause of repeal. If the laws are unjust or oppressive in any particular, let them be amended; but we can not afford to part with a legalized day of rest for the weary children of toil, nor with legal protection against disorder and annoyance to the great body of worshippers who observe the first day of the week as a day of public worship.

The Commercial and Gazette have grown quite theological in their discussions, and have brought out treasures of historical and theological lore concerning Sabbath observances in the early years of Christianity. All this is wholesome. There is sometimes a howl if religious editors dabble in politics, but nobody objects to political editors growing more religious. They need growth in that direction. God bless them and cause them to grow abundantly.

G. W. KEAR has removed from Bethany, West Va., to Lima, Allen Co., Ohio, to labor for the churches at Lima and Vax West. His post-office is Lima, Allen Co., Ohio.

G. M. ROYCE, formerly of Indianapolis, is now laboring acceptably for the churches at Ripley and Red Oak, Ohio. His post-office is Ripley, Brown Co., Ohio.

KNOWLES SRA'S address will be hereafter, Thayer, Neosho Co., Kan.

WAS THE APOSTLE PETER EVER IN ROME?

The following article, as embodying historical information not accessible to all and of special interest just now when Rome is taking for granted a reign of 25 years for Peter in Rome, and a regular succession of popes from him for eighteen hundred years, will be of value to our readers:

St. Peter at Rome.

To the Editor of the London Times: Sir—Mr. Ernest de Bunsen's "new" if not "conclusive" proof that St. Peter founded the Church of Rome twenty-five years before his well-attested martyrdom in that city, consists, firstly, of the alleged meeting of the Apostle with Philo at Rome, A. D. 42; secondly, of a corroborative testimony in the so-called Clementine. All the rest of his letter is merely Mr. De Bunsen's comments on questions already exhausted.

First—For this meeting at Rome the questor Eusebius, B. H., xvii, 14, a citation which is obviously wrong, inasmuch as the Ecclesiastical History contains but ten books altogether. Philo's journey to Rome is related in the second book, chap. 5. St. Peter's in chap. 14-15, and his martyrdom in chap. 25. In neither is there any allusion to a meeting between the two. Eusebius, who died A. D. 340, had the laudable habit of giving his authorities, and no statement of his can be better evidence than his citations from Cyprian, A. D. 201-219, and the Synodus of Corinth a little earlier. These are the earliest authorities for St. Peter's martyrdom at Rome. They have been often sifted and shown to be inconclusive.

Second—The Clementines are really of no historical value. That they contain "some Roman traditions of the first century" is indeed generally acknowledged; but it is certain that they contain also many fictions of later date, and we have no internal means of discriminating them. The work is a theological romance of uncertain origin.

On the question itself, the evidence stands badly. St. Peter was martyred by crucifixion appears to be stated in John xxi, 19. Clement of Rome also attests the martyrdom (Ep. i, 5), but without assigning the place.

Second—Irenaeus and the fathers in general believed that he both founded the Church in Rome and suffered in that city; but they are not consistent in the details, and they appear to have understood St. Peter v, 13 as referring to Rome under the name of Babylon, (Eus. E. H., ii, 15) an interpretation now generally abandoned.

Third—Eusebius first fixed the Apostle's residence in Rome at twenty years, which Jerome expanded to twenty-five, and the Roman annals more precisely define to twenty-four years, five months and ten days.

Fourth—Against these "years of St. Peter" are placed the notices of the Apostle in the New Testament and the Epistles of St. Paul, which abundantly satisfy all Protestant critics that St. Peter had never been in Rome up to the writing of the Second Epistle to Timothy, (A. D. 67-8).

Fifth—Most of these commentators allow, in deference to the tradition, that St. Peter arrived in Rome after that date, and there suffered martyrdom about the same time with St. Paul, (Dionysius does not say the same day, as Eusebius and Jerome have it).

Sixth—To this, however, it is objected that, according to the tradition, the martyrdom at Rome is only the closing incident of the foundation and prolonged episcopate of the Roman Church; after disproving these, there is no independent evidence or motive for the other.

Seventh—The first and best evidence of the Apostle's suffering at Rome is his trophy, or sepulchre, in the Vatican (Eus., E. H., ii, 25.) Now it is certain in Nero's persecutions, which were accompanied by altars and oracles, where no corpse-much less a malefactor's—could possibly have been interred. Nardini, in his Roma Antica, piously (or perhaps satirically) suggests that Nero was compassionate enough to destroy his circus in order to provide a sepulchre for the Apostle and the circumjacent saints; or rather, he continues, since the circus was standing in the time of Phily, "Fosse ai contento che all' uso di altro fosse servito—cio per Circo agli usi per Cicerone a Fede." Having myself no faith in Nero's compassion or election, I take this fact to be "conclusive" evidence that St. Peter was not buried in the Vatican: the conclusion is that he was never in Rome at all.

I am, sir, your faithful servant, GEORGE TAYLOR. RECORDED, BURTON ST. PETER, JUNE 2.

PERSONAL.

ALANSON WILCOX, who has labored for three years past for the church at Worcester, Mass., is about to remove to Pittsburgh, Pa. to take charge of the Hazelwood church. Bro. W. has an honorable record in New England. He has been instrumental in planting three new churches. Two of these have settled preachers; the third has just received an addition of twenty to its numbers. About one hundred have been added, during these three years, to the church in Worcester. It is right to say, however, that he has been associated with most benevolent and enterprising brethren to aid him in his work, and that the labors of several other preachers have been occasionally enjoyed in that field of labor. But Bro. W. is a faithful worker and carries into his labors a spirit of kindness that wins all hearts. We anticipate for him a good degree of success in the church at Hazelwood—a church in whose prosperity we feel more than ordinary interest. They will find in their new preacher a man with whom they can cordially co-operate.

We clip the following from a communication in the Christian Radical from Prof. Aughey, of Nebraska State University: The finest specimen of architecture in the city and the State is the University. Its cost was \$175,000. It will go into operation on the 6th of September next. The Chancellor, A. B. Benton, is already on the ground, engaged heartily in the work necessary to open such an institution of learning. After being in consultation with him for a week in regard to our work in the University, I am glad to be able to say that it is a pleasure to be associated with such a man, who is a superior educator, a finished scholar, a courteous, Christian gentleman, and one who understands the wants of the last half of the nineteenth century. Of the elements of success this institution already possesses in its Chancellor—brains. The other professors I have not yet met, but I know from their well-established reputations that they are all that a University needs.

WALTER S. HAYDEN has changed his location from Chicago to New York.

tion from Chicago to New York.

where he goes to labor for the church. Correspondent.

QUEBECISTS.

Please give an explanation I have not known how the infidel on this point, indeed, that God is, indeed, a nation armed with the

We are so difficultly states a fact that, from the mountain territory, is inhabitants of the valleys of the "Iron." But the fact could not, but at this time, enable us to the changes. So far as are concerned, in the latter progress availed, than they had nothing to do, they feared the inroads of their enemies. In 16-18. Some of these fields now talk, and is a God of the hills, in the valleys. Wherever in the hill country, formidable army and them in the valleys. them with a great success. This showed the Lord's behalf at the text, must be accounted to the lack of Dr. Clarke insists that the 19th verse should be the Lord was with Joshua, "And he drew the mountain," etc. This is the turn given by the Chas. ben Uziah, the Chas. the house of Judah, an inhabitants of the mountains when they sinned, they pite the inhabitants of cause they had charged them to their own ruin.

In the STANDARD on "Lie Not" in "God has certainly no is always to be spoken lie never." While it is true that it is always the case of Abraham and Abraham went down Abimelech, and he said God is not in this plan kill me and take Abraham do it. He is Sarah was a sister brother." This was liberally intended to and this is a lie. I do very clear case to demonstrate; yet I find proved for his conduct are many other similar Bible (Rabab the he which, so far as him absolutely necessary to be found in the Bible, best of human testimony fully illustrate my points on the board of the a party of Indians, a killed. The boat was diana, and they were the loss of their lives solved to kill all the man whom they sup the Indians found an of a party of Indians, a concluded that he was they acquired if there man on the boat, his children (seven of the No. The family were diana, and for 600 captors who had the people. For three years of the Indians and baptized in any way the boat as their father, to bring all her child and the writer had of those children who ter, and was beloved a man. Did the wrong in denying the May we not therefore it is just and right to decide?

1. Abraham's fall approved, but is rep the result of it are against lying. It is to surround every act notes of admiration wonderfully severe in ing the deeds of men are recorded without sometimes the worst out special condemnations, in which to study and evil that are in, to argue that Abraham right, because it we argue that his magn was wrong because proved.

2. Rabab's faith falsehold. It is not, ignorant heathen was a deception, but Chas how they look to see "absolutely necessary." Was God's arm show save?

3. The case which is one of numerous pleaded in behalf of to help us out of do member correctly, it tempts to justify its "sins." We are do all such reasonings, hood to benefit us us Simply the power we truth. It is our inviolability of truth, to falsehood an advantage, that, that falsehood is some and values, and falsehood of something him would be dragged down with falsehood.

LITERARY.

THE RELIGIOUS PRESS.

An Essay read before the Western Medical Association.

By J. M. ORRIS.

The influence of the religious press upon congregations of Christians is not less clearly perceptible than it is upon individuals. Carefully consider two congregations, one of which is well supplied with religious journals of its own party—these journals not only being subscribed for, but read—and the other almost entirely, or quite so, destitute of them. Both have Bibles on their pulpits and in their pews. But the one congregation is reaching out its hand to aid in all the missionary enterprises of the Church, and with its own spirit inspiring others, while the other wraps up in its little napkin that which was meant not for self but for mankind. A congregation which does not keep pace with the march of events, as they are carefully recorded in the religious press, becomes shortly an empty, lifeless thing. Some churches would say to heaven from its communion, but they will go there in spite of it, and not because of its spiritual aid.

That I am not over stating this matter I am satisfied will be admitted by all who have carefully considered it. Take the limits of twenty-five square miles, with almost any place for its center, and you can feel the throbbings of the missionary pulse in every congregation where there is a large circulation of religious papers. When an individual is blind he can not see, but when his eyes are perfect, and the light flashes into them, he must see. The religious newspaper is the great sun, by whose light men and congregations are able to see the great field, and the great demands which are made on them.

CIRCULATION.

The millennium of religious journalism has not yet been reached, even in the point of circulation. An estimate upon the membership of some of the leading denominations in the following table shows their enterprise in supporting their periodicals:

The Methodist Episcopal Church circulates weekly, including Sunday School papers, 875,000 copies, or one to each 124 members; the Baptist, 476,000 copies, or one to each 237 members; the Presbyterians, 225,000 copies, or one to each 186 members; Roman Catholic, 190,000 copies, or one to each 210 members; the Congregationalist—not including the "Independent"—130,000 copies, or one to each 206 members; the Episcopal, 65,000, or one to each 282 members; the M. E. Church South, 60,000, or one to each 13.50 members.

According to the best authorities I have seen, the Methodist Episcopal Church, North, numbers 1,092,499, and the United Presbyterian bodies, 118,800. Averaging the circulation of their papers on a weekly basis, we have in the M. E. Church one copy, weekly, going to every 1.24 members, and in the Presbyterian Church one copy, weekly, to every 1.86 members.

From official and unofficial sources I estimate the circulation of our papers—including Sunday School papers—at an average, weekly, of 80,891. Estimating our membership at 650,000 in the United States, we have one copy going each week to every ten members. In this direction there is plenty of room for our advancement.

The only religious paper—and it can hardly be classed with religious papers, so completely does it blend secular with religious matters—that has reached anything like a satisfying circulation, is the New York Independent. This is, indeed, a mammoth sheet. In size, ability, and especially in its immense circulation, it is the wonder of the age and of the world. It is sent weekly to 10,615 post-offices in the United States. Besides this it spreads its broad pages before the readers of the English language in every country under the sun. The following letter, from the publisher, Mr. HENRY C. BOWEN, in answer to our inquiries, and bearing date April 24, 1874, will be interesting:

"F. M. ORRIS—Sir—I have your note of the 20th. We publish next week our monthly illustrated paper—nearly 170,000 copies—and I pay for nearly thirty tons of white paper. This is the largest edition we ever published. We printed nearly 150,000 copies the first week in April—equal, probably, to the entire circulation of all the other religious papers in New York. Very respectfully, H. C. BOWEN.

"New York, April 19, 1874. In New York, Pennsylvania and Ohio there are 7,111 post-offices, and to 4,237 of these the Independent is sent every week. In Rhode Island it reaches every post-office in the State, save nine. The wonder ceases, when we learn its immense circulation, that its influence is so mighty, religiously and politically. It would be a wonder above all wonders if it had not great influence and power. The religious sentiments of its editors and proprietors are Congregational, or in favor of that form of church government, yet it is not fettered by party allegiance, but is independent and vigorous in all its utterances.

The Sunday School papers of the various religious parties of the land are also exerting an immense influence on the minds of the young and the old. Probably the combined circulation of all kinds of Sunday School papers would reach three-fourths of a million copies weekly. The influence is daily being felt in the sorting of the tones of religious trumps, the overthrow of denominational lines, and the banishment of the ugly spirit of sectarianism. As Jesus, when but a child, led the world, and the doctors, lawyers and philosophers of his childhood's day bowed at his feet, as a "little child" is leading the world to-day. From theologians who, like Brutus, have taken the life of many a sectarian Caesar, are now learning their first lesson in Christian courtesy from almost infant teachers. And no one so bravely stands up to fight Sunday School's new, but happily he finds himself fighting against God."

An observant mind will have noticed the wonderful change in the religious and sentiments of religious people in the single question of the importance of denominational names, which has appeared within a few years. When Alexander Campbell set down, August 3, 1838, to pen the first article for the Christian Register, men were afraid to bear the party names which for many years thereafter were the foes of the different religious strife. Then men stood up to fight even for the very ugliest

features of their respective parties. The Old Christian was heard above the din of arms—"I am for Paul"—"I am for Apollus," and "I am for Cephas," and but few dared to say "I am for Christ." Christians, then, were few in name, though multitudes of noble souls were anxiously looking for the "good old way," and waiting for the salvation of God. Now behold the change! Denominational names are no more in good repute save among the rankest sectarians. The denominational names are slaking out of sight. As they pass away below the western horizon, the names "Christian," "Brother," "Disciple," rise like the "star in the east." As the banners of sectarianism fall the banner of Jesus rises. As the temples of partyism crumble the temple of God goes up, with scarcely the sound of the ax or the hammer to break the stillness. An iconoclast has been at work, but he has had the ability to build as well as to demolish.

To the Christian Register and the Millennial Harbinger, whose leaves will forever tremble with the inspiration of him whose hand has long since ceased to write, but whose memories shall be like his laurels, beautiful forever, is the world largely indebted for this result. The grand plea for the union of Christians, which has been a distinctive feature of the work of the Disciples of Christ, is now taken up and pushed with new zeal, and made to bless with new interest, by those who were once—if not its deadly opposers—doubtful both of its propriety and its accomplishment. Of course, the work is not yet done. More than a thousand leagues had been traveled by swift-footed error before the conquering truth had started. In this work we wish to give due credit to the entire religious press of the country. Though, unwittingly, he sometimes contributes as much to the cause of progress who opposes it as he who advocates. Discussion is life. We need the negative as well as positive elements, in order to complete the mighty battery of thought. He who strikes the idol must learn its strength. He who defends the idol will likely learn its weakness. Religious partisans fought the rugged and yet charming truth that all should be one in Christ as he is one in God, but their spears struck harmlessly against the eternal rock. They defended their idol, partyism, but realized in the midst of the conflict that the spear of their *idol* was bent. While there may be, and are, as faithless as there was probably never so intelligent a faith upon this question of union in so many men as there is to-day. Not among the educated classes alone is this true, but among the plain people of the country everywhere. There is a drawing together, a more kindred feeling, that is taking the place of the rancor and sectarian bitterness which once so widely prevailed. The different sects of religion are softening toward each other. Religious ethics are more widely diffused. Men, instead of raising the red hand of war, are throwing the nursing arm of protection around their neighbors, and dwelling with them in fealty, in unity, in sympathy and in happiness. Behind the groans, and trouble, and anguish of those who have prayed and toiled for this result, God has been writing:

"There is a rainbow in the sky,
Along the path a rose treads trod;
'Twas written by a hand on high:
It is the autograph of God."

He has written that those who shall finally be clothed in white must pass through great tribulations.

It must not be supposed, however, from what has been said that all the influence of what is called the "Religious Press" is, or has been, in the right direction. It is sad that it, like the secular press, is, and has been, perverted. It is frequently made to defend the meanest partyism, and to indulge in the most unbrotherly and unmanly attacks on the religious movements and standing of men. It is powerful for evil, as well as mighty for good. There is no wrangling so utterly disgraceful as that which is sometimes indulged in the columns of religious journals. And, like family quarrels, the nearer of kin the fiercer the maledictions and abuse. But a new era of religious journalism is dawning. And it is my prayer that my brethren may help to make it, brilliant as they have helped to make the last momentous one.

Modesty, if nothing else, ought, perhaps, to abridge my words upon this branch of the subject. We are not without our religious journals, and they have commanded the attention largely of the religious mind of the age.

Among the papers which were and are not, I do believe that the Christian Register and Millennial Harbinger have done more for the unification of the Church in this country than all their contemporaries combined. They furnished the bone and the sinew for the hottest religious contests. They pioneered the way through the forests of ecclesiasticalism and priestcraft to the home of the heart—the life, the love, and the word of Jesus. They met with the most tremendous opposition, but the path was opened, though many a workman perished by the way. The work was done, however many mistakes were made—and it would be useless to claim that there were no mistakes. It may be interesting to you to know some facts in regard to the circulation of our papers. From the offices direct I learn that the CHRISTIAN STANDARD issues weekly 12,000 copies; Christian Register, 10,000; Apostolic Times, 6,480. Besides these there are the Christian, published in Missouri; the Christian Examiner, in Richmond, Va.; the Christian Record, in Indiana; the Christian Monitor, in Indianapolis, Ind.; the Gospel Echo, Illinois; the Evangelist, Iowa; the Gospel Advocate, Tennessee; besides several other weeklies and monthlies worthy of honorable mention whose names do not now occur to me.

The Christian Quarterly now in its third and final year, is issued from the press of Carroll & Co., Cincinnati.

Of this the New York Independent says: "It is mechanically the handsomest quarterly in this country or in England, and we believe in the world." The admirable character of its contents has attracted attention and commendation both from the scholars of the Old World and the New. It is worthy of a generous patronage, and yet in its third year it has only 750 subscribers. It will be a shame if it is allowed to stop. Every preacher, at least, should have a life interest in it.

Besides these papers, the Little Sower, Morning Watch, Little Watchman and Children's Friend, must not be forgotten. These are all

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Written for the Christian Standard, MY CUP.

BY W. A. URBAN.

I saw his cup long years ago, Not full of wine, but full of grace.

But empty of the things that were, And full of those that were to be.

A thousand cups stood by his side, And stiffs and pedes, and love, and pride.

Flowed through them all, and mingled tide - Save mine alone.

A voice fell on my youthful ear, Not far, not near, but very near.

And bade me choose the cup, which'er I'd have mine own.

I looked at Wealth's bright cup of gold, That gleamed with gems and stores untold;

But rust consumed them, and the mold Lay thick within.

Then Pleasure filled the cup with wine, And round its rim a wreath of thine;

But all its fragrance and its shame And endless pain.

Then Honor's tempting goblet came, Filled up with honors - bright with fame;

But all its honors soon as 'twas to be Mortal pain.

Then Sorrow held the cup aloft; But all its bitterness was so deep a draught

For their life's cup.

I heard the voice a second time - "And is no voice of choosing thine?"

Then he the choice entirely mine, "Thy cup thou'lt drink."

I bowed, yet with this fervent prayer: "What'er of grief may be my share,

Oh! save my soul from fell despair - From utter woe."

"With sorrow be enough of hope To bear the fainting spirit up,

And quaff the bitter cup, "That must be drunk."

"Let him be mingled with each fear, And joy with every falling tear,

With doubts be kind words to cheer To stay the soul."

"And yet enough of grief provide, To keep my soul from hateful pride -

To hold the near by bleeding side - Dear Friend of all."

I ceased, but yet that youthful prayer - When earth was bright and life was fair -

Hath found an answer everywhere My way hath led.

In weakness strength hath'er been found, Each cloud Faith's golden light hath crowned,

And grace for great deeds more abound To cheer the soul.

Thanks for thy grace, my Father, God! Thank for the way my feet have trod

And on thy path through all my future road Be Thy my guide.

STEVENSVILLE, O., 1871.

THE HUMAN SPIRIT - ITS DESTINY.

BY PETER VOGL.

NUMBER 7.

The fifteenth chapter of I. Corinthians is confidently appealed to by Materialists as unanswerable proof of their theory.

them baptized for (over) the dead? "Over the dead" is equivalent to "in view of the dead" - that is, in view of the fact that some have been put to death for being Christians.

These men, therefore, were neither Pharisees nor Sadducees, but Essenes; a sect of the Jews who held that there was no resurrection of the body.

1. That there is a resurrection.

2. That the remission of sins depends on the resurrection, hence the spirit could not be happy without it.

3. That the resurrected body of the righteous would be no clog to the spirit, inasmuch as it would itself be spiritualized.

Let us follow Paul and see how he establishes these three points.

1. First he shows that at least one human body has been raised - namely, Christ's.

2. Now says Paul, let us look at the consequences of denying the resurrection.

3. Let us now see how Paul shows that the resurrection of the body is not a clog to the spirit.

grows from the grain sown, has some of the elements of the grain, has rejected some, and has added new ones.

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TIME OF THE CRUCIFIXION.

In looking over the STANDARD of May 20, in the "Queries" Drawer, I found the following reply:

"The whole question of the time when Jesus and his disciples partook of the paschal feast, and of the day on which he was crucified, is involved in difficulty."

"It seems to me, brother, that there is no difficulty about it. I am not going into an elaborate discussion of the subject now."

"I have done that on a former occasion, but that has never been published. Wishing to be very brief, let me merely say that Josephus says the passover was always held at the time of the first full moon after the vernal equinox."

In the next place, the evangelists say Christ was crucified on the day of the preparation, the day before the Sabbath.

This gives us a clue to the time of the crucifixion. We can calculate with unerring certainty in what year the moon fulfilled on Thursday next after the vernal equinox, within the known limits of the time of the crucifixion.

And that passover must have fallen on Thursday, because Christ and his disciples ate the passover certainly at the legal time; and he was crucified the next day, the day of preparation, as John tells us; and the day of the preparation was the day before the Sabbath, as John also said.

This makes it plain that he was crucified on Friday. But you seem to find a difficulty here, and say, "The main difficulty is in reconciling the synoptical gospels with John."

It would appear from John xviii. 28, as if Jesus and his disciples had anticipated the usual time of eating the passover.

John truly alludes to the fact that some of the Jews had not eaten the passover at the time of the Saviour's trial, but does their failure to do their duty according to the law governing the case prove that the Saviour had transgressed the same law by anticipating the legal time?

What does he say? "Think not that I am come to destroy the law, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Now, if there was a dereliction of duty by either party, let us not tax the Saviour with it, but the Jews.

In arguing the time of the crucifixion I can probably do no better than by quoting from my reply to Mr. Thurman's "Sealed Book of Daniel Opened."

Mr. Thurman says: "The 17th of the Jewish first month, in A. D. 30, fell on the first day of the week; hence the crucifixion was on Thursday the 14th of the first month, and the resurrection on Sunday the 17th."

This is all true but the time of the crucifixion. His calculations as to the time of the passover - the day of the week on which it fell - the time of the resurrection, and the day of the week on which it occurred are undoubtedly correct; but how he can conclude, in candor, that the crucifixion occurred on Thursday, the day of the passover, is inexplicable.

It is one of the strongest proofs in the world that the prejudice of education may preponderate the most stubborn facts.

All the evangelists except John tell us that the time had come when, according to their law, the passover must be killed.

And when does the law say it must be killed? "And ye shall keep it" (the lamb) "up until the fourteenth day of the same" (first) "month; and the whole assembly of the congregation of the children of Israel shall kill it in the evening."

And they shall eat the flesh in that night - the night of the fourteenth. This was the law, and it should not be broken.

And the evangelists say the passover was killed, and eaten, too, on the night before the crucifixion; and then, that on Friday, or the day of the preparation, which was always on the sixth day of the week, he was crucified; on the Sabbath (Saturday) he lay in the grave; and on the first day of the week (Sunday) he rose from the dead.

This is the plain record of the case. Now will Mr. Thurman, in order to make his count down, claim a Wednesday passover? I presume not; for surely Christ and his disciples ate the passover the night before the crucifixion; and Christ must have broken the law by anticipating the legal time by one whole day, else he was not crucified on Thursday as Mr. Thurman affirms he was.

And I have before shown, and Mr. Thurman can not refute it, that there was not a Wednesday passover between A. D. 27 and A. D. 43; and this time covers the known time of the crucifixion.

See what the *Advent Herald* of Sept. 30, 1864, says on that subject: "The dispute respecting that event does not extend beyond the year A. D. 28 to A. D. 44. The event must be found within that disputed period; for no writer, ancient or modern, places it in the year A. D. 34. * * * For in A. D. 36 Caligula succeeded Tiberius in the empire; and it was in the reign of Tiberius that the crucifixion occurred."

Now if the crucifixion occurred the day after a Thursday passover, it must have been on the 12th of April, A. D. 30, that being the only Thursday passover between A. D. 28 and A. D. 37. If the crucifixion occurred at the time of a Friday passover, as James Ferguson supposed, it must have been in A. D. 33, which would

make Christ at least 27 years old at his death, and his ministry of seven years duration, conflicting with Luke iii. 23.

JOHN MATTHEWS, East, Colorado.

THE BAPTISM OF CHILDREN A DIVINE INSTITUTION.

BY S. R. SHEPARD.

It is conceded that the Scriptures teach that baptism was preached as having some connection with the forgiveness or remission of sins.

John the Baptist, "Seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Brood of vipers, who warned you to flee from the coming wrath?"

It is clear, from this passage, that the Pharisees and Sadducees both believed that by being baptized they would escape from the coming wrath.

This view they derived from the fact that John "preached the baptism of repentance for the remission of sins" (Mark i. 4).

The same doctrine was taught by Jesus himself in Mark xvi. 16: "He who believes and is baptized shall be saved, etc. He whose sins are forgiven, is saved; and he whose sins are not forgiven, is not saved. His name was called Jesus because he was to save his people from their sins. See Matt. i. 21."

The apostles, to whom Jesus gave the command to preach that they who believed and were baptized should be saved, understood this salvation to include the forgiveness of sins.

When Peter and the rest of the apostles were obeying the command, "Preach the Gospel," those who were pierced to the heart said, "What shall we do?" Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," etc. (Acts ii. 38).

Ananias said to Saul, "Now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord" (Acts xiii. 16).

Peter, who commanded those who inquired what they should do to be baptized for the remission of sins, says in I. Peter iii. 21, that baptism is not for the cleaning of the flesh, or a mere washing of the skin, but that it "saves us by the resurrection of Jesus Christ."

Now if we can show that little children were forgiven, as there is but one Gospel of Christ for both old and young, we shall prove that the baptism of little children is a divine institution.

"I write to you, little children, because your sins have been forgiven you for his name's sake" (I. John ii. 12). This is proof, not only that the baptism of children is authorized, but that this is true even of little children.

But these little children were not infants in the popular sense. This is clear from the fact that John says of them, and to them, what can not be said of, and to, infants. He says to them, "My little children, these things I write to you, that you may not sin" (I. John ii. 1).

"Little children, keep yourselves from idols" (v. 21). "Little children, it is the last time" - "ye heard that antichrist should come" (ii. 18). "Little children, let us not love in word, neither in tongue; but in deed and in truth" (iii. 18). He says of them that they knew the truth (ii. 21); that they "knew the Father" (ii. 22); that they were "of God," and had "overcome" evil spirits and antichrist (iv. 4). All these things, though spoken to little children, and of little children, are perfectly incompatible with infants.

The apostle never wrote to infants. As a sane man he could not write to them. But he wrote to the little children who knew the Father. They were not only little children, but they were little Christians also.

The apostles were commanded to teach and baptize. See Matt. xxviii. 19. The duty to teach is doubted by no one, and the duty to baptize is equally plain. The sooner little children are taught and baptized the better for them, their parents, and the world. The notion that they should be kept back till they are nearly grown up, or quite grown, is contrary to the Scriptures and to common sense.

Why keep them from God's command of God, till he is grown up? Opposition to "infant baptism" has led to opposition to the baptism of "little children." Extremes meet and end in the same absurdity. The man who advocates "infant baptism," and he who opposes the baptism of "little children," are alike opposed to the teaching of the New Testament. Children should be early taught, and early baptized. Their little hearts should be filled with the love of God as early as possible.

REMISSION OF SIN - WHAT IS IT?

I have lately read several articles in the STANDARD and *Apostolic Times*, touching remission of sins, which have interested me. While I endorse many of the ideas therein advanced, I can not say that I agree in full with any of the writers of said articles.

I have definite views of the subject, and hope you will grant me space in your columns to lay them before your readers, hoping they may reap some benefit therefrom.

What is meant by the phrase "remission of sins"? To get a correct understanding of this, we must first have a correct idea of what constitutes the self. I hold that the correct idea of "self" is to take away; and when sins are remitted, they are simply taken away, or removed. I also hold that although sin might have been a matter of the heart, or affections, it is a matter of the heart, or affections, under the Law; it is a matter of the heart, or affections, under the Gospel. To kill with the hands was sin under the Law; but to hate your brother, with the heart, or from the heart, is murder under the dispensation of grace. To commit the act

was adultery under the law; but to "look upon a woman to lust after her," was or is sin under grace. I do not hold that remission of sins means remission of punishment.

And I must say there seems to be a confounding of sin and punishment by your many writers touching this subject. There also seems to be an idea that sin is not a reality - not a real base affection of the heart, which base affection dwells in man while he is here in this world.

Some seem to think that sin is a mere record kept in heaven; and that the remission is a judicial act, and consists in the mere alteration of the record which act is done in heaven, and not on earth. From this I entirely dissent. It seems to me that the remission of sins must be something more real and conscious than this.

Although I admit that the Bible informs us what sin is, and we had not known sin but by the Law, I deny that its *ubiquitousness* is a matter of faith instead of consciousness. When a man learns what sin is, from the Bible, he knows from his own conscience, and that alone, whether or not it dwells in his own heart. If he knows from his conscience that he hated, striven, envied, and such like sins, dwell in his own heart, he must know from the same source, when they are remitted or taken away.

The same may be said about righteousness. The Bible tells us what righteousness is, and sums it up to be love to God and man. Now, both sin and righteousness are matters of the affections, under the dispensation of grace, and no man has to appeal to his faith to know whether or not his sins are forgiven or not forgiven.

Does a man have to appeal to his faith to know whether or not he loves his wife and children? Then why does he have to appeal to his faith to know whether or not he loves his neighbor or his God? He that loves his brother is born of God. He is a Christian. His sins have been remitted or taken away. The taking away of his hatred is what constitutes the remission of his sins.

Sin dwells in the heart or affections of men. When this is removed, remitted or taken away, then is man conscious of the fact; for it takes place within his own breast. An overt act does not constitute sin, any more than the fruit of a tree constitutes the tree. It is something deeper than that. If an overt act was sin, then, to remit sin, you must remit the overt act; which would be an absurdity. Neither is sin the penalty for sin. If it was, then, to remit sin, you would have to remit the penalty, which idea is foreign to the Bible.

If we are right in our views, then the duty of ministers is, to preach the goodness of God; for this goodness, when believed, will lead men to repent, and faith in this goodness will work by love and purify the heart, or affections. When faith has done its perfect work, the heart is pure, the man is saved from his sin, baptism or no baptism.

Do you say such an one is not a Christian? Just as well say that a vile-hearted man is not a sinner, as to say a pure-hearted man is not a Christian. Does water baptism have anything to do in purifying the heart? If not, then can it have anything to do in making a man a Christian, for whosoever is pure in heart (no matter how he gets his purity) shall see or enjoy God.

Now, if base affections, impure desires, unholiness motives, etc., are not what constitutes sin under the dispensation of grace, and the removal of these is not what constitutes remission of sin, then I must confess that I am in the dark, and know not what sin and remission are. We look upon salvation from sin, as you call them, pardon, forgiveness, remission, conversion, change of heart, and freedom from sin, all as synonymous terms; and the idea that conversion and a change of heart is one thing, and remission of sin is another, is an absurdity to our mind. We are not prepared to say, that the terms, pardon, forgiveness, remission, etc., are never used in the Bible to indicate something else besides this inward change of the affections. But we do say that as these terms are applicable to men now, under the dispensation of grace, since the full establishment of the new covenant, that they indicate this change, and nothing else. The idea that unimproved persons are not free from sin, born again, forgiven, etc., is to my mind, an idea that is narrow, uncharitable and absurd. There are Christians among "the sects," as you call them, who are among all the sects who hold to immersion, including your own; and they are among those who do not practice immersion, or any other form of water baptism. They know from their own consciousness that their sins have been remitted or taken away, and that they now love the Lord and his righteousness. They know that the old leaven of sin has been purged from their hearts, and all the arguments in the world will not convince them that they yet have to be immersed in water to make them Christians.

We have, hastily, and rather carelessly, written this article, not for the purpose of making a display, but for the sole purpose of being understood, and soliciting an examination of our premises, that we may learn whether we are right, or wrong.

In another article, we wish to examine those passages of Scripture that are relied on to disprove the positions that we have herein set forth.

In the meantime we would like to see the good work of investigation go on.

Before closing, we offer one more thought in confirmation of our views, by analyzing the Bible reports of sin as a disease, Christ as the good physician, man as the patient, and the goodness of God as the medicine. Now Christ's object was to save the sick, for the whole were already saved. His object was to save them, not from mere external pain, but from the internal disease itself. Now we all know that curing disease is something different from merely alleviating pain. Curing disease is taking the disease away or driving it out, and this takes place within the patient, and not outside of him. And now what would be thought of that physician who would tell his patient after the disease had been driven out of his system that he was not cured?

W. H. THOMAS, Felton, Mo.

LANE'S SPECIFIC

OF WORMS

IS OF WORMS

occasional sufferer, or on one or both cheeks; shall, the pupils dilated, an aura along the lower eyelids, itwells, and some swelling of the upper lip; face, with humming or ears; an unusual secretion or furrowed tongue; breath curiously in the morning; eye, sometimes voracious, sensation of the stomach, y gone; fleeting pains in seasonal nausea and vomiting throughout the abdomen, at times costive; frequently urged with blood, and urine turbid, and generally irritable, &c.

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NEW YORK ANNUAL MEETING

The annual meeting of the Disciples in Eastern New York, usually held at Pittsford, was held this year at West Rupert, N.Y., on June 10th and 11th.

The attendance on Lord's day was quite large, two houses of worship being filled, morning and evening. Several preachers were present from the district; also Bro. Mansell, of Kentucky, Bro. Wakefield, of Ohio, and Bro. Rowse, of Massachusetts.

The church also suffered a loss in the removal of Bro. Grandison Sherman from the place, who for twenty-five years filled the office of elder in the church, highly esteemed by all.

MATERIALISM.

Bro. ERBERT:—The STANDARD, No. 28, has just dropped from my hands, and I feel an inclination to write about several things, and first to say that Bro. G. W. Longan has at last settled the question which those of us who can not delve into the mysteries of ancient languages supposed had been long ago fixed and established.

I feel rejoiced that one so able has taken the championship of the old idea, even if couched in new language, and feel that his final proposition is as impregnable as the word of God, which liveth and abideth forever. Let all the people say, Amen. By the way, a great amount of good may be accomplished by simply a change of phrases in regard to our special peculiarities; for example, we call our congregational worship a social meeting; the Baptists call it a covenant meeting.

Bro. Green says: "If the person claims to have been unjustly treated; there is always a chance of a rehearing before a disinterested committee." I regret that my observation obliges me to withhold assent to this statement, which I should rejoice to know was true. I have known several instances in which men have sincerely believed they were unjustly treated—they were deeply aggrieved, and tried every way they knew to obtain such a rehearing, and miserably failed.

Bro. Green will greatly oblige many readers of the STANDARD, if he will tell them how a man who claims to have been unjustly treated, can obtain a rehearing before a disinterested committee. Who shall constitute such a committee? What is the scriptural authority for such a procedure? Has there ever been a case among our brethren in which there was a clear recognition of the right of an aggrieved party to appeal from the decision of a church to some other Scripturally authorized tribunal? If so, was it generally approved by the brotherhood?

Bro. Green give us this news upon the above questions? If I do not over-estimate their importance, we ought to have the mature thoughts of our most practical thinkers upon them.

NINTH C. C. M. DISTRICT.

I am anxious to get all the churches in this district into the habit of regular contributions for the missionary work. From time to time I will report progress. It is almost gone and I will make a statement to you of our success so far.

There are 16 churches in this district with an aggregate membership of 1337. In response to the appeal made to all by July circulars, I have been answered as follows: Alliance, — August, — \$1.50; Massillon, \$2.70; Canton, — \$1.50; of these churches, New Harrisburgh bears the missionary banner of the district. With only 39 members on the average, in very moderate circumstances, it sustains regular preaching, has a good Sunday School, and has contributed already \$10.49 for missions. Besides this it has pledged \$28.09 for the year. It did me good to read Bro. Highland's letter when he sent up the church contribution and pledge. Dear brethren of the district it will do you good and stimulate you, if I copy a sentence or two:

"We raised \$20.00 yesterday, as pledges for the missionary cause. We raised more than I supposed, we could. I did my best. We did it easily." And it can be done as easily by every church in the district, if those who lead the churches will try. The members of the churches generally, if properly solicited, are ready to do something. Massillon contributes ten cents a member, per quarter, and yet few churches in the district are in a condition, at present, to do less than Massillon.

Come, brethren in the district, send me something for this quarter. Do let us do that which is worthy of us. Will not the elders and preachers canvass their churches and see what earnest labor will do in this matter? Nothing is wanting but the "mind to work."

HOW SHALL WE REMEDY IT?

I am truly gratified that the above question, respecting the evil of being "imposed upon by wicked and designing men," has been raised in the columns of the STANDARD by Bro. A. B. Green. His scriptural knowledge, mature experience and known piety render it eminently fitting for him to call the attention of the brotherhood to this important matter. No religious people can boast of their entire freedom from impostors, and as the churches in the days of the apostles were troubled with "false brethren," we may not expect a perfect remedy for the evil.

But in so far as it is possible to save the churches from the influence of ungodly men, it is our solemn duty to do it. The greatest difficulty is to bring such men to trial before a tribunal that will command respect. If this were done, and the decision of such a tribunal were published, and the churches were taught to require proper credentials of every man whom they encourage to preach, it seems to me the evil would be remedied so far as there is any remedy for it.

There are more preachers in bad repute than there are imposing themselves upon the brethren after having been declared unworthy of confidence. It is so at least within the range of my acquaintance with the churches.

Bro. Green says: "If the person claims to have been unjustly treated; there is always a chance of a rehearing before a disinterested committee." I regret that my observation obliges me to withhold assent to this statement, which I should rejoice to know was true. I have known several instances in which men have sincerely believed they were unjustly treated—they were deeply aggrieved, and tried every way they knew to obtain such a rehearing, and miserably failed.

These questions are asked with reference to no particular case, but simply to invite attention to the proper solution of one of the most important practical questions that has ever been brought before our brethren. In its solution, we may discover "how to remedy the evil" under consideration. Will our justly esteemed

Bro. Green give us this news upon the above questions? If I do not over-estimate their importance, we ought to have the mature thoughts of our most practical thinkers upon them.

UNITY OF THE CHURCH.

Bro. ERBERT:—I have studied over and over again Bro. Moore's remarks on the Unity of the Body of Christ, and the developments of the times in relation to the move inaugurated by sending a deputation to visit the Ohio Baptist Convention at Columbus, and the results thus far growing out of it. I have also, in this respect, read the article from the pen of Bro. Austin. I confess that I am strongly in sympathy with his position. I do not propose a review of matters as they are now progressing, and as this whole subject is now in the hands of a committee of brethren who, no doubt, will do justice to the response of the Baptist committee, there is no need of any such review. I propose to make some inquiries growing out of what brethren Moore and Austin have said and written. What I wish to say may be expressed in these questions: What is a sect? I mean in its full sense in the New Testament. Is the Christian Church a sect? Is the Baptist Church a sect? It seems to me, from my stand-point, that these questions are capable of a decisive answer, and from a New Testament stand-point. And it seems to me that an infallible answer is now necessary to a clear understanding of the movements and issues now pending. I do not propose technical definitions to these questions at present, but to present some general propositions, and establish some general rules, by which true and false conclusions may be reached.

If we (the Christian Church) are a sect, and the Baptist Church is a sect, then the parties are compromise and so unite, or form a sect. But if the Christian Church is a sect, and the Baptist Church is the Church of Christ, no such compromise can be made by them without dilatory to the King. It is also true, if the Baptist Church is a sect, and the Christian Church is the Church of Christ, no such compromise can be made without recency to the authority of the King. All sects must die that the Church of Christ may live. These are propositions which it seems to me need only to be stated, to be admitted, and from them I deduce the following rule, which I submit to all concerned, with the kindest feeling, and with the fullest determination to abide the result. Any party, or sect, or denomination of professing Christians, in order to have a divine right to live (as such) or exist, must hold or teach some divine truth required by the Bible, and found in no other Society, or party, or sect. I propose to try the claims of some of the more ancient as well as modern parties by this rule. It is in vain for the parties to wrangle without a rule; and that rule understood. The controversies of the present time may be illustrated by an incident in the history of the writer. I was riding along one day, and in advance of me some distance I saw a couple of boys engaged in pointing alternately, with what I supposed to be stick, but which, on my nearer approach, proved to be a gun-barrel, without lock or stock. When I came abreast of "Young America" I halted, with a "Good morning, boys!" "Good morning, Sir!" responded the boys, very politely. "Well, my lads," continued I, "what are you doing with your gun-barrel?" "Why," responded one of them, with great animation, and advancing to the front a little, "Johnny and I are trying which can sight the nearest to that wood-pecker's hole in the top of that stump, pointing to a stump about twenty feet high. So the parties have been bantering each other which could sight nearest the "wood-pecker's hole." I therefore propose to fire a few shots, and no longer depend on sighting alone.

It will be admitted by all that the "Church of Christ" is "the pillar and ground of the truth" that is, all divine truth was committed to her by her Head. Any party, therefore, holding or teaching one of these divine truths held or taught by no other party has a divine right to live for the sake of that one truth or requirement. I therefore take some of the more prominent of the parties and try them by this rule. What truth required by the Bible, and found nowhere else, does the Roman Catholic Church teach? If but one, she has a divine right to live for the sake of that one truth. She teaches many things in common with Protestants. None of these, therefore, can entitle her to life. She teaches many things not taught by Protestants. Now, if any of the things in which she differs and is peculiar, is required by the Bible and not found among Protestants, she has a divine right to life, and Protestantism ought to die that the Church might be a unit once more. Let us deal fairly. Let any of her advocates point out one such truth, and I for one will not only cease my opposition to her, but will unite my efforts with her to purify herself, so as to embrace all divine truth and be like the Church of Christ the first. Then if she holds or teaches no divine truth found nowhere else, she may be blotted out and all divine truth remain. So disposed of this gigantic politico-ecclasiastic establishment. Take another example: What divine truth does the Protestant Episcopal Church hold or teach required by the word of God, and held or taught by no other party? I answer, Not one. Now take the granddaughter of the former, and the daughter of the latter: What divine truth does the Methodist Episcopal Church teach, required by the Bible and found in no other party? I may say without the fear of successful contradiction, she has, or holds, or teaches no such truth. If these positions are well taken, and there be truth in Bro. Moore's statements, or in Bro. Austin's qualifications, then there are terrible breakers ahead; or somebody will be terribly disappointed. These are terrible conclusions; but can they be otherwise than true?

What divine truth does the Baptist Church hold or teach required by the Bible, and held or taught in no other society? I wish some of their scribes would point out one. Will Bro. Melish or Bro. Jeffrey, or Bro. Strong try it? I would most thankfully accept of it. I know of none. Like Bro. Austin, many of my choice friends are in that communion. There I took my first lessons in religious life. Many of their labors and teachings I love. But unless she has at least one such truth as above described, she must be blotted from the number of parties and truth suffer no loss. The Church

of Christ would remain. This shows conclusively that not one, nor all of these parties combined, is the Church of Christ, that only body which is the unity of the Spirit-Body remains. We have at last reached the key-note of this whole controversy. The union of Christians is only desirable so far as it contributes to the maintenance of the unity of the Body of Christ, the body of people who call themselves, "Disciples" or "Christians." "The Church of Christ," etc., pass through this ordeal unscathed. I wish they did. I wish let them be blotted out and that speedily!

What divine truth do the Disciples hold or teach required by the Bible, and held or taught nowhere else in any other society? I answer, Blot out the organization known as "Disciples of Christ," and there is not a people left among the parties of the present day who wear the name or name given by the Head of the Church to his followers, and confirmed by the Spirit of all wisdom through the apostles. Let this be noted, I know that this seems exclusive to many. I once thought so myself. But try it. First and see. Let God be true though all men should be liars, is my motto. The name and system called Methodism is a name or system which the terms disciple or Christianity will not describe, and vice versa. Hence if there is Christianity at all in Methodism, there must be Methodism besides; or there would be nothing to hinder all Christianity from being Methodism; which, on its own showing and admission, is not the case. I can elucidate this principle thus: The word apple-tree is a generic noun or name. The word apple-tree must contain all that there is in the name tree and enough to make it an apple-tree besides, or there would be nothing to hinder all trees from being apple-trees. The reader can extend this principle to veris of action as well; and whenever and wherever accuracy in the use of language is reached, this principle will settle all these questions. Try one more case: The word Baptist is a noun or name—a generic name. The word Free Will Baptist is a specific name. Now the name Free Will Baptist must contain all that there is in the word or name Baptist, and enough to make a Free Will Baptist besides; or there would be nothing to hinder all Baptists from being Free Will Baptists. Hence the word Free-Will expresses the difference between these two parties. Annihilate the word Free-Will, therefore, and the wall between these two parties is gone; and, as a result, they would naturally flow together like kindred drops of water. It will be admitted that a person may be a Christian and belong to none of these bodies, and wear none of these names. Sectarianism assumes that there are many kinds of Christians, as Methodist Christians, Baptist Christians, Free Will Baptist Christians, etc. Now if it be true that a person can be a Christian—and who will deny it?—without wearing any of these names, then Christianity is something different from anything so labeled, and a man may have any, or all of the former, and none of the latter. This is another fearful conclusion—and who can resist it? This principle may be carried out and applied to all the parties of Christendom, and will greatly aid all true inquirers in finding the true Church.

Put the following question to any of these parties: Can I be saved—be a Christian—and not belong to your church? The answer will invariably be, Yes! It could not be otherwise. Then your church is not the Church of Christ; for a man can not be a Christian and not belong to the Church of Christ. To this there could scarce be a demurrer. Can a man be saved—be a Christian—and not belong to the Church of Christ? There can be but one Scriptural answer to this question. This shows that these parties are neither separately nor collectively the Church of Christ, but counterfeit—spurious coin of various degrees of approximation to the original, but all, nevertheless, counterfeit. This is another terrible conclusion; and is reached in no spirit of captiousness or fault-finding, but, before God, as the conviction of many years' patient toil and study.

What other truth required by the word of God, and held or taught in no other society, is held and taught by this people? I answer, Blot us out, and then there is not a party among the babbling parties of earth that builds upon the "confession" for which Jesus died. There is not a single one of all the creeds of sectarianism that so much as names or quotes this foundation, as I now remember, or embodies it in form; nor can an individual be admitted to baptism or communion in any of these parties by a confession of this great central truth of the Christian system, alone. The report of the Baptist committee made at Dayton is proof of this, so far as they are concerned. Thus a divinely-required confession, made so both by precept and example, is lost to the Church, unless we be admitted to be that Church. Among the parties of Christendom the Disciples alone demand, as a term of entrance to baptism or communion, this heaven-revealed confession.

What other divine truth required by the Bible and held or taught by no other party, is taught and held by the Disciples? I answer, No other party, known to me, will give the same answer to enquiring believers as that given on Pentecost, by the Holy Spirit, or to the penitent believer enquiring as Saul of Tarsus did: "Lord, what wilt thou have me to do?" Which of the various parties of this day will say to the former in answer to the question, "Men and brethren, what shall we do?" "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit?" Not one; I say, not one. Of which of these parties would say to the penitent believer as Ananias said to Saul: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord?" Again I say, Not one, not one. These glorious utterances are lost to the world unless we are the Church of Christ; for we alone have them in keeping and reduce them to practice: If justification be by faith alone, then those on Pentecost and Saul of Tarsus were justified when they made the enquiry: An enquiry, What shall I do to be saved? is a curious question for a justified man: to ask in such a juncture. Thus, unless we are the Church of Christ, this truth required by the word of God is lost to the earth.

I might extend this illustration to a much greater length, but this must suffice. I reach

the same conclusion in another way. To be a Christian, and not be a Roman Catholic? All Protestants Christians and Jews, Yes. Can a man be a Roman Catholic and not be a Christian? All answer again, Yes. Then as a conclusion inevitable, we may say, Roman Catholicism is not Christianity. This principle throughout will hold good. Can a man be a Christian and not be a Methodist? All will answer, Yes, none more. Can a man be a Methodist and not be a Christian. Yes, again answer all. (Even the Methodists themselves, who make provision for seekers to become full members, answer this question as others do.) Then Christianity and Methodism are two systems and names. How more? Can a man be a Christian and not be a Baptist? All answer once more, Yes. Can a man be a Baptist and not be a Christian? All, or nearly to answer, Yes. Then Christianity and Baptism, one not, be identical. Once more, and finally, Can a man be a disciple and not be a Christian? I answer most unhesitatingly, Yes. Then, says the enquirer, where is the difference or advantage? One more question will bring this out. Can a man be a Christian and not be a disciple. To this I answer unhesitatingly, No. This brings me to the difference: A disciple is a learner; a Christian is a follower. A man may be a learner and not be a follower; but he can not be a follower and not be a learner. This determines that Christianity is a different system from any of the above systems; and a Christian, a man, or character, which none of these systems will make.

MINNESOTA STATE MEETING.

By order of the congregation, I send out this notice in addition to the official one given by Bro. General, of our State meeting, which convenes in this place on the 26th of Oct., at 2 P. M. In the capacity of State temperance lecturer, it has been my pleasure to meet many of the leading men of the Church in many parts of the State, who have without exception urged me to give a public notice, and to say to the friends of primitive Christianity in the State that unless something is done soon, the time of the day will soon have closed up every channel against us. Let us not disguise the fact that our prospects in Minnesota are decidedly unpromising. We have a few flourishing congregations; but they are rare indeed. There is not a church in the State supporting a preacher. If so, in months' travel I have failed to find it. There are a number of good preachers in the State; but without exception they are dividing their time and talents in other directions; some not preaching at all, others on the Lord's day only with the same train of sickly consequences which ever follows such a course.

I do not refer to this unhappy state of things concerning our Master's cause either from pleasure or a disposition to murmur. The General Missionary Society has taken no notice of this field, for which some in our State severely censure the Society, but very unjustly. We have done nothing within ourselves which gives any promise that an investment in our State would be a prudent one for the Society to make. Let us resolve to sustain ourselves, and the work is more than half done. We have in Minnesota two thousand Disciples. From the closest calculation I can make in the face of what is being done, I believe a contribution of seventy-five cents for preaching the Gospel would be a liberal average per year, for each member; while every one of this number could give five dollars per year, if they felt as deeply interested in the church as they are in the State and the world. This seems a heavy tax to some; but think of it: it is less than ten cents per week, while the sum realized from all would be ten thousand dollars; or, if you please, a sum equal to the support of ten good preachers in the field all the time. Yet we have not one.

Brother, the preparatory steps to the accomplishment of grand results for God and sorrowing humanity. We can do it, and the recording angel will write it against us if we permit this blessed cause, which has so often cheered our hearts in our native homes, to fall in this far-off country from our negligence of duty. The congregation in St. Peter is in a fine condition, and the members feel hopeful of brighter days. We heartily extend this welcome to every Disciple in the State, and other States, and should our humble homes prove inadequate, we will prepare tents as did Abraham, and in a kindred, but stronger, faith sing of that "City which has foundations, and whose maker and builder is God." We have a small, but well-located house of worship, situated on the corner of Fourth and Mulberry Streets, which the members have recently fitted up in a neat and tasteful manner. Let all who come remember the locality of our house, and drive to it, and those who come by rail enquire for Brethren A. A. Stone and Ben. Rogers, who will provide homes for them. These brethren will also obtain, if possible, half fare over the two railroads leading to our town. We send out this notice thus early, that all may be advised of the time of the meeting and get ready for it. Some complained that due notice was not given last year. We expect Brethren Parker, Shoemaker, Bailey, Willard, Burgess, Sharp, Van Dola and others present as speakers. Let us come together with the determination of consummating an arrangement by which we can put at least one evangelist in the field, to devote his whole time to the work.

By order of the Church. J. Lova. St. Peter, Minn., July 20, 1871.

ROUGH NOTES.

The most potent instrumentality in the work of revolutionizing public sentiment for good or for evil is the press. The political and commercial world understands this, and its power is appropriated in these departments of enterprise. Why, then, do not the friends of religion—of Christ—feel a more earnest solicitude to extend the principles of a spiritual kingdom by using to the fullest extent this irresistible engine of power? As we travel we use this upon our local agents—and we find them everywhere—telling them, to introduce the CHRISTIAN STANDARD into the homes of the multitude, and thus, by an irresistible power, aiding the Christian preacher, and doing a work for God that can not be accomplished any other way. This canvassing for

the press could be done as a means of extending the religion, and rest is needed, and this every hour of the day could be devoted to some account. Ten thousand additional subscribers could be given to your paper if ministers would work under a system for one day, but as a fixed arrangement. When tired of study, and a walk is needed, instead of making a visit, and talking upon the most trifling of subjects, take specimen copies of the CHRISTIAN STANDARD, and plead its merits to all—regardless whether they are members of the Christian Church or not—show a specimen, and develop your power as a canvasser. If it is not all of this with some show of success, I doubt your power to urge the non-resistance of the work of Christ.

Since writing last we attended the preachers' convention at Mansfield, Ohio. Many of the representative men of central Ohio were there, doing valiant service in this arm of Christian enterprise; Baker, Bittle, Woods, Burns, John Atwater (who to-day has started to Syracuse, N. Y., to officiate as pastor—and a better selection could not have been made. We welcome him to the State).

The following Lord's day it was our pleasure to address the brethren at Ashland, Ohio—one month having passed since our lecture—and we shall continue our visits quarterly. Last Lord's day we were at Suspension Bridge, N. Y., two miles below Niagara Falls. We have there a church of fifty members—nineteen additions the past year—Elder O. G. Herzog, pastor. After our morning discourse, Bro. H., having previously taken the confession of a brother, proceeded two miles up the Niagara, just above the Rapids, to administer baptism. We could not attend—having taken the train for Buffalo.

The belligerent element which once threatened ruin to our little organization is fast being subdued, and the better counsels of wise and sensible men are prevailing. If this continues the cause will succeed here. If not, all money spent here might better be directed to more hopeful enterprises. We hope for the best. I am now on my way to Wellington, Ohio—speaking there quarterly. The journey is long but the visits are pleasant, and we hope profitable. The remains of Dr. Thos. L. Bane were taken up yesterday, and placed in a beautiful vault just finished at a cost of one thousand dollars. The vault is built of free-stone from Olmsted Fall. The roof is in four section stone from Berea—size 10x12. The name "Bane" is in large rustic letters over the door. We spent some time in it, yesterday, near the cold remains of our late friend and brother.

I have two courses of lectures engaged—one for a Baptist organization, and the other before the Methodist seminary in north-east Pennsylvania. W. T. H. OLEVIAND, O., July 29, 1871.

DISORDERLY CHARACTERS.

Bro. ERBERT:—I have read with much satisfaction Bro. A. B. Green's article in the last STANDARD, entitled "How Shall We Remedy It?" Bro. G. has been long in the ministry, he is devoted to the interests of religion, he is a man of spotless character as well as of extended acquaintance among the churches; and nothing more should be necessary than so pointed a communication from him to secure some earnest consideration of the subject to which it relates. But, apart from his testimony, there is not a thoughtful observer among us who does not have a personal knowledge of these things.

The evil is a crying one, and the question is, How shall we remedy it? It seems that there ought to be some way of so labeling a thoroughly bad man that he can not pass as an accredited preacher. I am well aware that the real church is not the ideal church; that when the opportunities for deception are so great as they are in an extended religious communion, the problem is a most difficult one; but it seems nevertheless that we are preyed upon by unworthy men far more than is necessary.

I am willing to confess that Bro. Green's question is peculiarly difficult. Much of the difficulty grows out of our organization. Our churches are organized on the strict congregational principle; the doctrine of independency is pushed to its furthest extreme; there is no ecclesiastic or organic tie among our churches; and when we come to the moral tie, that certainly should exist when there is no organic one, how weak it is! In addition to this, there is in many quarters suspicion of the influence of ministers, resulting in an indisposition to listen to their counsel; so that the ministry do not much increase the strength of the feeble connection among the churches.

But I am not to discuss the question, but only to emphasize all Bro. Green has said. Can't we have these questions discussed? Can't you, Bro. Erbert, give us some thorough essays yourself? Wouldn't some of the space devoted by our papers to a number of other questions that could be mentioned, be better devoted to this? I close by uniting in Bro. Green's prayer: "Let the wise ones speak out, that we may learn and be spared from further disgrace." INQUIRER.

BAPTISTS AND DISCIPLES.

ONE BODY, ONE SPIRIT.

To our conception, the nature of the points of difference between Baptists and Disciples very much resembles what we see, obtain amongst medical professors in our various medical schools. Each school has its favorite theory upon the nature, cause, and cure of disease. But yet many of them, while they differ widely in their theories on the modus operandi of the remedy, agree perfectly as to what the remedial agents should be. This being true, what need it concern the patient as to what the doctor's theory is about how the medicine works a cure, if indeed it prove a cure? He may say in some point, "Let the doctor keep his theory to himself, if he will but give me the rem-

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In our humble opinion between Baptists and Disciples, involve a single article. And yet the that continues the set of the difference between as now existing we

apology was told to grant the offering present notify his cure to the in the esteem of the offering of the man commanded not as simply to notify the whereas with the Dis believing penitent, is communitated. In a notified. The differ parties would seem time as to the period we conceive commit im with regard to and has in it, to our and less of Christ.

The above view, a do not hold as need arm of Jehovah at a place of saving men, maintain that the m cated, is the prescrib ful servant of the Lo troducing the penit Church of Christ. required of us is fo to observe. What is to the Lord. Those sumptuous enough limits by an unwise charity, must one day asked, "Who has a hand?" "What is the

WAY-SID There is in nature but one value in things. There are not alike in the twig may be sheared—the branch may be not this truth be we our religious labors? religious efforts is to culture—the whole point of religious organization of the world, and preach my is the command of Ch

A little heaven is that is if wisely placed, titles of which the wise the lump by a fitted for us. The pre-fore, wisely places the may be reached and possible time. Relig are not always the times to recognize the tion of things. Two may be equally right. An violation of wise of means we often seek to reach the central remote points of appellation Rome, by wor only, in the province the Master: "Make fruit will be good" expect it, without evence of the tree or progress from center. It was therefore fit "Go tarry in Jerusa with power from on date of the great And, in obedience waited, they were g first in Jerusalem, t maris, and thence to ward. This method proved both the d. His sense. It aboli his center. It doli his heart. It went in beyond Judea to G and in its progress and demolished, he victims were unbey Malicious priesthod Had apostolic the most part of t wards, they would water-Rome or Jeru such like efforts! B such alike results. Here, so-conquer! At what the divine pl not setse upon ju c not civilized? If ners in the terms an

Christian Standard

ISSUED WEEKLY, BY THE CHRISTIAN STANDARD PUBLISHING CO., 117 WEST FOURTH STREET, CINCINNATI, AUGUST 19, 1871.

THE CHRISTIAN STANDARD.

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2. An independent critic on all popular movements in their moral and religious bearings.

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45. A ready champion of the oppressed and the weak, and an ally of every enterprise that has for its object the elevation of the human race.

The brethren came in large numbers from surrounding congregations, so that with the town auditors, notwithstanding the attractions of a yearly meeting at Butler, the house was packed with sympathizing hearers, and scores were gathered on the outside, about the windows. These brethren came not only to hear the preaching, but to assist in paying the debt. Rising above the two prevalent selfishness that carelessly for one's own neighborhood, they gladly helped to plant the cause firmly in this flourishing county seat, and made common cause—fellowship—with the struggling church there. Brethren Hendryx and Carpenter had labored to this end among the neighboring churches, and the result was most cheering. "We have seen a good deal of artful dodging to escape such responsibilities; we have never seen more cordial and delightful co-operation than here."

2. The brethren in Angola matured their plans and settled in advance how far they could go that day in giving. They were ready and willing.

3. The people generally shared in the offerings. We did not keep accurate count, but we are not far wrong in saying that one thousand dollars were secured in five dollar subscriptions, and another thousand in ten dollar subscriptions. The young gentlemen and ladies present whose means were limited, nearly all gave five or ten dollars. The largest subscription made was, if we mistake not, \$150. This is valuable, not only as testifying good will, but as giving to all a personal interest in a good work.

4. Although it was announced at the close of the morning meeting that one thousand dollars remained to be raised, and that an effort would be made to secure this sum at the night meeting, so that none need come but such as were willing to assist in the work, the house was packed again at night. Through two long sessions of nearly three hours each, this multitude patiently waited to see the work through, and there was great rejoicing when it was done.

The church in Angola has now a controlling influence in a prosperous and rapidly growing village, and if they live in peace and labor earnestly, are destined to exert a steadily increasing power in that county.

Brethren Aylsworth, Carpenter and Myron J. Streater were the preachers present. The latter—formerly a co-worker in Ohio—has had not met for many years. His health is greatly broken, but his spirit is fresh and strong, and his faith unwavering. As a wise, godly and zealous man he has long lived in the hearts of the people, and hundreds of old friends in north-eastern Ohio will be glad to learn that his health enables him to travel some, and that his spirit is aglow with devotion to the work of the Lord. Of Bro. Carpenter we do not need to speak here. His efficient and wise labors are well known to our readers. Bro. Aylsworth is not so widely known. He combines studious with active habits more successfully than many preachers; and as a thoughtful, laborious, zealous and successful preacher and teacher, is making his presence felt through all that region.

Leaving Angola on Monday, we proceeded to Butler, to preach at night, stopping a few hours with the warm-hearted brethren at Waterloo. About thirty disciples meet here. They have purchased two lots, in an excellent location, and intend in a year or two, to build a house of worship. If the churches round about will co-operate with them as they did at Angola, it can be done, and will repay them all in the increase of means for general missionary work. Brethren, hold on to your wise policy, and make common cause at the important centers, and occupy them as fast as possible. It will not require many years to demonstrate the wisdom of this course.

At Butler we found that a yearly meeting of large dimensions and great interest had been in progress—brethren Hendryx, Harris and Sutton performing the labor. The large Lutheran house was densely packed on Monday night, at the close of the series of meetings, and although the intense heat and the crowded auditory made it rather unpromising for a favorable hearing, we had the closest attention throughout the discourse. There had evidently been kindled, during the meetings, a deep interest in spiritual things. The preachers we have named—all of them yet young—are rendering good service, and growing in power as only those who study hard and work earnestly can grow. The brethren Young, formerly of Ohio, who now live here, are working earnestly along with others whose names have been named to build up the church at this place; and we have confidence, from all we saw, that their labors and anxieties will yet be richly rewarded. It wants liberality, co-operation and piety on the part of the brethren, and humility, uprightness and intelligent zeal on the part of the preachers, and all this region of

country can be conquered for the Lord. Every where there is an eager desire to know the truth, and every where good order, profound attention and ready sympathy with the speaker, but unmistakably of a rich coming harvest.

Proceeding to Laporte to meet our engagement to address the State Sunday School Convention, we found a mighty host of Sunday School workers pouring in. One train of cars, starting from Indianapolis and gathering up delegations along the way, brought in between four and five hundred. Before the close of the first day, there were over a thousand guests to be provided for. Our excellent and beloved Bro. Hadsell, along with the venerable and worthy Bro. Teagle, guided the activities of the Laporte church in providing for this immense throng of visitors. They were admirably cheerful and deliberate in performing this heavy task, and succeeded, we believe, in doing justice to all. But we seriously doubt the propriety of loading a single church with such a burden. It may be well, on the start, to have one or two such mass-meetings, to kindle enthusiasm in Sunday School work, but experience will teach the wisdom of limiting the attendance at these conventions within more reasonable bounds, and of holding more of them at different points. It is, however, a splendid testimony to the zeal and devotion of our Indiana brethren to the Sunday School cause, that they turn out in such masses to promote its interests, and from what we could see of the ability and devotion enlisted in the work, we had no doubt that a great spiritual feast was to be enjoyed. We much regretted our inability to remain through the sessions of the Convention, but our readers will learn in due time of the proceedings.

We met, in our travels, many dear old brethren and sisters whom we had not seen for twenty-five years, with whom it was a joy to call up the recollections of the meetings and the holy fellowships of other days; and as our souls feasted on the pure and happy memories of the earlier years of our ministry, we were made to feel how important it is to store our days, as they pass, with holy thoughts and words and deeds that will do to recall—for if here these memories are so precious and yield such delights, it surely will be a richer feast, when we reach the paradise of God, to bring out from Memory's wonderful storehouse the materials treasured there, and live over again the earnest toils, patient sufferings, blessed victories—yea, even the bitterest tribulations—through which we made our way to immortality.

We returned from Indiana more deeply impressed than ever with a sense of the great power our brotherhood in that State are capable of wielding, and with stronger confidence that the generation now rising into usefulness will worthily bear their part in the glorious work of restoring the Christianity of primitive times. They have a great field, and great facilities; may God give them grace and humility and courage, and a clear and full appreciation of the work committed to their care.

BAPTISTS AND DISCIPLES.

We published, last week, an editorial from the Religious Herald of Richmond, Va., setting forth the results of the conference between Baptists and Disciples in Richmond in 1866. We trust our readers have given it careful attention. So far as the editorial comments are concerned, they are remarkably kind and candid. It will be seen that, except in mere phraseology, there was found but one very serious difference—that relating to the design of baptism.

On the Creed question the Baptists fully accord with us in "repudiating all creeds, or confessions of faith as of binding force upon the consciences or conduct of men;" but they "deem it essential that churches should in some form, written or unwritten, state distinctly and unequivocally their understanding of the fundamental doctrines and duties taught in the word of God, in order to union among themselves, and that they may be understood by others." This would not be objected to by the Disciples generally, we think, except the phrase, "in order to union among themselves." Our war against creeds has been against them as authoritative. Mr. Campbell distinctly stated, once and again, in his discussions with Robert Sample, Spencer H. Clark, and others, that his objection to creeds was on account of the authority attached to them; and the fact that they were made tests of fellowship, and that he never had objected to a church declaring, for public information, their faith and practice in any and all particulars. In debating with Mr. Rice, he positively refused to debate the proposition that human creeds were necessarily heretical and schismatical, unless it was qualified by the phrase, "as bonds of union and communion." If the Baptists intend merely to affirm that a statement of doctrine and practice, in some form, written or unwritten, should be made, and do not require assent to this as a condition of membership, we see no serious disagreement here. The fact that assent to Articles of Faith has been required in order to admission into the church, and

that candidates were not received upon their avowed faith in Jesus as the Christ, the Son of the living God, we baptize, has been our source of objection to Baptist practice, and is the present source of the fear of our brethren in regard to any thing in the shape of a written declaration of faith and practice.

On Regeneration, both parties agreed that the change of heart wrought by the Holy Spirit through the word, but they differed as to the extent of meaning of the term—the Disciples insisting a change of state accompanied baptism in their meaning of the term, while the Baptists limit its meaning to a "change of heart." As this is simply a difference of definition, it ought not to be erected into a difference of faith of such importance as to justify division.

On Faith and Repentance, the Herald seems gratified to find the Disciples so "sound." There is not a word in the statements on these questions to which Mr. Campbell would at any time have objected—nothing in them on which, as a people, we have not uniformly insisted.

On the design of baptism, the Baptists are chary of the phrase "for the remission of sins." We regret this, since they are the words of the Holy Spirit, and since the Herald says, in behalf of the Baptists, "we believe in baptism for the remission of sins." Why not say it, then, in the very words of Scripture? It would end all controversy in the very words taught by the Holy Spirit. That they "understand the phrase" in a different sense from that which we attach to it, is not a good reason for objecting to it. We ask from them no special or authoritative interpretation of the phrase. All we ask is, that when sinners ask what they must do, we tell them just what the Scriptures say, and leave it there. There may be differences among them and among ourselves as to the precise sense in which baptism is for the remission of sins; but there should be no difference as to giving the inspired directions to sinners: what to do to be saved. So long as our interpretations do not deny either the faith or the obedience which the Gospel enjoins, these differences of interpretation should be quietly canvassed with a view to agreement, but should not be allowed to interfere with Christian fellowship.

But we promised to submit the Herald's concluding comments on this conference. Here they are:

We wish now to present a few remarks on the views elicited by the conference. First, it was the aim of the parties in the conference to ascertain how nearly they could approximate each other in their views without any sacrifice of what they deemed important truth.

Secondly, it will surprise many to find that the points of difference between the Baptists and the Disciples were so few. On the fundamental doctrines of the inspiration and authority of the Scriptures—the Trinity—human depravity and guilt—the atonement and intercession of Christ—the necessity of a change of heart and the means by which it is effected—the nature of repentance and faith—the subjects and action of baptism—the principles of church organization—the observance of the Lord's day, (except as to weekly communion)—and the duty of Christians to combine their efforts for the propagation of the Gospel throughout the world—they were agreed. On the subject of the word "regeneration," the design of baptism, and its influence in the remission of sins and justification—the weekly observance of the Lord's supper, of which neither party was tenuous of its opinion—and a few other points not very clearly defined—the interlocutors disagreed. We have furnished the above details not as exhaustive of the points of agreement or disagreement, but as embracing those of chief interest.

Thirdly, the system set forth by the Disciples in the conference differs widely, on many points, from that published by Mr. Campbell in the Christian Baptist and early numbers of the Millennial Harbinger, under the title of the "Ancient Gospel." That was hostile to missionary societies, ministerial education and the support of pastors; was far from being orthodox on the nature of repentance and faith; was not lucid in its teaching on the influence of the Spirit in regeneration; was eminently belligerent and radical in its tendency; and made light of the experience of the power of truth and grace inseparable from all genuine piety.

Fourthly, we are anxious to learn whether the views announced by the Disciples in the Richmond conference will receive the sanction of that denomination generally. We have greatly misconceived the teaching of some of them if it does not vary widely from the Richmond platform. The doctrines put forth in "Lard's Campbellism Reviewed," on human depravity and on the Spirit's agency in conversion, seem to us to be antagonistic to those of the platform. We sincerely hope, however, that it may meet the approval of the denomination. While we can not accept it, we hail it as a vast improvement on the "Campbellism" which, in former years, we combated.

We must expect some little pride of consistency to appear, with a view to show that others, and not we, have changed. We care little for this. We not only believe, but are prepared to show, that the Herald charges Mr. Campbell wrongfully in several particulars. His opposition to the Antinomianism of that time, and to the wild and extravagant "experiences" of that time, is not well understood by the present generation. But we care little for anyone's judgment as to who has changed, except as it affects the truth of history. We would be ashamed to confess that in fifty years we had sloughed off no errors and discovered no truth more clearly. We desire and hope to change just as often and as far as the truth leads us, and we pray God to keep us from the fatal folly of thinking that we have learned it all and can go no further. Nor will the Baptists deny that they have changed within these fifty years. No difference, then, where the changes have been, if we but come together at last on the truth of God. The Herald will find little objection made by

our brethren to the conclusions of the Disciples in the Richmond Conference. On one part we are anxious to know whether the Baptists generally will assent to the conclusions of their brethren in that Conference. If they do, that Conference, as well as the correspondence between Baptists and Disciples in Ohio, shows that the differences between these two bodies are very few, and warrant a much freer and more friendly intercourse than has hitherto been allowed.

The wisdom of these conferences is shown in the rapid and effectual dissipation of prejudice, in fair dealing, and in the growth of a more kindly feeling. When it is definitely ascertained what the real differences are, it will greatly narrow the realm of controversy, and we are not without hope that measures can be adopted to overcome remaining difficulties.

While we are on this subject, let us say that pretty much all the objections to the steps that have been taken to a friendly character between these two bodies, grow out of a misapprehension of the movement. No proposition for a union has been made. No such subject is under discussion. The single object labored for is a more frank and friendly intercourse, with a view to ascertain real differences, if any, and to remove all false issues. Whether this will ultimate in union or not, no one pretends to know. Whether union is desirable or not, no one can yet say. But that any one should object to honest and friendly efforts to dispel prejudices and errors, and cultivate good feeling among those who contend for "one Lord, one Faith, and one Baptism," can only be accounted for on the score of misunderstanding of the object had in view. We hope for the best results if this intercourse shall continue to be conducted in a proper spirit, with a disposition to do justice, to state differences, and to reach a mutual agreement in all matters that affect the peace and prosperity of Zion.

UNWORTHY PREACHERS.

Those who read our page of Correspondence will discover that there is considerable anxiety to know how to manage so as to silence unworthy preachers and redeem the churches from the disgrace that public men of bad or doubtful character bring on them. This is a healthful token. It is good to be zealously affected in a good work. That some localities have been cursed with the presence of unworthy men—some of them exceedingly bad men—is a sad fact. It is still sadder that after a full exposure of their wickedness has been made, they are still able to impose on other churches, and so insinuate themselves, with unctuous hypocrisy, into the confidence and affections of the people, that even an exposure of their wickedness is unavailing, and they continue to practice on the credulity of their dupes until their selfish and corrupt ends are served. The "gift of tongues" is still the favorite gift. A smooth-tongued and graceful orator, or even a windy demagogue who knows how to cater to the prejudices and tastes of the people, will win his way in some communities, and excite popular admiration until even his vices will be overlooked, while godly men, of spotless name and solid merit, but somewhat slow in speech and modest in pretension, are coldly neglected, and driven by want from the ministry to other callings. This is discouraging. But we wish to say (1) that these cases are exceptional, and (2) that they are not peculiar to any age or people. With all the means of detection and exposure that the most complete organization commands, we find that every denomination is plagued with impostors, and finds it necessary, now and then, to publish them. The churches were not free from this curse in apostolic times. There were covetous men who made merchandise of the truth, and corrupt men who turned the grace of God into lasciviousness. Even Paul's own converts were sometimes turned against him by designing men. The epistles abound in evidence that such wolves were constantly prowling about to make a prey of the flock of God. We must not expect, then, to be exempt, nor must we conclude that such evils are necessarily the result of defective organization.

It is necessary, however, to do all that can be done to guard the churches against corrupt and designing men; and it becomes a grave question, What is best to be done? Several of our correspondents have asked us to suggest something. Where they are all so cautious about suggestions, notwithstanding the age and experience of some who have written, we are made to feel that the task to which they call us is beset with difficulties, and we must not venture rashly to its performance. We will briefly state, however, the conclusions to which we have been led, on the fullest examination of the subject that we have been able to give.

1. When a church or churches countenance and support a man of doubtful or bad reputation, it is to be assumed, unless there is plain evidence to the contrary, that they have been deceived. It becomes the duty of those who know the facts to inform the churches, and to ask that they investigate the matter. If the facts are patent and the church is true, this will suffice, and it only remains to put other churches in possession of their action and of the facts on which it rested.

2. But it sometimes happens that such is the power to charm possessed by these serpents that they will hold a church spell-bound against all evidence. Even when it is known that their life is poisonous and that they have bled here and there into some domestic paradise and

using the bowmen that cherished them, such a fatal power to fascinate that they hold even strong and sensible men under their power and persuade them either of their innocence or their repentance; and every voice of remonstrance is unheeded. Here is where the difficulty becomes grave, and apparently insurmountable. Shall we fall back on the independence of the churches and argue that every church has the right to decide for itself who shall preach and rule? Must the churches of a large district and the cause at large be disgraced by the infatuation of a single church, and hang their heads in shame at every mention of the odious name of a notoriously bad man, and be compelled to listen helplessly to the sneers and scoffs of the world as they point to him as an accredited minister of the Gospel? Is there no remedy? We can not enter here on a discussion of the question of church independence. We say this, however: The rule, if adopted, must be allowed to work both ways. If a church is so independent as to ignore the counsel, wishes and protests of sister churches, the sister churches must also be allowed to be so independent as to ignore such a church entirely and let it alone severely.

We do not favor interference in the affairs of a church so long as they are merely its own affairs; but in the case we are contemplating they are not merely its own affairs. It becomes a public nuisance when a man of bad reputation is upheld by a church as its preacher. All sister churches share in the reproach, and in the injury. They have a right to go and ask for their own sake, and without the least desire to interfere or dictate in the affairs of that church, that they shall be spared from injury and dishonor. The sisterhood of churches is a ridiculous farce if sisters can not go to each other and ask that their mutual relations be respected, and even abstract individual rights be waived if their exercise is found to be a wrong and an injury to others. We reason, therefore, that surrounding churches which are suffering from the harboring of an unworthy preacher, should unite in sending up a delegation of wise, godly and influential men to the offending church, to represent the injury done, and to ask that the nuisance be abated. Any man who is half worthy to be entrusted with the sacred responsibilities of the ministry will retire from the field under such circumstances, if he is not able to establish his innocence, and would rather suffer wrong, even to starvation, than to be an occasion of offense to his brethren at large. And any church not lost to all sense of Christian obligation will, under such conditions, rather yield its own preferences than to be a cause of dissatisfaction and distraction among the churches. If, however, the church and the preacher are determined to assert the abstract right of absolute independence, there is nothing left but for these delegates to report the facts to their churches respectively, and let their report be a basis of action on the part of said churches, disavowing all connection with and approval of the course that the church complained of is pursuing, and informing the public of their withdrawal of all countenance and sympathy from said preacher and the church that supports him.

This should not be done until all means to effect a change have failed. It should be done carefully and kindly, but firmly. No church and no preacher could long stand up against the united voice of surrounding churches. That church can not complain of it. It is only carrying out the doctrine of independence, and making them know and feel that it works both ways. Note them and have no company with them until they repent.

NOTES AND COMMENTS.

From a Baptist journal we extract the following. It comes from the Watchman and Reflector. It will be noted that baptism is held to be "the fundamental outward act by which we enter Christ's kingdom." We can not, for the life of us, see the necessity for controversy between the Baptists and Disciples, when this is admitted. It is precisely at this point that so many Baptists have made war on us—some of them going so far as to assert that baptism was not an initiatory rite except so far as a local church was concerned—that is, a means of admitting citizens of Christ's kingdom into a Baptist church! We are glad to hear the Watchman and Reflector speak out definitely and positively on this important point:

In the second place, baptism is the fundamental outward act by which one enters Christ's kingdom. It is the unchangeable initiatory rite of the church, so universally binding that, among all denominations except the Quakers, it is held almost as a maxim, "no baptism, no membership." We should expect the Master to define the duty clearly and unmistakably. He has done so, we hold, in a specific command.

The American and Foreign Bible Society, on the 20th day of June, 1871, by a two-thirds vote changed its constitution and now avows its object to be "to procure and circulate the most faithful versions of the sacred Scriptures in all languages, throughout the world." This being the very object of the American Bible Union, we see not why these two societies should not unite.

The editor of the Free Methodist says: "We attended the Round Lake Holiness (?) Camp Meeting for a few days. Only a few of our pilgrims were present, and they were not wanted, or any one else who had the life and power. We declare we never saw more worliness or fashion in the streets of New York on a pleasant afternoon, than we witnessed on the camp ground of the so-called Round Lake Holiness (?) Meeting. The preachers and

preachers of the new styles, they occupied real and comfortable homes, and they were called '66' will be gone, if not all, by what they say, does not alter the

From the passage, it is about to share the same. We make a recent anniversary of the University of the Y. Y. May 18th, page 508.

Let us dwell for a moment on the noble use of the hands of Dr. Beale, the physician, and all the things that have been done, and his book is a masterpiece of the art of the microscope, in a little the Orkneys, by J. Miller, gave the death-blow to the "developmentally set forth in the 'tion,' a book which probably already we have seen in the pages of how Dr. Beale's own generation the cope, and his book is a masterpiece of the art of the microscope, in a little the Orkneys, by J. Miller, gave the death-blow to the "developmentally set forth in the 'tion,' a book which probably already we have seen in the pages of how Dr. Beale's own generation the cope, and his book is a masterpiece of the art of the microscope, in a little the Orkneys, by J. 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SUMMARY OF ACESSIONS. Reported in the last issue of columns, and gleaned from our exchanges.

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CINCINNATI, OHIO, SATURDAY, AUGUST 26, 1871.

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of expedients which enabled Mrs. Fair to capture and dispose of so many fair heads. I gravely affirm that this is proof of the existence of the faculty. What is wanting is a sphere and motives for its exercise. Flowers, reapers, steam-engines and the like are out of the question. She never has occasion to use or know anything of, immeasurably the greater number of articles upon which patents are issued. Thus her sphere is circumscribed. But you say, Why has she not invented in those department which more nearly concern herself? The answer is, that when her motive has been equal to man's she has done so. The fact is, man has to-day ten times the motive to improve a hoop-skirt than woman has. Are inventions made for individual use alone, or to be bestowed gratuitously upon the public? Neither. They are made purely that money may be realized from them. Are patents obtained by those who are most interested in their use? Seldom, if ever. There is a class of professional inventors who know how to get and dispose of them, of laboring men who wish to escape from the drudgery of hard work and some artisans who delight in exercising a special genius; all of these being men, know that business, manufacture, sale, agency, etc., are open to them, and that a good patent properly pushed will secure a fortune.

I do not affirm that woman ought to brave all obstacles and enter upon this work; I only object to wrong conclusions because she has not done so. But fashion-plates "come" all the way from Paris and from men milliners. From this those who choose to do so may infer two things: first, no woman whatever could originate them; second, no man outside of the city of Paris could do so. Man, too, derive the styles of their coats from the East, which will as conclusively prove that west of the Allegheny Mountains, or perhaps even of the broad Atlantic, there is not a tailor, or indeed any body, possessing the inventive faculty. We suggest a remedy. Let the milliners of Paris sell out to some of our lady milliners in this country. The argument would then be reversed and we should not lack fashions. Did you ever think that all our houses are built by men? This is a fact, but not an argument.

Truth will compel us to acknowledge that in the contrivance of tasteful adornments for the house or her person, in variations of dress and in the manufacture of such articles of handicraft as come within her present assigned province, she is very skillful. As for repairing and improving sewing-machines, there are generally men about who would consider their gallantry impeached if they did not take this from her hands, and few women have yet learned to rely upon themselves in such cases. It is largely the fault of their education.

Who has the right to say that "no woman has ever composed a piece of music"? If it were true, could one ever positively know it? I believe I could with safety engage to offer a dozen composed by women to the inspection of any who would be responsible for the trouble of procuring them. But take literary authorship, which does not differ essentially from musical composition: Until about the beginning of the present century there were no female writers of prominence. Now this country has very many of them. The reason is, it has become to them an employment both honorable and lucrative. Of all departments of literature fiction is the most lucrative. Compare the most prominent contributors to this department of the *New York Ledger*, and you will not find Mr. Sylvanus Cobb or Mr. Lewis superior to Mrs. Southworth or Mrs. Lewis. Not to contradict the argument, it may be regarded as proved that no radical difference in the mental constitution of the two sexes can be established. Make the conditions in the comparison equal before you attempt to draw such conclusions.

[CONCLUDED IN OUR NEXT.]

LETTER FROM LONDON.

Spurgeon's Power, Popularity and Success.

It is a marvel in the history of eminent men in the pulpit that the pastor of the Tabernacle should have reached such a towering height without becoming giddy, without falling, and perhaps a still greater wonder that he should continue to possess such a firm hold on the people, and that wherever he preaches the great multitude throng to hear the Gospel from his lips. After thirteen weeks of prostration and bodily weakness, he has come forth as gold refined. Of this an extract from one of his late sermons gives us abundant evidence.

A word or two concerning his power as a preacher. His words are beautiful to the ear, possessing breadth, compass and clearness. His softly expressed words are heard by his 5,000 hearers. And how they melt the heart! In prayer he wrestles like Jacob and prevails like Israel. He feels the sorrows which bring the hearts of his hearers. During his first prayer after his sickness there were hundreds who bowed and wept as he carried their cases to God in his Father's name. "Do we not inquire, my dear friends, the man who prays for us, who sympathizes with us?" Spurgeon's prayer is our prayer, and inexpressible. Christ and Him crucified, presented in every variety of the wondrous character our Divine Redeemer possesses. No matter where his text is, you are sure to be directed to the burden-bearing—the sin-pur-

gones, the agonies, the crown of thorns—the suffering, the scourging. The death of Jesus is brought before the mind in impressive good old Saxon words. A man's heart glows with wondrous affection for lost and guilty men. "Only trust in this crucified one." He will cast out none who "come" are his oft-repeated invitations.

Spurgeon is popular with the masses, yet he is not proud; one of the humblest of men, a kind friend, a loving father, a faithful pastor, he is known and loved. His kindness to the orphans, his warm love to the students in his college, his love for the poor and helpless—and he has many poor widows who are aided by his church, lovingly, not as though they were an incumbrance. To see a dozen of these "poorly dressed" women watching at the gates of the Tabernacle, waiting for the doors to be opened, shows how they esteem him, as they love to call him. It is no welcome task the gate-keepers have when they close the iron gates and shut out hundreds of people. Where in the wide world has this happened except at the Tabernacle? Children and youths love to hear Spurgeon: It is really delightful to see fifty orphans boys, just under the pulpit, gazing into the speaker's face, drinking in his precious words. Though he strikes hard blows at men's sins, and makes deep gashes in their pride and self-righteousness, men do love him—feel the force of the words, "faithful are the wounds of a friend." He loves to tell of the great of Gilead—of the efficacy of the balm of Healer.

of HIS SUCCESS.

Continual blessings have followed his pastorate. Hundreds, probably thousands, have trusted in Jesus through his preaching. He expects it, prays for it, exhorts all his members to labor and pray with him for the salvation of souls. The thirty thousand sermons told weekly, at a penny each, are spreading the Gospel where his voice is never heard. The winds waft them across the Atlantic, where they are perused by the learned and the rude, by the rich and the poor. Eternity alone will reveal the great good done by this remarkable minister of Christ.

MRS. BARTLETT'S BIBLE-CLASS.

One of the important adjuncts of the Tabernacle Church is this class, taught by Mrs. Bartlett. She began twelve years ago with only three women; she has now over six hundred. The latter is the average attendance in fine weather. The secret of her power and success is much like her pastor's. Though weak in body, she is strong in faith and fervent in prayer. Hundreds have been brought to Christ through her most tender, loving appeals. On every occasion she calls on her hearers to seek Christ—to trust him. She is one of Spurgeon's helpers in Christ Jesus. Those of her class who are converted are helped and instructed to labor for the salvation of others. It is really a beautiful sight to witness several women with their husbands and a child or two by them, listening to the voice of this messenger of peace. Somehow, the children keep quiet here in her class, they scarcely ever cry. One old lady said to Mrs. B.: "We love her dearly—don't know what we should do without her." Yet the dear woman is constantly confessing she is a poor, weak and unworthy follower of Jesus.

THE TEA MEETING.

Held with this class, each Sabbath, for the convenience of those far away, is a time of spiritual refreshing. Nothing is served but a cup of tea, and some thin bread and butter; generally at 5 p. m. There is the joyous singing of spiritual songs, while the tea is preparing. They invariably sing the grace, in the words "Be present at our table Lord; Be here and ever ready to adore." These meetings bless, and grant that we may feast in Paradise with Thee."

Old Hundred never sounded sweeter to our ears than on such occasions. More than twenty pulpits in the metropolises are filled with men from Spurgeon's College, and most of them are doing a blessed work. One of these, Rev. Alfred Mayers, is scarcely twenty years old, and yet his house of worship, only a year old, is full; at 6 p. m. one Sabbath we found about five hundred persons seated; in a few minutes another hundred crowded in. And how the young man preached Jesus! Ah, how he prayed! More than one hundred souls have been led to Christ within a year. At the close a prayer-meeting was held for an hour, at which three hundred people remained. And how the people prayed for this young pastor! God does bless such faithful laborers—and does he not answer such praying? A wonderful vein of love runs through these churches—it binds them together. So, if not the love of Christ, should not the same love bind together and constrain us to serve him we call Lord and Master?

Mr. Orsman, employed in the General Post Office, is doing a glorious work for Christ in the vicinity of Golden Lane, one of the lowest, vilest streets of London. How the grace of God has helped him! He came out of Spurgeon's church, and is consecrating himself to Christ Jesus in this den of vice and impurity. Oh, for more of such consecration to Christ!

J. EMERY.

LONDON, July 21, 1871.

THE HUMAN SPIRIT—ITS DESTINY.

BY PETER VOGEL.

NUMBER VI.

Let us now look at the result of our investigation, to see what we have learned. It has been established:

I. That the word spirit is capable of expressing a separate entity, or being, that frequently makes his way into the world through the immortal God.

II. That in the sense of a separate entity or being, it is frequently applied to man; that man has such a spirit, and conscious.

III. That it is capable of existing independently of the body, and in point of fact does so exist, surviving the stroke of death.

IV. That in this state it is conscious as be-

fore, being capable of enjoyment or suffering, and in fact experiences either the one or the other.

These facts take us far out of the realm of Materialism, and establish between it and the truth an impassable gulf. The material is abundantly at hand, by which this gulf could be deepened and widened, but the space assigned me forbids, and this task, besides, is wholly unnecessary. With this work already done, Materialism must surrender unconditionally. Until these facts are re-taken it must stand helplessly by while we assert:

VI. That the human spirit exists forever. And why should it not? For—

(1.) The human spirit must have an infinite value, else it was altogether too dearly bought when God paid an infinite price for its redemption from sin and suffering.

(2.) There are no known causes to operate for its annihilation after the Resurrection and Judgment that did not exist before those events without any such result.

(3.) The spirits of the righteous are expressly stated to live forever. "Whosoever liveth, and believeth in me, shall never die" (John xi. 26). This can not refer to the body, since "It is appointed unto men once to die" (Heb. ix. 27). "The righteous shall go into life eternal" (Matt. xxv. 46).

I would here take occasion to remark again that life often means more than mere existence, and eternal life, especially, is everlasting existence in happiness. "A man's life [enjoyment] consisteth not in the abundance of the things which he possesseth" (Luke xii. 15). "For now we live [are happy], if ye stand fast in the Lord" (I. Thess. iii. 8). "In Him we live and move and have our being" (Acts xvii. 28). Here, to have a being is one thing and to live, another. "The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil" (Prov. xix. 23). "The labor of the righteous tendeth to life: the fruit of the wicked to death" (Prov. x. 18). "To them who by patient continuance in well-doing seek for glory, and honor, and immortality [apharasia, incorruptibility, ir. corruption in I. Cor. xv. 42, 50, 54]; eternal life" (Rom. ii. 7). Here eternal life is the sum of glory, honor, and incorruptibility. "Verily, verily, I say unto you, There is no man who hath left house, or brethren, or sisters, or father, or mother, or any children, or lands, for my sake and of the Gospel, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life" (Mark x. 29, 30). Mere eternal existence? No; but eternal felicity.

(4.) The spirits of the wicked are so spoken of as to lead us to conclude they live forever. "The wicked shall go away into everlasting punishment" (Matt. xxv. 46). This can not refer to the bodies of the wicked, for they are raised mortal and can not be punished immortally; it must refer to their spirits. The word translated "punishment" is *kolazos*, which Liddell and Scott, confessedly the best lexicographers, define "A pruning of trees; a checking, punishing, chastisement, correction, punishment." Schrevelius defines it, "Scelus, cruciatus, punitio, a kolazo, punitio," which is in English, "public punishment, torture, a punishing, from kolazo, to punish." The word is never used in the New Testament in the sense of pruning trees, but is always applied to men, hence has the sense of torture or punishment. It occurs but twice as a noun and twice as a verb. I will give all the instances:

"Thus we will go away into everlasting punishment" (Matt. xxv. 46).

"Fear hath torment" (I. John iv. 18).

"So when they had further threatened them, let them get, finding nothing how they might punish them, because of the people" (Acts ii. 21).

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (I. Pet. i. 12).

Lachmann's Greek Testament and in the Sinaitic Manuscript there is still another occurrence, which I will give as a parenthesis.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment to be punished" (I. Pet. ii. 4).

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Lord of lords, who only hath immortality, dwelling in the light which no man can apprehend, unto whom no man hath seen, nor can see: His glory is as God's: He is triumphantly hailed, "He that only hath immortality," how can the wicked be immortal? I answer: Immortality is one thing, and everlasting conscious existence is quite another thing. Whatever may be the etymological meaning of immortality, it is associated with it, in Scripture, the idea of bliss. This the wicked have not. But grant, for the sake of argument, that it has only its etymological meaning of deathlessness: it is still then far from conveying the idea in I. Tim. vi. 16 that Materialists place upon it. Jesus says of the resurrected saints, "Neither can they die any more; for they are equal unto the angels" (Luke. xx. 36). Here it is said that the angels can die, and yet it is then that Jesus hath immortality? The fact is, Materialists have not studied into the import of the Bible, and so fall of its sense. Let me give a similar passage: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy" (Rev. xv. 4). Does this teach that no one is holy but God? What, then, mean such Bible terms as these: "Holy men of God," "Holy brethren," "Holy people," "Holy angels," "Saints"?

Let us take another passage that teaches everlasting punishment, and consequently everlasting existence: "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. 7-9). I have chosen this passage because it is supposed to be a convincing proof of annihilation, and because it will afford an opportunity to answer some objections purposely delayed till now. These objections are:

1. Since the presence of the Lord extends to every place (Pa. cxxxix. 7-12), to be punished from it is to be in no place, and to be annihilated. There would be some show of argument in this if the expression "presence of the Lord" uniformly meant one thing. But this it does not. In the Psalm referred to it is equivalent to "knowledge of the Lord," as any one can see by examining the passage. In other instances it means God's protection, favor, or happiness resulting from such favor; as in Ps. cxxxviii. 11. "In thy presence is fullness of joy." While in other passages it has meanings still different from any of these. "Adam and his wife hid themselves from the presence of the Lord" (Gen. iii. 8). "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden" (Gen. iv. 16). See also Job i. 12; ii. 7; II. Cor. v. 8-9, et al. It is a lame assumption to put such a sense on "from the presence of the Lord" in II. Thess. i. 9, as to make it mean annihilation. "Presence of the Lord" is there evidently akin to "glory" of the same verse, having the sense it has in Ps. xvi. 11: "In thy presence is fullness of joy."

2. "Everlasting destruction" certainly means annihilation, it is urged. Standing by itself it might mean this, but in connection with the presence (favor) and glory of God, it means a banishment from these forever, construed it as severely as you will.

The word here rendered destruction, *olethros*, occurs but four times in the New Testament, and each time in such a connection that no induction as to its meaning can be made without seeming to beg the question. Unfortunately its corresponding verb, *olethros*, is not once used in the New Testament. But we frequently have *apollumi*, a stronger term (from *apollumi*, an intensive, and *ollumi*, which is rendered twenty-seven times by lose or lost; as "the lost sheep of the house of Israel"; "I came to seek and to save that which was lost." But I have already sufficiently spoken of this term, in previous numbers. Now if this is true of the stronger term, what of the weaker?

The Bible is an oriental book, and hence abounds in strong terms common in the East. Because infidels do not take this fact into consideration, but construe it by the calmer idiom of Western people, they make out many seeming contradictions. In a similar way Materialists proceed. I do not charge them with dishonesty in this, but I do say that they do not understand the force of the Bible. Such terms as "destroy," "perish," "consume," "end of the wicked," etc., with them, put the wicked out of conscious existence, at least; whereas these terms are applied to the righteous as well as the wicked, to God as well as to men. In addition to the examples already adduced, I will give Job ix. 25: "what doth the perished come out of the wicked?" Is. lxvii. 1: "The righteous perisheth, and no man layeth it to heart"; Pa. xxxix. 10: "I smote thy stroke away from me: I am consumed by the blow of thine hand"; Jas. v. 11: "Ye have seen the end of the Lord."

I have room to cite but one more passage in proof of the everlasting existence of the wicked: "If thy hand offend thee cut it off: it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that shall never be quenched: where their worm dieth not, and the fire is not quenched," etc. (Mark ix. 41-43). Criminals cast into the Valley of Hinnom were either burned or consumed by worms. But in the *Gethsemane* of the hereafter the worm does not eat, and the fire is unquenched. Without fuel the fire would go out, and without a carcass the worm would die. Note; also, not thy worm, but their worm—that is, the worm of all that are there; hence thine also. Not that there is a literal valley, or literal worms or fire, any more than the New Jerusalem is a literal city, of literal jeweled walls, literal peary gates, and literal gold-paved streets; but that these are familiar figures to school us in unknown realities.

With abundant material still at hand, I yet say by my pen, feeling certain that the faith of the many is confirmed, and that those who were made Materialists by argument will be convinced of their error, but with no hope that those who are such by constitutional predisposition will allow themselves to be in the least disturbed.

"To break the force of this argument, Materialists are wont to tell us of the 'Only Potentate, the King of kings, and

of the Lord of lords, who only hath immortality, dwelling in the light which no man can apprehend, unto whom no man hath seen, nor can see: His glory is as God's: He is triumphantly hailed, "He that only hath immortality," how can the wicked be immortal? I answer: Immortality is one thing, and everlasting conscious existence is quite another thing. Whatever may be the etymological meaning of immortality, it is associated with it, in Scripture, the idea of bliss. This the wicked have not. But grant, for the sake of argument, that it has only its etymological meaning of deathlessness: it is still then far from conveying the idea in I. Tim. vi. 16 that Materialists place upon it. Jesus says of the resurrected saints, "Neither can they die any more; for they are equal unto the angels" (Luke. xx. 36). Here it is said that the angels can die, and yet it is then that Jesus hath immortality? The fact is, Materialists have not studied into the import of the Bible, and so fall of its sense. Let me give a similar passage: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy" (Rev. xv. 4). Does this teach that no one is holy but God? What, then, mean such Bible terms as these: "Holy men of God," "Holy brethren," "Holy people," "Holy angels," "Saints"?

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CORRESPONDENCE

OSAGE COLLEGE

Bas BAKER.—As the friends of Osage College have hitherto occupied little of the columns of the Standard, you will please indulge me in a few words. 1. It is conceded that we have the best college building in Iowa. 2. It is located in one of the most beautiful healthy, enterprising and moral towns in the West; a town of five thousand inhabitants, already having two railroads and expecting two more within the next year. The surrounding country is superior in the quality of its soil, and in the abundance and excellence of its water, wood, stone, and especially of its coal, beds of which underlie almost the whole county, and vary from four to ten feet in thickness. Few localities combine so many agricultural, manufacturing, religious, and educational advantages. 3. The institution possesses an earnest and experienced faculty, a very respectable apparatus, cabinet and library; to all of which we hope soon to make important additions, including at least two additional professors. 4. Our schemes of departments embrace Classical, Scientific, Female, Commercial and Telegraphic, Normal, and Bible courses, the latter of which will be made a specialty as soon as the \$50,000 of endowment is completed. 5. Since cheap boarding is a desideratum with most students, the Board has provided a large dormitory and a commodious dining-hall, for club boarding, so that students can now obtain good boarding and rooms at about \$1.87 1/2 each per week. With these and many other advantages, it is evident that few institutions offer superior inducements to students, male and female, who desire either a full or a special course of study. Nor can persons desiring homes in the West do better than locate in our community, if they would enjoy such advantages as those alluded to above. The tenth session opens Sept. 12. Parties desiring catalogues or further information will address M. P. Gibbs, Sec., or any member of the Faculty or Board. G. T. C.

INDIANA S. S. CONVENTION.

I have just returned from the great Sunday School Convention held at Laporte, where hundreds of Disciples met together for mutual edification and enjoyment. The meeting opened under most favorable auspices in a large hall provided for the purpose, and hundreds of the good citizens of Laporte opened their homes to the assembled throng. The hall itself was decorated with many tasteful banners (two from Nebraska), beside some fine mottoes on the wall, and some bouquets on the preachers' table, sometimes shading a little of the Bible from our view (which I would rather have seen more directly). Then, you will see by the minutes, we had Sunday School reports and essays by good men and women. Among the best things we received was a discourse from Brother Errett himself, in the course of which he affirmed, that in most churches we had too much preaching. I think he called it a stuffing process whereby we receive much indigestible matter and frequently pass into a state of torpor. As a remedy for this state of things he suggested that the whole church on every Lord's day should at some hour resolve herself into a Bible-class, and thus through individual exercise arrive at a better comprehension of the lessons of the Bible. I hope he will write about this in the Christian Standard. And then throughout the whole convention the children were wonderfully remembered. Ecstatic music every day, and on the last night a scenic display, all for their sake, that we might bring them up in the nurture and admonition of the Lord; proving also another point in the excellent discourse given us by Brother Errett, viz: that the tendencies of the present age are decidedly sensational. It is true, when our Lord sent out the seventy he gave them rather a business charge. They had no time even for a wayside salutation, and the women who were entrusted with the news of the resurrection of the Lord did "run to bring the disciples word." Paul did also entreat his faithful colleague to assist those women who had labored with him in the Gospel, with Clement also, and other fellow-laborers whose names are in the Book of Life. May our next Convention be a good one, where the thoughts of many hearts shall be divvled.

SUNDAY SCHOOL SCHOLAR.

Prize Contest, Ind., August 14th, 1871.

EMPLOYMENT WANTED.

DEAR BRETHREN.—At a meeting I had the privilege of holding at Coleta, in Whiteside Co., Ill., last October, besides six addresses received by the church there was among the most attentive listeners quite a promising member of the M. E. Church by the name of S. B. Lindley, who was about to enter the work of the ministry. It was his first opportunity of hearing the pure old Gospel, and his vigorous mind, his love of the Bible, and well-entired judgment enabled him to make rapid and safe progress in the apprehension and comprehension of the truth during the eight or nine discourses he heard in that series of meetings. Some uneducated sectarians told him that the speaker was as right as to be preaching, but then the other preachers of the "Campbellite" persuasion preached a different and more heterodox doctrine. To assist the Bro. Lindley attended the

Missionary meeting, held a few days ago, at Princeton, Ill., where he listened to several able Christian preachers, and was forcibly impressed with the discovery that although we had no human creed, or general doctrinal convention, that all our preachers told the same Gospel story without discord or jar. Long standing opinions and popular prejudices were laid aside, and he was resolved to investigate and receive the pure Gospel at whatever cost, and hence from the Princeton meeting went up into Rock Co., Wisconsin, and attended another meeting of over two weeks. During this meeting, held in November last, I had the privilege of burying him with our Saviour in baptism. He was then more than ever anxious to preach Jesus and him crucified to a dying world, and from then to the present time he has been praying, reading, talking, learning and preaching the Gospel of Christ. He is now delighted with the discovery of the old Jerusalem Gospel and the ancient order of things in the Church of Christ, and has consecrated himself to the life-long work of the evangelist. Having been a school-teacher for eleven years, he is none the less qualified for teaching the word of the Lord as he learns it. And he is learning unusually fast, considering the time since he began. His good knowledge of the English language and elocution, his good voice and earnest love of the Lord, will make him a good preacher in a short length of time, and even now in some of his discourses the novice would hardly be suspected. But he is poor in the things of this world, and needs encouragement and support for himself and small family. He only expects part wages for the first year until he shall be able to increase his influence for good. He is of just the kind of brethren we ought to take up and support and encourage; and a good revenue to the good cause will be the result in days to come. Some are getting good wages in the pastoral work who can not do better than he can now. And he does not expect more than half of good wages. He is now ready, and wants a field as soon as he can get it, where he can be doing good and growing in grace. I know him, and have no hesitancy in recommending him as a good, reliable Christian, and a fair speaker. I regard him as worth more to the Church, in many places, than it would cost to secure his labors. Any congregation desiring such a workman may address him at Tiskilwa, Bureau Co., Ill. C. W. SHEPHERD.

WASHINGTON TERRITORY.

Since my name appeared in the Standard (mispeled Lanark), I have received many letters from brethren in various places, asking for information with regard to this country; and having one from me from James B. Judd, of Pawnee City, Nebraska, I have thought that by answering his inquiries through your paper I might give information to hundreds who would write for it if they knew of whom to ask. Any person wanting further information will be promptly answered by writing to me or the Corresponding Secretary of the Chehalis County Citizens' Club, M. J. Lusk, at Montesano. Having emigrated to this country in 1853 for my health, from Indiana, and having regained and retained health, I am well pleased with the country. I am located on the Chehalis River, about twelve miles above Gray's Harbor, and eight miles below the head of tide-water, about fifty-five miles nearly west from Olympia, and nearly the same distance inland, in perhaps the largest body of agricultural land in the Territory, and just on the 47th degree of north latitude. The climate is mild at all seasons, without extremes of heat or cold; tempered by the south-west wind in winter to the temperature of Philadelphia, and by the north-west wind in summer (both from the ocean) to a delightfully cool temperature, inducing the most refreshing sleep. And yet there is very little heavy wind at any time. There is usually very little snow or frost, and never long at one time. The winters are very wet from November to March, and sometimes longer, but the seasons are subject to great variations. Bees do well wherever tried, but Italian bees rather best. Grazing is the chief business of the country, and beef and butter will be the leading agricultural products, perhaps for all time. In some places stock is never fed, keeping fat all winter; but this will not always be. In other places they feed from one to three months; but grass grows so luxuriantly that hay will always be abundant and of good quality. Vegetables, also, of nearly all kinds, grow abundantly and to extraordinary size. Wheat yields from twenty to forty bushels per acre, both spring and winter wheat (but spring wheat is sometimes late to ripen), and is worth from \$1 to \$1.50 per bushel. Oats yield from forty to seventy-five bushels per acre, and bring from 50 cents to \$1. Stock prices as follows: horses, from \$40 to \$150; and young stock in proportion; cows from \$20 to \$50; oxen from \$100 to \$150; best \$200 to \$225; yearlings, sheep, \$2 to \$3 each, without fleeces; beef, 6 to 10 cents per pound; mutton, 10 cents. The great timber of the country is fir, yellow, red and white, of gigantic size—ten, twelve, and even fifteen feet in diameter, and as long as three hundred feet. Cedar is next in importance and more valuable than any other. Hemlock is plentiful in some parts, and spruce near the coast. Maple, ash, alder, cotton-wood on the bottom lands, with various other species of less importance. As to quantity of timber, I think that no other part of the continent produces an equal amount fit for lumber, nor an equal amount of water-power for manufacturing, with springs and small streams everywhere. Perhaps few places in the world furnish an equal amount of fish, from whales to sardines. Game, also, of some kinds, such as elk and bear, is plentiful together with many of the most valuable kinds of fur-bearing animals. There are thousands of acres of government land, consequently improved lands are cheap, compared with the cost of improvement, but all the best land near the settlements is being rapidly taken, and prices vary with location and local advantages. The character of society may be inferred from the fact that within the last eight years that I have been in Chehalis County there has been no criminal prosecution, and but two civil suits in the county, only one of which originated in the county. We have schools in every neighborhood, and a larger proportion of the citizens than in any county on the coast, so far as we know. Common labor is worth from \$26 to \$40 per month, according to season and demand; mechanics' wages, from \$40 to \$75; school teachers, from \$35 to \$50. It will be borne in mind that gold coin is our standard, and that owing to railroad influence prices are likely to vary much within a few years. Lumber is worth from \$10 to \$20 per thousand feet at the mill, and the supply apparently inexhaustible, fir and cedar being the leading varieties. In general the country is mountainous and rough, but it is not generally precipitous; consequently all the valleys have a wide range of hill land of good quality and available for farming. These lands are not being taken yet. There is, perhaps, no portion of the earth better supplied with pure water. A good living spring can be had almost anywhere. It is emphatically a timbered country, only about one-hundredth part prairie, and that the very poorest land in the Territory. Most of the bottom lands are covered with brush or light, perishable timber, and are more easily cleared than the evergreen lands. These are the lands now being improved. It will be remembered, also, that owing to the broken nature of the general surface, local climate varies greatly within a short distance, during the winter especially, with reference to the frost and snow. M. F. LUKAK. MONTESANO, W. T., May 23, 1871.

INSUBORDINATION.

I notice an excellent article under the above heading in the Christian Standard of July 15th, from the pen of Bro. Jewell. It has the ring of the true metal and should be read by every member of the Church of Christ, and not only read but acted upon. How often do we find churches imposed upon by preachers who have been expelled from grossly immoral conduct from the church to which they belonged, going around, as Bro. Jewell says, with a hat full of documents and often with names attached without the knowledge or consent of the person whose name is used; and sometimes names of persons who do not belong to the Church of Christ! As in many of the quack medicine certificates, names cost little or nothing. We know it is hard for some people to believe that a man who can preach a good sermon and pray a long, sanctimonious prayer can be a bad man, and then to clinch matters can produce a printed or written document signed by A. B. and C, senior members of the church, or by D. E. and F., members of the church. The church is getting so lax in this matter that our country is getting overrun with these men. They think the chances are a hundred to one that the churches for whom they offer to preach will not bother themselves about their standing after a display of the ponderous documents with which they are loaded; and if the church is not satisfied, they are perhaps referred to some disaffected person, instead of the church to which the applicant formerly belonged or neighboring churches. It certainly is the duty of a church when they withdraw from a preacher to do so as a last resort; and then it is the bounden duty of all the churches and preachers to respect that decision, and as Bro. Jewell justly says, no individual of that congregation or another, and no other congregation, can disregard the action of that tribunal and remain loyal to Christ; and certainly no preacher can hold meetings with, or countenance these men in any way and remain loyal to Christ. We would here say that when a church has been compelled to expel a preaching brother they should publish their decision in our religious papers, and then let our papers, preachers and churches heed that decision. No church has a right to let such expelled person preach, until he is reinstated in his own congregation and the fact published in our papers. We do not think a church is bound in any way to submit a case of discipline to other congregations; but still if any of the churches of preaching brethren would be better satisfied by having the matter investigated by a half dozen or a dozen of the neighboring churches, nothing would be lost by pursuing such a course, as in "a multitude of counselors there is safety," and the preacher that would refuse to submit to such a tribunal knows that he stands on a rotten foundation that can not be sustained. Bro. Jewell has struck the key-note which has too long been silent, and we hope that other brethren will take the matter in hand, so that this great evil that is retarding the progress of the ancient Gospel in America will be thor-

oughly eradicated and bad men brought to respect the authority of the Church of Christ. Wm. L. JONES. Editor, July 20, 1871.

INDIAN AGENCY CORRESPONDENCE.

THE CHIEF QUARTERS OF THE INDIAN AGENCY are situated in the extreme north-west corner of Washington Territory, lying between Wyatch Creek on the Pacific Coast, six miles south of Cape Flattery, and the entrance of a small stream into Neah Bay about the same distance eastward from the Cape on the Strait of Fuca, was set apart as a reservation for the Makah Indians. They also claimed Tatoche Island, which lies at the southern side of the entrance to the Strait and is separated from the main land of the Cape by a channel half a mile wide. On this island, which has been reserved for the use of the Government, is situated a lighthouse. When the Agency was first established it was discovered that there was no agricultural land upon the reservation and not even a suitable place for the location of necessary buildings for the Agency. Therefore the Agent recommended that the reservation be enlarged, in order that the provision in the treaty for the establishment of a farm for the benefit of the Indians might be carried into effect. A survey was accordingly made by the direction of the Agent, and that portion of the reservation upon which all the improvements have been made and the building located, excepting the school-house, was taken as an addition to the reservation. This was done, as I understand, without the authority of law, or even instruction to do so on the part of the Government. Now, it is a matter of actual and pressing necessity that Congress should settle the question as to whether this addition to the reservation, surveyed and taken by order of the Agent, and upon which all the improvements have been made and most of the money appropriated for these Indians expended, is or is not to be a part of the reservation. Most of the land cultivated by the Indians is upon this addition to the reservation, and without it they could never do anything in the way of farming. The Agency buildings are located at Neah Bay, and are about one hundred feet from the beach. They consist of a dwelling for the Agent, which was built and formerly used for a carpenter-shop. The Agent under whose direction the buildings were erected never lived at the Agency or upon the reservation, and therefore did not require a dwelling-house. A small house for the employes is on the reservation, a school-house and a stable. Neah Bay is a beautiful sheet of water, about three miles long and two miles wide, and partially separated from the waters of the Strait by Wa-ah-dah Island, which has been reserved by the Government for military purposes. Neah Bay is a splendid harbor and affords a good refuge for many vessels which find shelter here from the storms so frequent about the mouth of the Strait during the winter season. The Indians live in villages, of which there are seven in this Agency: Neah, Wyatch, Soez, Oset, Kitty-Coyet, Atch-Wat, and one on Tatoche Island which has no name that I have heard. Neah is at the Agency which is the largest, and where about one-third of the tribe live; Wyatch, Soez and Oset are on the Pacific coast, Oset, the most distant, being about twelve miles from the Agency. Kitty-Coyet, or "Warm house," Atch-Wat and the Island are to the Makah Indians what Long Branch and Saratoga are to the fashionable people of New York. They are a summer-resort, or watering-places. When the warm weather comes they pack up all their traps, load their canoes, and go to one of these three places. There they spend the summer, catching and drying fish, bathing in the surf, and basking for hours at a time in the warm sunshine upon the sandy beach, in a nude condition. The houses of the Makahs are built in a row on the beach and are very large, some of the largest being a hundred feet long by forty feet wide. They are built in a substantial manner and have no floors. The roofs are nearly flat. The fire is built on the ground near the center of the house; in many there are two or more fires, and the Indians sit and lie around them on Clallam mats. The mats are called "Clallam" mats because they are manufactured by the Clallam Indians, a tribe who inhabit the country lying east of this on the Strait of Fuca. The boards of which the houses are constructed are split from cedar logs, and some of them are nearly a hundred feet long and from three to five wide. They are made on Vancouver's Island, as there are but few cedars on this cape, and are purchased in trade by the Makahs and brought over in canoes. The process of making them is very slow and tedious. Long wedges made of spruce wood and withered around the top to prevent them from splitting are used in the process. The boards are valuable property to the Indians and are preserved with much care. If one of them should split, it is sewed together in a neat and secure manner with a wood with. Two or three families frequently live in the same house. It is not owned in common by them, however, but by the head of one of the families. Their beds are generally about two feet from the ground and are made of Clallam mats, which are soft and make a comfortable bed. Their food is principally fish, oil and potatoes. The potato is the only vegetable which they cultivate, yet they are very fond of carrots and turnips which are raised in considerable quantities upon the reservation, for their use. The usual dress of the men consists of a

shirt and blanket; but some are content with one of these garments only. Most of them however have bits of cloth and frequently appear well dressed. They have a great many blankets, and believe, as a general thing, plenty of clothing, excepting the old and sick who are sometimes neglected and have to be provided for by the Agent. A great many of the women wear dresses made of calico and other materials, but others wear only a long shirt or chemise and a petticoat made of a blanket or other coarse material. Mr. J. G. Swan says correctly that "a Makah's belle is considered in full dress with a clean chemise, a calico or woolen skirt, a plaid shawl of bright colors thrown over her shoulders, six or seven pounds of glass beads of various colors and sizes on strings about her neck, several yards of beads wound around her ankles, a dozen or more bracelets of brass wire around each wrist, a piece of shell pendant from her nose, ear-ornaments composed of shells, beads and strips of leather, forming a plait three or four inches wide and two feet long, and her face and the parting of the hair painted with grease and vermilion." Both sexes have their noses and ears pierced and usually wear a piece of bright peary looking shell in them. Very few of the men wear hats. Some of them wear a scarf around the head; and the women, as a general thing, wear nothing on the head. They all go barefoot most of the time. A people who live as much of the time in and upon the water as the Makah Indians could not conveniently dress much better than they do. E. M. GIBSON. NEAH BAY, Wash. Terr., July 18, 1871.

SOUTHERN ILLINOIS.

First Illinois District Missionary Meeting.

This District comprises Southern Illinois. The annual meeting was held in Carbondale, beginning July 31st, 1871. The Preachers' Institute was held in connection with it. The attendance of preaching brethren and delegates was not large. Bro. William Schwartz presided over the meeting; Bro. Isaac Mulkey filled his place while he was absent. The work of the past year is encouraging for the future, this being the first year's work after our organization into a district. The following report of Bro. Slade, Corresponding Secretary, speaks for itself: Churches reported, 66; membership, 4,609; additions (missionary work), 408; paid for preaching, \$9,773; value church property, \$60,500; missionary collections from all sources, \$1,283 75; disbursed \$1,283 75. This does not include the work done in the districts outside of the missionary work. Many churches did not send any report. There are many good Sunday Schools in the District of which we have no report. The churches are in a more prosperous condition than they ever were in Southern Illinois. All the difficulties attending the future triumph of the brethren were freely, feelingly, and earnestly discussed, with a determination to overcome them. We call special attention to the action of the First Illinois District concerning evangelists, which will be seen in another column. The District Board for the coming year was elected, consisting of William Rhodes, of Makanda; George P. Slade, Grayville; G. L. Wharton, Carbondale. Bro. Slade continues as Corresponding Secretary, as he is decidedly the man for the place. The next annual meeting is appointed to be held in Carmi, White County, beginning the first Monday in November, 1872. We have had a large and attentive audience every evening during the week, and seasons of rejoicing together in the hope of the Lord. The preaching brethren who came did their part well.

WHAT TO DO AND HOW TO DO IT.

Facts and Suggestions for Bradford and Tioga Disciples.

DEAR BRETHREN.—Paul wrote to the Corinthian Church that he meant not that other men should be eased and they burdened, but that there should be equality. Equality in giving is what we should have and yet what we do not have. One church gives generously; another, little or nothing. A striking case of inequality in giving may be found in the Christian Standard of July 29, in the two churches at Cabetown, Ohio, and New Bedford, Ill. But it is of equality in the individual contributions of a given church that I wish to speak—how to secure it. Of course, some men are generous, some penurious; and Christianity never wholly liberates those characteristics or the disparity of contributions arising from them. But I am satisfied there is another very prevalent cause for this inequality. There are two-thirds, perhaps, of every congregation who are never asked or expected to contribute anything to Christian enterprises. Now I wish to state a few facts illustrating the advantages of a personal appeal to every individual member of a congregation. The brethren will remember that at the quarterly meeting at Granville in June last, this matter of missionary contributions was presented and urged. The brethren at Smithfield acted upon the suggestion. We have about one hundred and seventy-five members within reach. That none should be missed, a complete list was made out from the church register. The list of sisters' names was divided among a half-dozen sisters, with the request that they solicit from each a pledge of a stated sum each quarter. The brethren were also visited similarly. And now for the result: So far as I know, less than a half-dozen declined to contribute, and most of those will probably do something next quarter. Had the church, in its collective capacity, been asked to contribute one hundred dollars per year, they probably would have thought it a large sum, in consideration of the fact that they have recently completed their house, on which there is yet a small debt, and that during the past year they have had over fourteen hundred dollars to raise for other purposes. The sisters have pledged seventy dollars per year, and the brethren one hundred and sixty. Our monthly Sunday School collections will make a total of two hun-

red and forty dollars, which the quarterly meeting will pay for July. Our contributions do not end here, but it is a measure of our hope to increase it another year; and no one has been burdened. To a measure, the degree there has been equality. Now, brethren of Bradford and Tioga counties, will not each church come up to the District Meeting at Canton; next September, with a pledge to pay to the missionary work a stated sum each quarter? And let that pledge be based on the personal pledge of every brother and sister in the church. Western Pennsylvania has a poor opinion of the missionary spirit of Bradford and Tioga counties—I fear justly. Let us redeem ourselves. We believe our plea for a primitive Gospel and the union of God's people is the grandest plea that human lips can make. But shall we do nothing more than idly boast of it among ourselves? Then are we shamefully unworthy of the name we assume, and God will raise up another people who will be truer to so sacred a trust. Let us show our faith in our cause by our works; for "faith without works is dead." B. S. DEAN.

CENTRAL NEW YORK MISSIONARY SOCIETY.

BRO. ERRETT.—The Missionary Society for Central New York held its annual convention at Syracuse on the 9th inst, and as there is quite a general desire to know what we in the Eastern field are doing, I send you this extract from our report: There are ten churches located in the counties of Cayuga, Onondaga, Wayne and Seneca, with a membership of eleven hundred and twenty-eight. Seven of these churches have each an able preacher of the Gospel, devoting his entire time to the care of the flock. The others are quite small, and only have preaching part of the time. There has been raised by these churches the past year for regular preaching, \$5,563; for missions, \$1,026; Sunday Schools, nearly \$1,000; incidentals and repairs, etc., \$1,162; total, \$8,751, or nearly eight dollars to every member, old and young. In addition to what has been paid we have pledges for the future of \$800 per year. There have been added to the churches within the past year: by baptism, 155; other sources, 21; total, 176. The Missionary Society has been organized only nine months. During that time the Corresponding Secretary has held five protracted meetings, preached one hundred and sixty-eight discourses, received at these meetings one hundred of these additions, and raised all the missionary money. Every church but one reports a good Sunday School, and that is a very weak church assisted by the Society. We have established one mission, which we propose to sustain as long as it may need assistance. The converts that have been added to the churches are being well trained by our faithful pastors, so that, up to this time, I am told, none have gone back to the world. For their benefit especially, as well as for the general prosperity of the churches, we have encouraged much attention to prayer and social meetings. All, old and young, male and female, are urged to take an active part, and we are happy to say they generally do. Our new Board is composed of the following brethren: A. B. Chamberlain, of Auburn, President; E. Beard, Syracuse, Secretary; Charles Tucker, Syracuse; E. E. Blinn, Brewerton; H. K. Graves, South Butler; C. G. Van Worman, Treasurer; J. M. Atwater, Recording Secretary; J. C. Goodrich, Corresponding Secretary. AUGUST, N. Y., August 11, 1871.

COMMENDATORY.

TO THE FAITHFUL BRETHREN IN CHRIST, GREETING:

WHEREAS, Bro. H. T. Buff, who has labored among us in preaching the Gospel for more than three years, has concluded to move to another field of labor, and

WHEREAS, He has become endeared to us by his faithful labors and godly walk while among us; therefore,

Resolved, That we feel, deeply, the separation from us of one through whose labors, as an instrument in the hand of God, so much good has been accomplished while here.

Resolved, That we commend him to the Christian brotherhood everywhere as worthy of their confidence and support as an earnest and faithful worker in the Master's cause.

Resolved, That, though separated from him, we shall still be bound together in Christian love and sympathy, and our prayers and good wishes for him shall ever be that the Lord will may sustain and bless him until he is called from his field of labors here to his reward, and takes his seat among the spirits of the just redeemed from earth.

Resolved, That a copy of these resolutions, signed by the elders and attested by the clerk, be furnished Bro. Buff; also a copy be furnished each of our city papers, the STANDARD, of Cincinnati, and the Christian of Kansas City, Mo., for publication. Done by order of the Church of Christ in Franklin, Ind., this first Lord's day in August, A. D. 1871.

J. D. JONES, } Elders.
E. BALDWIN, }
W. W. JONES, }

J. J. COLE, Clerk.
[Review please copy.]

CHEESE-MAKING ON THE LORD'S DAY.

I desire to call the attention of Christians to one great and growing evil that is practiced in our midst—great because its effects on the community are demoralizing in the extreme, and growing because the business is increasing. It is the making of cheese on the Lord's day. Probably there is no more demoralizing business carried on in the rural districts. Within the last six or eight years cheese factories have sprung up in the dairy districts to the exclusion of home manufactures. The milk is carried to the factory every morning; and when the weather is very warm every morning and evening. Some of the dairy-men live at a distance from the factory of from three to four miles; consequently it takes them nearly two hours to go and return. Now the rumbling of wheels and the rattling of cans, from seven o'clock until nine on Lord's day morning, is not calculated to increase its tranquility. On the contrary it has a direct tendency to destroy all respect for the day. This coarse and ungodly men appreciate, and are glad of an opportunity to thus annoy their religious neighbors. All this could be endured with but little com-

plaint. I would like these brethren to ask themselves the question: Do more and more new regions than under compare the two methods of manufacture? The cows were milked, made and put in the press the family ready for church on no Sunday School clothes, on a milk-wagon ready for church; saw attached to milk-wagon fire were not kept at home of cheese, while that of the Lord. Let no of voicing the making of Lord's day. I am not passed with at both pl- making of cheese by the day, is a hundred-fold the communities in which the manufacturing of Christians dispense with great tendency of the world. This was apostles; hence Paul's ren, "Be ye transformed, Mammon-worship the stronger, and the church blending more and more would exhort my brethren these factories on the formed." Do you say, "world's goods than to our Saviour puts the q a man profited if he sh and lose his own soul? give in exchange for not the day laborer us if he does not labor on two dollars perhaps. essay to milk the cow not necessary to want cheese. You say it is need not be wholly was milks twenty-five cow patronized cheese fact have always kept my day. I suppose I lose enough worth mention for the sacredness of seven is needed by himself for his eternal Christian longs for its "Day of all the week Emblem of eternal I close this article by Milligan in his "Sect "We may challenge the instance of a church gushed for their virt lived in the habitual r one day in seven cease worship of God. I p attention to this mate pared to say that histo ample."

READ

To the Brethren and Christ in Southern At the Annual M Illinois District, of 1st and the Preche Carbondale, July 31st ample and resolu adopted:

WHEREAS, We, as gations of the Church Illinois, have been ic coming among us el the Gospel and who treated as such by o turned out to be men the cause of Christa therefore, be it

Resolved, That we etrangulate any one e dence of his membe the Church of Christ, to act as an evangelist

WILLIAM G. L. WHEATON.

"WHERE TH WAS P

BROTHER ERRETT above phrase used where many of the lieve in Christ, an through him. It se such places in this "And I make kne Gospel which I p received, in which which also ye are a word with which I believe in vain. Fo of all what I also re d'ing according to the appeared to Cephas after that he appea brethren at once. t to James; then to a of all, He appeared born out of due time. The death burial, appearance of Chr which Paul preached, the of our brei stance, and bapti constitute the Gosp mistake. Faith, re p'vements of the this is a blessing of this is, no are all of the brethren over rangement of facts c

of which the quality... But, alas for the... of the resurrection...

B. S. DEAN. NEW YORK MISSIONARY SOCIETY. The Missionary Society for...

During that time the... Society has been organized...

composed of the following... members, of Auburn, Pres...

MANDATORY. BRETHREN IN CHRIST,

H. T. Buff, who has la... preaching the Gospel for...

copy of these resolutions... and attested by the clerk...

NG ON THE LORD'S DAY. Attention of Christians to...

of eight years... Some of the dairy men...

harm to the cause of... But, alas for the... of the resurrection...

I would like these brethren... Do more attend church under...

one reports a good... is a very weak church... We have established...

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may arrangements... of our... of the resurrection...

Let us give our Christian... friends all the credit...

CONGREGATIONAL SINGING.

Bro. ERBERT.—Observing that a number of brethren...

The Times of London, England, speaks of it as the "only rational system..."

Brethren wishing for further information on the point...

MORRIS, Ireland.

THE FAMILY.

A POEM FOR THE CHILDREN.

My little men and women Who at with your eyes downcast...

And so it is, wise to tell you That you needn't turn so fast...

She is strongest on her native soil; And you will see she sings...

Written for the Christian Standard.

NORA'S MISTAKE.

BY MARGARET FRANCES.

CHAPTER III.

The months went by; the decision was made; and for the last time...

No, no," she answered to these accusing thoughts, striving to reassure her heart...

she could only... she always... she was so different...

Magda's light step, as she entered the chamber an hour later, failed to disturb her.

And were there none but her own kindred who would miss Nora's bright presence through all the months to come?

She thought, too, of one who might prove Roger's rival—a nephew of Mrs. Durant...

And Nora has a true and tender heart, a bright, quick intellect—gay and careless though she is now.

Such thoughts as these were Magda's as the night wore away and the gray dawn brightened into day-break.

And I, too, wish you all happiness," he said in a lower tone—his eyes dwelling with regretful tenderness upon her face.

What a pretty souvenir," Mrs. West said, wishing to soothe Nora's fluttered spirits.

An hour later they were all assembled on the porch; the children pressing around Nora for a last embrace...

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SELECTIONS.

HEAVIER THE CROSS.

Heavier the cross, the nearer heaven; No cross without, no God within—

Heavier the cross, the stronger faith; The loaded palm strikes deeper root;

Heavier the cross, the easier dying; Death is a friendlier face to see;

Heavier the cross, the more aspiring; From vain we climb to mountain crest;

Heavier the cross, the easier dying; Death is a friendlier face to see;

Heavier the cross, the more aspiring; From vain we climb to mountain crest;

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Heavier the cross, the more aspiring; From vain we climb to mountain crest;

Heavier the cross, the easier dying; Death is a friendlier face to see;

In addition to the above, I have soon to be able to announce the performance of the "Black Cross," for the special benefit of our music committee...

Wise in THEIR OWN CONSCIENCE.—There are certain philosophers who are ever talking of the laws of nature...

Having called these philosophers together in cabinet council, we would there commit to them these principles of nature...

Two WAYS.—There are two ways of coming down from the top of a church...

ALEXANDER HAMILTON once said to an intimate friend: "Men give me credit for genius..."

SMALL debts are like small shot; they are rattling on every side, and can scarcely be escaped without a wound...

A MAN might frame and let loose a star to roll in his orbit, and yet not do so memorable a thing before God...

CHRISTIAN pray with outspread, but clean hands; with uncovered head, because they are not ashamed...

ANY one can drift. But it takes prayer, religious principle, earnestness of purpose, constant watching to resist the evil of this world...

and some selfishness, that is, some people... I believe only one Apostle Church... for remission of sin... I believe only one Apostle Church... for remission of sin...

From information furnished by Mr. Edward S. Young of the Bureau of Statistics... we learn that the annual production of wheat in this country... is 3,300,000 barrels, valued at \$126,000,000.

QUESTIONS DRAWN. (An extract from the meaning of Scripture... and it is intended to admit inquiries of personal bearing, or tending in any way to strife.)

You will confer a favor upon me and many others by giving an exegesis of the following Scriptures: (1) Know ye not that the friendship of the world is the enemy of God? (2) Whosoever therefore will be the friend of the world...

AND COMMENTS. In noticing the reports... between Baptists and Catholics... The spirit of forbearance... surely fills the air... Herold (Richmond) publishes...

regards every book worth doing at all as worth doing well. It has given its style to these simple books, and probably will do so even more hereafter, adorning the eye as well as the heart of children.

Magazines, Pamphlets, Etc. RULES AND REGULATIONS OF THE CINCINNATI INDUSTRIAL EXPOSITION OF MANUFACTURES, PRODUCTS AND ARTS... to be held in Cincinnati, commencing Wednesday September 6th, 1871, and continuing until Saturday, October 7th, 1871...

The tendency is entirely too much worldward. There is need for these inquiries. While we can not go as far as many in advocating a complete separation from worldly associations...

BOOK TABLE. THE LOUISVILLE DEBATE: A Discussion of the Question, What is Christian Baptism? Including its Proper Subjects and Design.

THE PARENT'S GUIDE; or Human Development Through Infected Tendencies. By Mrs. HEZRA PENNINGTON. Second Edition, Revised and Enlarged. New York: S. B. Wells, Publisher, 38 Broadway, 1871. Price \$1.50.

RECORD OF THE WEEK. CINCINNATI, Monday, August 21. French Items. The city council of Paris has voted to raise a loan of 350,000,000 francs to rebuild or repair buildings destroyed or injured during the reign of the Communists.

THE HOLY TRINITY. The Holy Trinity is published monthly by J. J. Ormond & Co., 114 Nassau St., New York, and 415 Madison St., Chicago, at five dollars per annum; single number, 50 cents.

THE CHOLERA. The cholera is marching steadily westward, and some cases have already appeared in London. It is not as virulent as formerly; still it behoves all to prepare for its dread visitations.

JAPANESE NATIONAL COINAGE. The Japanese Government has commenced a new system of national coinage of gold and silver, which corresponds with that of the United States, the yen or dollar being the unit.

MEXICAN AFFAIRS. The result of the Presidential election in Mexico is still in doubt. Juarez looks one hundred and ten votes necessary to elect him, with several districts to hear from, which, if thought will afford him votes enough to secure his election.

Spanish Items. The report that the Spanish Government was about sending a fleet to Venezuela, to exact reparation from that country for damages caused by the failure of the Government to prevent the departure of the Queen's expedition is unauthoritatively denied.

German Occupation. It having been reported that recent negotiations between Versailles and Berlin had resulted in the consent of the Germans to entirely remove their troops from French territory by the end of the present year, it is now stated that the rumor is false, and that difficulties of such a nature have arisen as may result in the suspension of the Frankfurt Treaty of Peace.

The Great Arbitration. Our readers will remember that by the terms of the Treaty of Washington the differences between Great Britain and this country were left to a Board of Arbitration. Our Government has appointed as its representative, Hon. Charles Adams, and his commission has been forwarded to him.

WEDDING CARDS. Very latest Styles. Fine Stationery, Monograms, etc. BEEBE & CURRY, 32-ly. 208 West Fourth Street.

MARRIED. Aug. 15th, at the Sixth Street Christian Church, by the Pastor, A. I. Robb, Mr. John L. Knapp and Miss Ella Perry, all of Cincinnati.

DEED. It is with a sad heart that I record the death of our dear son, whose affliction called me home from the meeting at Dayton. He was nearly sixteen years old, and was possessed of many elements of lovableness.

DISTRICT NO. III. The Annual Convention of the Churches of District No. 3, composed of Allen, Anglin, Hardin, South Hancock, Putnam, Paulding, Van Wert and Wadon counties, will be held at this place commencing on Thursday, the 14th day of September.

KANSAS STATE MEETING. DEAR BRETHREN—You are earnestly requested to cheerfully and securely attend at the Annual Meeting of Kansas Christian Missionary Convention, which convenes at St. George, Thursday, Sept. 28th, A. D., 1871, at 10 o'clock P. M.

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MEXICAN AFFAIRS. The result of the Presidential election in Mexico is still in doubt. Juarez looks one hundred and ten votes necessary to elect him, with several districts to hear from, which, if thought will afford him votes enough to secure his election.

DEDICATION. Our new house of worship here in Steubenville will be opened on the second Lord's day in September. A general invitation is extended to our speaking brethren and members of the neighboring congregations.

DISSENTION. A public dissention will be held in Harter's Hall, Canton, Ohio, commencing at 2 o'clock P. M., Aug. 28, 1871, between Rev. J. C. Lavery of Canton, and Elder J. H. Moffatt of Bedford, O. The questions are: 1. Sprinkling or pouring water on a Scriptural subject in the name of the Lord is Apostolic baptism. Rev. Lavery affirms.

IOWA ANNUAL STATE MEETING. The brethren in Iowa will convene in Annual State Meeting in Ottumwa, Aug. 29th, 1871. Each congregation is entitled to three delegates. The usual reduction on the railroads will be secured as far as I can. Bro. Munnell will be with us.

WANTED. A young A. B. of Bethany College, desires a situation as Teacher or Professor in some school or college. Address W. B. D., Scottsville, Va. 30-41.

PENNSYLVANIA MISSIONARY MEETINGS. A series of Missionary Meetings will be held in Pennsylvania as follows: DISTRICT AND COUNTY MEETINGS. 1. Fayette Co., Bethel, Aug. 15-17; 2. Washington and Green Co., Washington, Aug. 15-17; 3. Somerset Co., Somerset, Aug. 22-24; 4. Cambria and Indiana Co.'s, Ebensburg, Sept. 4-5; 5. Clinton and Centre Co.'s, Lock Haven, Sept. 4-5; 6. Bradford and Tioga Co.'s, Canton, Sept. 15-17; 7. Lawrence and Mercer Co.'s, Newcastle, Sept. 22-25.

PREACHERS' MEETING. The Semi-annual Convention for Preachers, Elders and Missionary Board of the Northwest quarter of Indiana, will be held with the Church of Christ in Lafayette, Ind., commencing Monday evening, August 21st, and continuing until the Thursday evening following. Each evening will be occupied with the delivery of able addresses by prominent brethren, and the sessions of each day, after the speedy transaction of the necessary business, will be devoted to mutual improvement, the object of the meeting. A full attendance is very much desired, and ample provision will be made for all by the brethren at Lafayette. A committee will be in waiting at Christian Chapel, Sixth Street, between North and Brown, to receive delegates and assign them places to stay during the meeting. L. M. STROTHER, Cor. Sec. of Ind.

OHIO YEARLY MEETINGS. AUGUST. Fourth Lord's day—Union Grove, Knox Co., Birmingham, Lorain Co., Washington Co., Hubbard, Trumbull Co. SEPTEMBER. Friday before the second Lord's day—Chariton, LaSalle and Geneva Co.'s. Bro. G. L. Loos will be present. First Lord's day—Bedford, Cuyahoga, Cos. R. P. Holmes Co., Antrim, Morgan Co., Blaine, Putnam Co. Second Lord's day—Butler, Ashland Co., Bedford, Meigs Co., Grainger, Medina Co., Champaign and Geauga Co. Third Lord's day—Bethel, Vinton Co., Lima, Allen Co. Fourth Lord's day—Wauseon, Fulton Co., Pleasant, Clermont Co. OCTOBER. First Lord's day—Freeport, Wood Co. Second Lord's day—Hawersville, Green Co. Third Lord's day—Barnesville, Clermont Co. In Districts 15, 14, 8, 20, 24, 1, 3, 2 and 19 there will be Business Conventions on Thursday or Friday before. The District Secretaries will give due notice of the time and place. R. MORFITT.

NEW YORK STATE MISSIONARY CONVENTION at Auburn, N. Y. DEAR BRETHREN—Another year is past, and we are approaching the time of our Annual State Missionary Convention, which will be held in Auburn, commencing Wednesday, August 30th, at 10 o'clock A. M., and continuing two or more days. Let your contribution be as fully represented as possible. The disposition and means of the brethren in Auburn to make all welcome comfortable and happy, are too well known to need repeating. May we make our missionary work a matter of special prayer, and let a special contribution be taken up on the Lord's day previous, and sent by delegates to the convention, and let all contributions be fully paid. We confidently expect one of our most interesting and happy missionary meetings to have ever had. To the Lord and the brethren we commend the interest of the meeting. By order of the Board, W. A. BALDWIN, Cor. Sec.

THE NEXT GENERAL CONVENTION. Will assemble in Cincinnati on Thursday, October 12th at 2 P. M., in the Central Christian Church. The Board will meet at 9 A. M., the day before, in the office of the Cor. Secretary, 172 West Fourth Street, to hear the report and to transact other necessary business before the first session of the Convention. Each State is entitled to two delegates, whether they have many or few members, and one additional delegate for every five thousand members in the State. The voting and business of the Convention is done by the delegates from State Conventions, life-members and directors, though others, as advisory members, have a right to speak to questions before the house. The voting is limited to the delegates to prevent an undue local influence over the Convention, and to afford distant States an equal voice with those adjacent to the meeting. Printed Certificates will be sent to each State Convention to be used by their delegates as credentials to the General Convention. State Secretaries are requested to send the names of delegates to W. T. Moore, of Cincinnati, at the Convention meet, and he will return to them the street and number of the house where they will be entertained—driving to the place from the depot. This Convention was appointed to begin on Thursday, instead of Friday, to give the delegates time to continue through several days of the next week. It is hoped that no church will be so selfish as to expect their presbytery to come home that Lord's day, and that the brethren will arrange to attend through every session, as business of unusual importance will be before us. The churches that receive these Conventions do not wish to entertain persons coming to the city at that time on business. Those who come to attend every session of the Convention will be cordially received, but those who wish chiefly to get sleeping, or night-seeing are not hereafter expected, and are not desired to return. We have not more cheerful devotion to the work before us in our conventions and the correction of the above-named evil is indispensable to that end. THOMAS MUMFORD, Cor. Sec.

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BUSINESS AND MARKETS.

Wheat, per bush... Corn, per bush... Flour, per barrel... Various market prices for agricultural and industrial goods.

SPECIAL NOTICES.

ISAAC ERRETT'S NEW WORK. Walks About Jerusalem. Landmarks of Primitive Christianity. A VALUABLE NUMBER. NOW READY.

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DR. M'LANE'S CELEBRATED LIVER PILLS. FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE. Symptoms of a Diseased Liver.

THE CHRISTIAN STANDARD. PUBLISHED WEEKLY. THE CHRISTIAN QUARTERLY. THE NEW WHEELER AND WILSON Sewing Machine.



Under a Burning Sun, where Bilious Affections and Fevers of various descriptions so generally prevail. Tarrant's Effervescent Seltzer Aperient.

HAIR TEA. A lady writes: "About six months ago my hair was coming out so badly that at every dressing I used to get a handful, which, not wishing to throw away, I laid by in a box. I have used two bottles of your Hair Tea, and now I do not get enough to tie the ends of my braids, and have to go to the box for a few help for that purpose."

CHURCH WINDOWS GLASS STAINERS. 23-17 e o w.

New Order of Things. NO MORE MIDDLE MEN NOR PROFITS. DIRECT trade with the manufacturer enables the people to buy at the prices which merchants pay for the finest goods.

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CORRESPONDENCE.

IMMERSION OF BINDING AUTHORITY?

ELDER ISAAC ERBET.—Dear Brother— I address you thus, for you would not refuse me as a sister or member of your church, since I have been led by sense that I may not entirely understand to explain the Bible more critically upon the subject of baptism, which association has caused me to be immersed or buried with Christ in baptism, this together with the fact that my husband, M. L. Stoner, formerly of Montgomery Co., Ky., was well acquainted with your public character and slightly personally having had at least one occasion a guest in his family, earnestly desired that I address you. These considerations induce me to speak to you freely and tell you that I am the lady of whom your beloved Bro. Baxter speaks, to which query you reply in the Standard of June 10, page 180. Said query was forwarded without my knowledge, nor should I have thought in its perusal that I was the person alluded to; but my husband told me that Bro. Baxter was the querist, and I the subject. Believing that a prayerful investigation of the subject of the query may lead to all hearts to Christ, and as his fraternal promote union and communion, the question is, "Why should we refuse to receive persons, if we think they will be received of the Saviour, without immersion?" You will pardon me and not be offended when I tell you, with a full consciousness of my own weakness, that I am not satisfied with your reasoning; you set out by stating, "the fact that we think some persons will be saved without immersion is not a sufficient reason for admitting them to church membership." You then proceed to illustrate. Without quoting your illustration, which would consume space—please turn and read it; and then ask yourself if there is an analogy between the admission of infants to church membership and the admission of adults who with full purpose of heart have obeyed from the best of their knowledge or understanding of the Bible, believing, repenting and being baptized. But you say they are mistaken in what constitutes baptism and that the belief of an error does not make it a truth. Grant it, my brother. Error or falsehood can not by any process be converted into right or truth; but real obedience consists in an humble and willing heart, and not in a clear head to understand commandments. Our King and Lawgiver has issued his commands; gone to heaven with his precious blood to intercede for you and me; and all infallible interpreters have ceased to exist, so you and I must interpret for ourselves, and for ourselves only be responsible. Then why become judges of another man's servant? To his own master he stands or falleth; and yet, strange to say, it is the daily practice, and that too where we are compelled to admit that true obedience obtains; that the error is in the head, not in the heart. The erroneous conceptions of faith, and repentance, if pushed as you do those of baptism, would be equally as schismatical and hinder the prayer of our Saviour that we all should be one. If possible there is less analogy between your heathen and an adult in your or my community, if I have any capacity to judge, than in your infant. You then go on to say, "But the conditions on which a righteous judge shall finally decide to admit some persons into heaven, and the conditions on which we are required to insist in admitting all persons to church-membership here are not identical." Now, my brother, here would seem from this, to be acceptable to Christ is one thing, to be acceptable in union and communion here another; or, there is a difference. If I have learned Christianity correctly, it is, "out of Christ there is no salvation," and "in his there is no condemnation," and, to my mind, to be truly in him here would entitle us to admission in heaven, or the true privileges of union and communion here would be identical with our acceptance in heaven. Identity or sameness in the reception of privileges here, or hereafter must be true, for all must be in Christ. It is true the means that introduce an infant or an adult into Christ are not identical with those that would admit a heathen, nor the heathen with those adults who have the Bible. With different surroundings we have different responsibilities. We that have the light of revelation have its joys and responsibilities. You say, "God judges the heart and motives; but we have no means of judging save in the light of God's revelation." True, and then why to know if the faith once delivered to the saints is held and practiced which is faith in, and obedience to, the commands of Christ; but the trouble is we are not satisfied to be obedient to the injunction for ourselves, but must judge and interpret for our neighbor. How fearful the responsibility! The measure that I mete shall be measured out to me again. If I refuse my brother God's privileges or blessings here, because I think he has misunderstood the command of God, how can poor mortals like us hope to get to the judgment without having been mistaken in some of Christ's commands? Then where would our own judgment place us? Others may take the responsibility—I shall not venture it. Oh! my brother, if you only knew how many hearts are now bleeding and pouring out their prayers to God that this worse than schismatical course, because of its dread responsibilities should be banished by all the children of God everywhere, you would look again and again, and see if the dangerous way you were not to be detected or rebuffed; but, on the contrary, that brotherly love would bring us all to the one Lord, one faith, and one baptism. There is much more in the answer to the query of Bro. Baxter

that I would like to have noted, but which has already been said may be thought unworthy or too lengthy for a place in your paper. I assure you I should by no means venture thus freely to speak to you, but for the earnest desire of my husband, who believes and hopes that good may result from it. Bro. Baxter has no doubt spoken to you of our little organization here; and could you see his open, generous countenance, quiet Christian demeanor and hear his voice, not with "Christianly humility," accuracy of thought and inference, but with a friendly and friendly reason to love and appreciate him; but for the present I am hoping that all the pure in heart and life will be freed from error and disputation when God is all in all. Your Sister, A. S. STONER.

men be allowed to enter without baptism in Christ; and what have we left? Certainly not a Church of Christ. A Church of Christ must be composed of those who accept Christ as their Lord and Saviour, and submit to the terms that He has established. I have now on hand a letter of complaint from a Universalist, because our churches will not consent to hold him in membership and allow him to preach Universalism; and he pleads for the right of private judgment, just as you do! I certainly mean to offend with I say that to my mind, his plea is quite as strong as yours. But you tell me that you admit the authority of Christ, and our obligation to respect it; but merely deny my right to insist on my interpretation of his law as binding on another who interprets it differently. This is your strong point. I beg you to consider well the reply. It is not primarily a question of interpretation, but of revelation. Did we read, in plain English, "Go, disciple all nations, baptizing them into the name of the Father, etc.," would there be any high-sounding interpretation? Ask among loyal hearts. But the translators of the version in common use, in obedience to the authority of King James I. of England, added to translate this word where it was used as an ecclesiastical term, hence the confusion in the mind of the English reader. Let me state some facts relative to this word, and in their light, I leave you to say whether it is wrong to doubtfulness of interpretation that we find such differences among good people as to its meaning.

1. The primary meaning of *baptizo* is given with surprising uniformity by all the best lexicons as dip, plunge, immerse; and is never defined to mean sprinkle or pour.

2. The Greek authors who wrote about the beginning of the Christian era, and in a Greek style most nearly corresponding to that used by the sacred writers—such as Josephus—do not differ from the best Greek classics in the use of this word.

3. It is not merely the testimony of those known as immersionists, but also of leading pedobaptist critics, such as Whitby, George Campbell, Professor Stuart, Professor Anthon, Macknight, Stanley, Alford, Lange, and a host too numerous to mention, including Luther and Calvin, that immerse is the proper meaning of *baptizo*. Whatever their interpretations of baptism may be, this is their unequivocal testimony as to the meaning of the word.

4. It is the uniform testimony of eminent ecclesiastical historians of all parties, that immersion was undoubtedly the practice of the apostolic Church.

5. Professor Conant published a work on *Baptism*, in which every instance of its use in the classics and the apostolical Fathers is produced, showing in every case, whether a literal or figurative use is made of the word, that the ground-idea is immersion. He challenged investigation, but no reply to his array of testimonies has ever been made.

6. The change to sprinkling and pouring is not generally based on the meaning of *baptizo*, but on the ground of necessity, growing out of a change of climate, or on a view of ordinances which justifies the change of the form so long as the substance is retained, etc. The fact is, that the Roman Catholic Church, while freely admitting immerse as the meaning of the word and immersion as the practice of the ancient Church, changed it on the ground that the Church has a right to change the ordinances; and Protestants, having brought away with them her corrupt practice, have tried in every possible way to justify it on Scriptural grounds. Immersion, then, is not a matter of opinion or of doubtful interpretation; the other practice is that which rests on an opinion, and has nothing higher than men's opinions about the power of the Church to change the ordinances of God, to rest on.

7. We do not, therefore, admit immersion to stand either among doubtful things or sectarian teachings. It is acknowledged by all parties and all ages of the Church as proper baptism; nor is it against the conscience, once in ten thousand times, to submit to immersion as a valid and acceptable baptism. In pleading for the union of Christians we plead for that baptism which all admit, and which all can accept without conscientious scruples, and reject those practices which have occasioned strife and which will continue to be an occasion of division as long as they are contended for. Shall we take that which all admit, or perpetuate that which never did and never can command universal assent? It seems to me that if ever there was a case in which private judgment might safely surrender to the universal voice of Christendom, it is here.

Let me assure you that you are mistaken if you suppose that there are many twigs with whom the difficulty on this question is located; just where yours has been. Such are to be found among the sincere and intelligent who have been educated toward sprinkling or pouring as baptism; and have never been led to investigate the question. But among the intelligent opponents of immersion generally, their opposition is placed on the ground of expediency, or of church authority; or of the insignificance and non-essentiality of ordinances; they all the while believing, and admitting that immersion was the primitive practice. Is it possible for us to surrender the plain import of the words of Jesus to the whims and caprices and speculative opinions of men? I write this in no spirit of dogmatism. I admit no special importance to my judgment, and ask no one to accept it as a rule of life. But I give you the undisputed facts relative to the catholic

character of immersion, and I leave you to say for yourself whether a practice thus stamped with universal approval and sustained by the unmistakable testimony of men of all parties is to be strayed with errors regulated by opinions. Now as to the original question, the answer to which called forth your letter. You seem to argue that because we think the *baptizo* will finally have some immersed persons, we ought to receive them to fellowship here. I think I showed clearly that this is not sound reasoning, else we should be bound to receive not only infants, all of whom dying in infancy we believe Christ will redeem, but all such Jews, Turks and Pagans as we think Christ will finally save. You reply that infants and heathens are not parallel cases. But insist that they are parallel cases at this very point, namely, that they will finally be received of the Saviour; and if this is a good reason for receiving such persons as the query related to, is a good reason for receiving infants and such Jews and Pagans as we may think will be finally saved. I would have been a good reason for receiving Cornelius into the Church without baptism. Know that the persons described in the query differ from infants and Pagans in other important particulars; but the plea for receiving them into the Church was not based on these particulars, but on the fact that they will be received of the Saviour without immersion. I can not, therefore, see a flaw in my argument. I have carefully re-examined my reply to the query in the Standard of June 10, and I fail to see anything unfair or illogical in my treatment of the question. I hope our readers will carefully review it.

In conclusion, let me say that whatever earnest it may involve toward some earnest and conscientious souls like yourself, whose training has confused their minds on this question, in the large view, as it bears on the final union in the truth of all the people of God, there is a special demand for uncompromising adherence to the truth on this subject. Immersion can be accepted by all without sacrifice of conscience. This is not, never has been, and never can be true of sprinkling or pouring. To leave every one to follow his own preferences is not to unite men in the truth, but in a latitudinarianism that is fatal to the authority of Christ. To accept of immersion is not to accept of my dictation, but to accept of the voice of the Church in all ages. To accept of sprinkling or pouring is to accept of the authority of the Roman Catholic Church, on which it rests, and of the partial and discordant testimonies of Protestant sects and parties. If it is possible to ascertain the meaning of any command of Christ, beyond reasonable dispute, it can be done in this case. That your own examinations have led you to a satisfactory conclusion in this matter, is occasion of congratulation. That the same light may finally lead all sincere inquirers to a Scriptural obedience to the Lord Jesus, is my earnest prayer.

Let me say, in conclusion, that had you addressed me as one immersed, you would not have been less entitled to courtesy and kindness. I have great admiration for unbaptized Cornelius. Unbaptized, his prayers called an angel from heaven—yet he was not a Christian. Like you, when he saw the truth he walked in it. May we all be led to inquire daily for the truth, and walk in the light—not harshly judging others, yet firmly contending for the truth as it is in Jesus.

For the truth's sake, Truly yours,
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MISSIONARY CALL.

BRETHREN IN CHRIST:—Our General Missionary Society will have its Annual Meeting in October. The day is at hand. Have you made due preparations for it? Are the churches and District Associations gathering up their contributions for the Board? Are individuals, families and Sunday Schools considering how much they are able and willing to contribute in aid of this great work? "The field is the world"—nothing short of the world. The world shall its length and breadth—throughout its whole extent. As we enter into foreign and untrodden fields, we feel the importance of home-work, and are prepared for it. The leanness of our churches and the difficulty of moving the masses around us, as all of our evangelists feel and realize, may be owing to the want of that spirit that seeks for new fields of conquest, and which knows no such word as "fail" in the work of the Lord. It is well known that the Baptist Churches in England and in America were raised up from their fallen condition, and filled with new life, just as soon as they comprehended the mission character of the Church and fully entered into it.

DISTRICT NO. X.

Bro. ERBET:—I have just returned from the Quarterly 10th District missionary meeting, held at Dallasburgh, Warren Co., Ohio. The church with which it was held was the product of missionary labor in rather a remote and unpromising part of the country, but it proved a success, and gives promise of being quite fruitful. We went up the Little Miami Rail Road to Foster's Crossing, and found a conveyance ready to take me to Mainville, two miles from Foster's, at which place I had an appointment to preach in the Free-Will Baptist church; and found a good assembly present to hear me, and Elder Tufts, and the settled pastor, Bro. Spencer, to assist me. The cordial greetings I met were most refreshing; and the people heard the Word gladly. During our missionary meeting we sent each night a proselyter to them; as indeed we gave a cordial invitation to the congregation to attend our meeting. We had a hearty response from the pastor and his intelligent wife. They wish to be included with our other Baptist brethren, as among those who wish to form a closer acquaintance with us, and a nearer affiliation. We said to this, Amen. But to the meeting in Dallasburgh we found quite a large gathering on the morning of Tuesday, in the commodious chapel, built by our brethren (a little too far from the town, but doubtless the town may grow up to it). We met with a hearty reception by the members of the congregation at Dallasburgh and citizens. Indeed, their hospitality was unbounded. The members chiefly belong to the laboring class. They are poor, but few of them have enjoyed many advantages of education, but they have been transformed by the elevating and refining influences of the Christian religion; and we could not but rejoice at the mighty power of that Gospel which has produced such effects over this people. Our district meeting was a model one—due to the fine oratory talent of the preacher, Bro. A. Trowbridge. It was truly missionary from beginning to end. We met to sing and pray, to hear essays

OSKALOOSA COLLEGE AND THE CHURCH.

It is hardly necessary to say that the college has accompanied the freedom, growth and prosperity of the Church in the past. You remember that Luther tackled the theses upon the doors of the University at Wittenberg that flashed light and life into the darkness and death of that age. The native land of the Reformation is the home of the most efficient school system and the most thorough universities in the world. The German university has been the battle-field of scientific thought for the rest of the world.

OSKALOOSA COLLEGE AND THE CHURCH.

But it is not the Church and school of the past, not yet the Church and school of the present in general, but Oskaloosa College and the Christian Church, of which I am about to speak.

OSKALOOSA COLLEGE AND THE CHURCH.

In its origin and dependence, Oskaloosa College stands related to the Church as a child to its parent. It must be protected, cherished and fed as a child. It is as dependent as a child, and can not live without the care of its parents. So that the Church has entire control over the existence of the College; for by refusing to give it sympathy and support it must die, while on the other hand it may be fostered with money and students and it will live.

OSKALOOSA COLLEGE AND THE CHURCH.

But the College is created and sustained as a means to an end. By giving it sufficient strength to work, it becomes the servant of the Church, and as a servant educates all who will accept its services. I say it proposes to educate all who will accept its services. And on this account, it is one of the strongest levers upon which the Church can lay its hand to elevate and bless mankind. For the absurd idea that educated men are worse, when bad, than the uneducated, is now entertained by no man possessed of an intelligent idea of what constitutes an education. So far, then, as the influence of the College upon the world is concerned it may be regarded as doing a peculiar missionary work. But our eye is fixed to-day upon the service of the College to the Church.

OSKALOOSA COLLEGE AND THE CHURCH.

The Church has two great wants, and to meet these she must make her demands upon the College. These wants are: 1, developed and enriched intellect and 2, a developed and enriched heart. The developed intellect led to the Church what the right hand is to the skillful sculptor or painter, and the religious sentiments of the soul must receive proper training in order to guide that hand aright.

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CINCINNATI, SEPTEMBER 2, 1871.
THE CHRISTIAN STANDARD.
A. A. HARRIS, Editor.

Nothing is more dishonoring to a rational nature than utter indifference in the presence of great and mighty issues. Earnestness, even in a bad cause, compels admiration; it shows that, at bottom, there is a manly element which, if rescued from perversion, could be relied on for effectiveness in the service of truth.

Our Lord chose earnest men for his companions. They had many faults, but they were the faults of earnest natures. With all their faults, they were better than cold, calculating, selfish, or fastidious and heartless men, whatever their gifts or accomplishments.

INDIFFERENTISM.
Will the reader please turn to the Book of Ezekiel and read the ninth chapter? It was a time of great corruption. The people, led by a time-serving priesthood, had plunged into the worst idolatries of the surrounding nations.

But we call special attention to the fact by which the recorder was to be governed in discharging his duty. "Set a mark upon the foreheads of the men that cry and that cry for all the abominations that be done in the midst thereof." Such only were to be spared.

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of the very foundations of Christian faith.
2. That Liberalism which makes light of the divine nature and supreme authority of the Son of God, and would surrender his claims to homage to the demands of a false and deceitful philosophy. The widest liberalism the New Testament knows is, if Grace be with all that love our Lord Jesus Christ in sincerity.

There is need of earnest, fearless advocates of truth and righteousness—men fully armed for the warfare with modern skepticism, popish assumptions, and worldly arrogance and carnality—men of clean hands and pure hearts, who have not lifted up their souls to vanity nor sworn deceitfully.

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of their baptism, that regeneration, but that they sometimes are—and that even when the regeneration comes at a later date, it is still conferred through baptism. This is not exactly baptismal regeneration, but it is much nearer to it than anything the Herald and Presbyter quoted from the Christian Quarterly.

There is need of earnest, fearless advocates of truth and righteousness—men fully armed for the warfare with modern skepticism, popish assumptions, and worldly arrogance and carnality—men of clean hands and pure hearts, who have not lifted up their souls to vanity nor sworn deceitfully.

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particular, will be considered that... of that which we are not will... to endorse, we should be at pains...

How are we to understand Matt... as teaching that man can become... perfect as our Father, God?

1. I am acquainted with an elder of... a certain congregation who claims that he... has no authority whatever...

2. I have received the impression that... it is commonly admitted, that the... disciples were first-called Christians...

3. It requires no authority beyond that... of oversight of a church and consent to... watch for souls as one who must give an...

There are many here who believe in the... Lord Jesus Christ in his atoning blood... that the Bible may have been corrupted...

THE YOUNG DELIVERERS OF PILGRIM... BY JOHN KINGSLEY. Author of 'The... of the Sea' and 'The Two Admirals'...

PERSONAL. F. M. PRINCE has removed from Collins... Station to Mulberry Street, Ill. to labor for... the church at the latter place.

THE EYE IN HEALTH AND DISEASE: Being a... Series of Articles on the Anatomy and Physiology... of the Human Eye...

THE CATHOLIC WORLD—September. This... number presents an article of high interest on... 'Liquification of the Blood of St. Justinus'...

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National Assembly and the election of a... National Assembly, on the ground that the... National Assembly has proved fruitless...

No Alliance Between Russia and the... The Russian Ambassador has informed General... Ledebur, the French Ambassador, that no alliance...

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REPROBATE RELIGIOUS WORKERS... Massachusetts, Yearly Meeting. The... Annual Meeting of the Friends of New... England will be held with the Church...

NEBRASKA ANNUAL STATE MEETING... The Third Annual Meeting of the brethren in... this State will be held at Omaha County...

WEDDING CARDS. Very latest Styles. Fine Stationery... Monograms, etc. BECKER & CURRY, 32-17, 208 West Fourth Street.

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FROM CORRESPONDENTS.

Virginia. A. G. ... The brethren in this county and the adjoining Orange and Spottsylvania have had some religious meetings...

THE MIAOW

The truth gains an occasional conquest in this part of the State. I have immersed one at Bowersville and two at...

THE MIAOW

Permit me to give a brief statement of progress at this place since the latter part of February last...

THE MIAOW

Our Sunday School is in good condition, being well attended. Its year closing with Anna...

THE MIAOW

These brethren are young, but have entered upon the work with energy and skill. May they persevere...

THE MIAOW

I have had a house that we could call our own. I see no reason why the cause would not triumph in this locality...

THE MIAOW

Last week I closed a meeting with the East City congregation, in Putnam Co. Great interest was manifested...

THE MIAOW

about November 20th, 1868, Elder James Conner visited our place. At that time there was no religious society of any kind here...

THE MIAOW

Let me say to the preaching brethren, call and see us. Wm. F. YOUNGBLOOD.

THE MIAOW

Elder James M. Tension has just closed a meeting here which he had conducted during the last week and evening...

THE MIAOW

Bro. F. M. Hooton, from Manhattan, was with us the 19th of July, and held a meeting over two Lord's days...

THE MIAOW

is opening every day during the season new styles of HATS BONNETS...

THE MIAOW

Whitney's Necks Foot Harness Soap, (STEAM REFINED). It is of the highest quality...

THE MIAOW

Do not know of a member of the Disciple Church (but myself) in this portion of the State. It has been over two years since I have heard the pure Gospel preached...

THE MIAOW

Immersed one person, a lady of over fifty years, last Lord's day. To-morrow morning I have for West Virginia, and bid adieu to the brethren of this place.

THE MIAOW

Reported this week in our own columns and placed from our exchanges: Virginia, 18; Pennsylvania, 4; Ohio, 3.

ISAAC EBBETT'S NEW WORK

Wants 'em about Jerusalem. The Christian Standard says of the new building for the College of Monmouth, Oregon...

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1840 TO 1871

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Has been tested in every variety of climate, and by almost every nation known to America. It is the most perfect and most valuable medicine...

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Do not trifle with yourself by testing untried remedies. Be sure you call for and get the genuine PAIN-KILLER.

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CINCINNATI, OHIO, SATURDAY, SEPTEMBER 9, 1871.

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All business communications should be addressed
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ORIGINAL ESSAYS.

WOMAN'S WORK IN THE CHURCH.

BY L. B. HEWY.

The Church of Christ, as an edifice, is built of living stones; as a body, it makes increase by the *effectual working* in the measure of every part.

The female element preponderates in the Church. More women than men become Christians. This does not surprise us; it appears natural, and as it should be. The peculiarity of the female mind and heart inclines her to readily receive Christ, and fully trust in him; and nothing alarms her so beautifully as that meek and quiet spirit which his Gospel inspires. No silver, or gold, or pearls, or costly array, can for a moment compare with the robe of righteousness, or the priceless pearl of Christian excellency.

As a Christian woman, excites our horror, so is insensible to her chief good; opposed to that which alone has raised her from a condition of slavery to one of companionship and equality with man.

Woman is truly at home in the Church; and an important question is, What is her work in this living body? What special work can woman do for the Christ who has done so much for her? Or has she a special work? Is there anything peculiar in her mission? Does she move in a sphere different from that of man? Or are all distinctions with regard to privileges and duty obliterated, so that she may do in the Church whatever man may do?

These are questions in which all, and especially the sisters, feel a deep interest. Questions which I shall not attempt to discuss at length in this brief essay. Others, more learned, and more experienced, have given us the result of their investigations on this subject, and I will content myself with throwing out only a few leading hints.

Woman does differ from man, physically, mentally, socially and morally; in all these respects she has her distinguishing characteristics. And the more strongly marked the distinguishing characteristics are, the more readily is she woman in her nature. This natural difference argues, in my mind, that her Creator designed her to move in a different sphere. But if by the sphere of her operations is different, it by no means follows that it is inferior. She may rise higher than man, or sink lower, according as she improves or misuses her privileges. But woman, in the discharge of her duty, is inferior in value to man, not because she is less than God ever made. Of God's works she is the last, the noblest, and the best. Yet we may learn an important lesson from her creation. Go back with me to the beginning of woman's existence. Of what was the woman made? Not of cold, inanimate clay; nor yet was she cast up from the depths of the sea; nor yet commanded into existence from nothing. The material of which her beautiful form was fashioned had first been organized and vitalized in the man. It was taken by the Creative hand—not from the crown of man's head, nor yet from the sole of his foot, but from his side, near his heart. Some of his bone, flesh of his flesh, she was not made to rule over him, nor yet to be trampled under his foot, but to walk proudly by his side, a blessed companion, a helpmeet for him. The woman was not only made of man, but for the man—to be partner of all his joys in the various experiences of his paradisaical life.

But though last made, she was first in transgression. Deceived by the old serpent which is the devil, and Satan, she sinned, and the man sinned because she did. She fell beneath the curse of God, and in the course she was made, subject to all the good time comes, in which there shall be no more curse. Any position assigned woman, either in the Church or out of it, that ignores this curse is against a plain decree of heaven.

We may draw some inferences from the role of Jesus in revealing his truth, and establishing his Church, that will aid us to determine man's place in the Church. Jesus selected women as the mediums through whom he revealed Gospel truth. His apostles were all men. The word of God came not originally through females. Though women, in loving sorrow, lingered at the cross, and in tender solicitude hastened

to the tomb, to embrace the precious body of Jesus, he did not commission her to go into all the world and preach his Gospel to every creature. This work, so intensely aggressive in its character, so exceedingly perilous in its execution, was given to the rougher sterner, and more daring nature of man.

"A Bishop must be the husband of one wife." A woman could not well be a bishop of a congregation.

"I suffer not a woman to teach, or to usurp authority over the man" (1 Tim. ii. 12).

Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also unto the Lord. And if they would learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Cor. xiv. 34, 35).

Here is something that woman may not do, sure enough. Whatever may be the sphere of her activities, here is a forbidden ground. It will not do to say this instruction was confined to the church at Corinth, for Paul submits it to Timothy as something he must teach wherever he labors in the Gospel. What does it mean?

1. It means that woman is to assume no position that will require her to exercise authority over the man.

2. She is not to interrupt the order of a religious meeting by speaking the speaker in the midst of his discourse and asking farther information. If she would learn anything, let her ask her husband at home. If she has no husband, then I would say, let her ask some friend in private.

3. She is to do no act that would at all compromise that delicate modesty which is one of her brightest adornments.

"Well," says a sister, "that teaching suits me exactly. Woman has nothing to do in the Church. And I always believed in going the easy road to heaven." Not too fast, my good sister. We have been showing you some things you may not do; we will look at the other side of our subject, and note some things you may do.

1. Woman may attend meeting and sing—two very important things. In these exercises none will dare to molest her or make her afraid. These privileges are conceded her by the unanimous voice of Christendom. But she may do more.

2. She may pray. The first prayer-meeting recorded in the New Testament had women in it, and they prayed. (See Acts i. 14.)

Another prayer-meeting was held at the house of old sister Mary, John Mark's mother. And their prayers were answered. (Acts xii. 12.)

Another prayer-meeting was held stately on the Sabbath at the river-side in Philippi, and women resorted thither. This might have been a female prayer-meeting. It was blessed by the presence of the chief apostle of Christ! (Acts xvi.)

Women were encouraged by Paul to pray, provided they did so with the head covered. (1 Cor. xi. 5.) This they were to do when they came together in the church. (See verse 18.)

3. She may prophesy. Paul gives a Scriptural authority for this work in the following language: "He that prophesieth speaketh unto men, to edification, and exhortation and comfort." Women did thus prophesy with apostolic approval. (See the above reference to 1 Cor. xi., etc.)

(b) Woman spoke to edification on the building up of the church; (c) to exhortation or persuading, urging and entreating the brethren to do right (see Heb. x. 25, where all who meet are required to exhort one another); Comfort; soothe the perturbed spirit, console the wounded heart, encourage the timid and halting to move on in the King's highway of holiness. Who, like a godly sister, can so appropriately prophesy to the people of God? Oh, that our daughters, as well as our sons, would do more of this prophesying! More than once have my love, and hope, and faith and zeal, been quickened under the prophesying of the sisters in our social meetings.

4. The aged sisters are to teach the younger women some very important lessons—lessons that will make the young sisters very useful members of society. They are to teach them to be sober to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Who but the sister ripe in age and virtue, and rich in experience, can so well teach these precious lessons?

5. An intelligent Christian sister may unite with her husband in teaching a less informed preacher the way of the Lord more perfectly. An interesting and highly instructive example of this kind is recorded in Acts xviii. A distinguished Baptist preacher named Apollos, a bold, eloquent, zealous, powerful preacher—a real Spurgeon of a man—came to Ephesus to preach. Aquila and Priscilla, his wife, heard him with interest; they admired his learning, his eloquence, his fervor of spirit, his diligence in the things of the Lord, his might in the Scriptures of truth. I fancy sister Priscilla, as soon as meeting closed, turned to

her husband, for she all a glow of excitement, and said, "What a pity he does not understand the new institutions a little better! How much he might be if he only knew more of the counsel of God! Shall we not invite him to go with us, that we may have a talk with him?"

"By all means," said Aquila. Apollos was accordingly invited to share their hospitality, and while there this Christian pair expounded unto him the way of God more perfectly, and themselves he knew more than merely the baptism of John. He preached the name of Christ as above every name. In future days, when myriads hung with breathless interest on the "burning words" of this mighty man of God, Priscilla could remember, with a commendable pride, that she had much to do in leading him to a knowledge of the truth.

Are there not other Priscillas that will expand into other Apolloses the way of God more perfectly? Here, sisters, is a field for the exercise of your richest gifts, and your rarest graces.

6. Woman may "labor with the preaching of the Gospel," "labor in the Lord," "labor much in the Lord"—not as a servant of the Church—help many who are preaching the word, etc. Whatever is implied in these things she may do, and the Lord will bless her in doing them. We have not time to speak of these things particularly. The Lord give the sisters understanding in these things. (See Phil. iv. 3, Rom. xvi, etc., etc.)

7. Woman may minister to Jesus. In Luke vii. 2, 3, we read of certain women who had experienced the healing virtue of Christ ministering to him of their substance. Says a sister, "Oh, that I had but lived when Jesus trod the earth! I would, like Mary, have given him my most precious treasures. Had I but heard him say in tender accents, 'Thy sins are forgiven thee,' I would have delighted to throw my rarest jewels at his feet, and say, 'Lord, take all, for thou art worthy.' But mine eyes have never seen his lovely face, nor have mine ears heard the music of his voice. He, long centuries ago, passed into heaven itself, beyond the reach of want and woe. How can I minister to him of my substance?" Sister, hear the words of that Blessed One: "As oft as ye did it to the least of these, my brethren, ye did it to me." Seek to relieve the wants of Christ's brethren—his disciples. If you find them hungry, feed them; or thirsty, give them drink; or naked, clothe them; or sick or in distress, visit them in mercy, and your Saviour will accept it as done to himself. Never does woman appear more lovely than when engaged in deeds of humanity and charity. She moves before us, an angel of mercy, with more than human grace.

Again, she may minister to Jesus by giving to save sinners. Jesus came to seek and to save that which was lost. For this he humbled himself—became the babe of Bethlehem, the Man of Sorrows. For this he toiled, and wept, and prayed. For this he groaned, and bled, and died. And for this, high up in heaven, the cause of lost sinners is the one nearest his heart. Sisters, aid this cause, and you aid the Saviour. Give to the cause of missions, and you give to the world's Redeemer. Solicit for others, and you but ask them to do that for which the Lord will abundantly bless them and you.

8. Woman may be active in all the agencies of the Church. She is often a good solicitor for the support of the Gospel—for building and repairing meeting-houses—for the Bible, tract, and Sunday School, for the Bible, tract, and Sunday School cause, etc. As an almoner she may distribute the offerings of the church to the poor. She may circulate the Bible, and other good books, she may distribute tracts, and extend the circulation of useful periodicals, and as a Sunday School teacher and worker, she may not be surpassed.

Here is a glorious opening—a rich field indeed—a noble work, to prevent little hearts from wandering, and little feet from straying—a calling in which an angel might engage with interest. One of the best Sunday Schools in Southern Illinois is superintended by a woman. The Lord bless her, and bless all faithful Sunday School workers! Sisters, here you may work, and none shall hinder. Go out into the highways and by-ways, and gather the little ones into the house of instruction, and train them for the Lord. Who knows but one of those bright-eyed boys, whose upturned faces meet your eye with a look of such loving trust, may one day, as the result of your teaching, bear the message of life to heathen lands?

9. In the home-circle woman reigns supreme. As mother, wife, sister, daughter, her influence is unbounded. Oh, that it could at all times be sanctified by the spirit of Christ! Here she may speak words that will never be forgotten—may perform acts that will be as the guide-posts to life's corners, pointing continually to the path of virtue and peace.

10. Finally, sisters, remember that the Lord has more for you to do than merely to appear well in society, and follow the fashions, and do no special harm; you should do positive good. In your families, among your neighbors, in the church of God, in the Sunday School, in the

chamber of the afflicted, in the haunts of poverty and distress, in the halls of ignorance and vice, at the house of mourning—wherever you may go—Oh, seek to make yourselves useful! Let your Christian light shine for you; with the teachers, are hastening forward to the Judgment scene, where you shall receive according to what you have done, whether it be good or bad.

Oh! that each sister would so labor that, in the Great Day, the Lord may say of her, as once he said of the loving, trusting Mary: "She hath done what she could."

REMINISCENCES.

BY J. P. THOMPSON.

I had as much popularity among the Baptists as any reasonable man ought to want, and should have remained with them to this day but for conscience's sake. I was clerk of their Association more than once; made out the minutes, and superintended the printing and distribution of the same; wrote their circular letters, the last of which was referred as *Smelling of Campbellism*. So far as material aid and comfort were concerned they were with the Baptists. I am certain, if I had remained a Baptist, that people would have done much more for my earthly comfort than the Reformers have done, although I have devoted the best part of a long life in their service. I think, while I write, that less than one hundred dollars would balance every thing I ever received from them in any shape or form. Then if I make money was my object, I have been greatly disappointed. Under the circumstances surrounding me at the time, my temporal interests seemed to be best secured by remaining where I was. I knew not a man, woman or child to whom I could look for sympathy. Truly, in this respect, it was a leap in the dark.

But truth and a good conscience are dearer to me than all earthly enjoyments. I therefore resolved by the aid of the God and Father of our Lord, to make the sacrifice, be it what it might. Thanks be to God, it was not in vain. The truth has triumphed over error far beyond my expectation at the time. Then, in Indiana (so far as I knew) I stood solitary and alone; now we number by ten thousands, including many of the most excellent of the earth. I feel proud of my relation with their noble "brothers and sisters as are to be found in our ranks. This is a great comfort to me in my old age, when my sun is nearly down, my day's work nearly done, and life ebbing away. God will soon change the countenances of our old gray-headed and time-worn pioneers and take us away to reap the fruit of our toils and sorrows. "Let us stand up for Jesus," a little longer, and all will be well; for he says, "I will never leave thee nor forsake thee."

My object in making the foregoing statements in reference to the "White-water Association" is made to show the fearful odds with which I had to contend on the outset, and to show the power of the truth over error. I have a case now before me, showing one of many instances in which I sacrificed my own temporal interests that I might devote my time and talents to the Lord's work. Our family physician wrote me a private letter in which he proposed that I should study the science of medicine under him. He proposed to furnish the books and give all necessary instruction and in the end take me in as a full partner (I was to pay him by merely keeping his shop in his absence). He showed me his books to certify that it was a paying business, and used many minor arguments to remove my objections and induce me to comply with his proposition. After hearing all he had to say, I thanked him. "I told him that I had one reason greater than all others combined, why I could not accept his proposal. I told him I was making an effort at preaching the ancient Gospel; that my whole heart and soul was in the work, and I could not (conscientiously) lay it aside for any earthly consideration. So we parted, he seemingly approving my determination. This was Doctor Helm, one among the best medical men of his day. I owe him a debt for counsel, and services in my family, which I shall never pay, and which he never made a charge. May God reward him.

The circumstances which finally changed my relation to the Baptists I shall now relate at some length, and with caution. I became a subscriber to the *Christian Baptist* in 1827; read it with some degree of interest, but my view of the plan of salvation remained the same. However, I was surprised when I learned of the progress of the "ancient Gospel" in Kentucky, as preached especially by John Smith, who, we were told, had immersed some one thousand in a very short time. Moreover, we heard through other channels of a great work going on in my old neighborhood, under the ministry of Abernathy, and that many of my relations and friends had become "obedient to the faith." I felt curious to know how all this was accomplished in so short a time. I resolved to visit the field and look over it for myself. Accordingly,

about the first of August, 1828, I left home in company with Uncle William Thompson, to visit our friends in Buckner, but more especially to see and hear how the new doctrine could make such a great excitement. This Uncle was at this time what we called an *Arminian*; and I, a moderate Calvinist. We made a child's bargain on the road to this effect: that while we remained in Kentucky, we would endeavor to avoid any conflict in our religious sentiments, both publicly and privately. On a certain night we both preached in Germantown. Uncle made the first speech, and violated our bargain. I was no longer bound. I concluded to draw my own child. An old uncle and auntie were present, both right predestinarians. They seemed to be delighted with my discourse, and said nothing commanding Uncle's; so that he became quite frosted because of their partiality.

It happened that on Monday, the day before we were to start for our homes, Abernathy preached at our old meeting-house (Ohio Locust). I went and heard him, but he failed to strike the right thing, and left me where he found me. When he had concluded he gave out an appointment for John Smith to preach there the next day. I had seen Smith, and heard him preach some years before. I knew he was a man of strong intellectual powers; indeed, he was the very man I wanted to see and hear. My object in making this visit was not to fight the reformation, but to find out what it was, and to receive the doctrine, if upon examination I found it to be true. The statement in Smith's book, that I went there to oppose the reformation, is not true. I went as an honest man, to be convinced of my error if I was wrong. I shall ever believe that God, "who worketh all things after the counsel of his own will," in his divine Providence brought about the meeting between Smith and myself at the time and place above stated. That raised me up, tempered and fitted me for the great work of inaugurating and consummating, at least to some extent, the present reformation.

We tarried another night, came to the meeting; and in due time Smith came, in company with a young Payne. Uncle was introduced to them. I did not seek an introduction, but stood on the reserve, taking my seat, silently, about the center of the house, in good hearing distance. Payne preached first. I wondered how a young man, who had recently obeyed the Gospel, could make such a Scriptural and orderly discourse. But my convictions were the same; indeed, they were not assailed. When he was done Smith arose, and, in his peculiar style, said: "While the young brother was preaching you were thinking on one passage of Scripture I was—"The natural man receiveth not the things of the Spirit. They are foolishness to him, neither can he know them, because they are spiritually discerned." Now," said he, "I am going to speak from that passage three-fourths of an hour. But I must read the connection." I was now all eyes and ears, determined to be an honest man, and hear him without prejudice, and if I was wrong to set myself right as soon as possible, let what would follow. He commenced by saying that Paul's "natural man" was a man without revelation; that the whole plan of salvation was a secret, a mystery, until it was revealed; that "the things of God knoweth no man, but the Spirit of God," and that the Spirit took of the things of God and made them known to prophets, through Jesus Christ, and especially through the apostles alluded to by Paul as the foolish things and weak things to confound the wise and the mighty, and things that are naught to bring to naught things that are; that they were the babes-spoken of in Matt. x. 23; that they were the earthen vessels in which the treasures of wisdom and knowledge were deposited; that they were the stewards of the mystery which was hid in God before the world began; that they were the truly called, and sent to make known the scheme of man's redemption as revealed to them by the Holy Spirit, not in words which man's wisdom teacheth, but in words which the Spirit teacheth, speaking spiritual things in spiritual words; that God confirmed their testimony by signs and wonders, that the faith of the believer "might stand in the power of God and not in the wisdom of man," and that "he that glorieth let him glory in the Lord." When he concluded I felt strong misgivings in regard to the truth of my old theory, and resolved to examine what I had heard in the light of the word of God. I left the house suddenly, without any ceremony, stayed that night with my mother, and started for Indiana in the morning.

Mr. John Stuart Mill does seem to know everything. Not only is he a great philosopher, archaeologist and botanist, but he sketches admirably, and is a very fine pianist. Imagine Mill, after giving an exhaustive dissertation on some abstract point in political economy, leaning himself at the piano and launching into variations on "Old Rock the Rock."

When we were rested, we pursued the path for a short distance along the base of the rock, and ascending a short flight of steps, found ourselves overlooking the opposite ridge, the trees and the valley beneath. We did not care to venture very near the dizzy steep, and, being thoroughly tired, we hastened toward the house, and soon were on our way.

These Rocks were once visited by people from all parts of the Union, but of late years only those from the neighboring cities and towns honor them with their presence. But in this country of hills and valleys and level plains, there is no object of greater interest, or that will give one a better idea of the stupendous works and marvelous freaks of nature, than the presence of such grand scenes as this; the mind is solemnly impressed with the matchless power of omnipotent Jehovah, and is made to feel the littleness and insignificance of mere human achievements. The soul is humbled, and instinctively bows with reverence and adoration before the majesty of Him who only "speaks and it is done," who commanded, and it was made fast.

SEVEN PRAY, Rock ag. Co., Ohio.

MY VISIT TO THE ROCKS.

BY MRS. MARY E. LEWIS.

During the summer months, and while pleasure-seekers from the towns and hot, crowded cities come out into the country in search of enjoyment, the "Rock House" is a favorite place of resort. This is a hotel kept for the entertainment of visitors to the Rocks. They are at the distance of four miles from this place, and having some courtesy respecting them, my husband and I one pleasant morning availed ourselves of an opportunity to go and see them. Light vapory clouds obscured the hot rays of the sun, and as we rode briskly along I enjoyed exceedingly the sight of the green woods and the fields of rustling corn, which in some places showed full, heavy ears, ready to pluck and eat. Our road was good until we came to a long hill, at the foot of which is a fountain-pump or artesian well, and the cheerful murmur of the water as it fell from the spout could be heard for some distance. At the top of the hill is situated the "Rock House." Arriving there we dismounted from our horses, and proceeded in search of the Rocks. Our path, for a short distance, led down a steep hill through a wild, untamed piece of woods, and then, diverging to the right, wound around the hill at the top of a deep hollow filled with rocks, hemlock trees, and wild and tangled masses of brushwood. Before we had quite reached the bottom of the ravine, a long, rugged, slightly curved wall of rock presented itself on our right, which, from my position, did not seem very "high." My question as to whether these were the famous Rocks being answered in the affirmative, I paused a few moments to look at them. A large opening yawned half way up the "beetling crag," which I supposed was the entrance to the cave within, but was puzzled to understand how we were to reach it up that steep wall of rock. When we reached the bottom of the ravine, the Rocks took on a gigantic form, towering above us to the height of more than a hundred feet. I now found that we did not enter the cave by the great mouth yawning above us, as we followed the steep path leading up by the side of the huge wall.

"I wonder they don't make a better way than this," said my husband, as he clambered over the rough stones, with the baby in his arms.

"I suppose they wish it to remain as Nature formed it," I answered.

At length we reached a small, irregular opening, through which we entered into the "Rock Barn," as it is sometimes called. It is over a hundred feet in length, with deep, dark holes in one side of the wall, and several irregular openings on the other side which freely admit the light, and afford a view of the valley below. The floor of the cave was covered with sand, in which appeared the footsteps of those who, from time to time, had come to view this natural curiosity. The initials of many names had been cut in the wall, a great number of which were nearly obscured by the mould. When we had rambled through it, peeping into the holes, and into every crack and crevice, and looking out of the windows, we went out and sat down on a large stone to rest. We examined the rocks near, and found them to be composed of sand and pebbles, and denominated "conglomerate rock." What study for a geologist was here! Layer on layer of rock is piled together to form this mighty mass, whose deep seams and fissures have been worn by the storms of thousands of years.

"Frayn'd on pyramid of rock
Tower upward, wild and riven,
As piled by Titan hands to mock
The distant, smiling heaven."

As I looked upon its rough, uneven surface, my mind saw in fancy the mighty, heaving waters dashing against it, and resounding through its "caverned aisles." Hemlock trees are numerous, but surrounded as they are by other trees, they have lost their charm. They grow high up among the rocks, and on the very edge of the precipice, and in winter their tall forms and dark foliage conspire to make the scene one of wild beauty and grandeur.

Here, columned hemlocks point in air
Their cone-like fringes green,
Their knotted trunks hang black and bare,
Like spectres, o'er the scene."

When we were rested, we pursued the path for a short distance along the base of the rock, and ascending a short flight of steps, found ourselves overlooking the opposite ridge, the trees and the valley beneath. We did not care to venture very near the dizzy steep, and, being thoroughly tired, we hastened toward the house, and soon were on our way.

These Rocks were once visited by people from all parts of the Union, but of late years only those from the neighboring cities and towns honor them with their presence. But in this country of hills and valleys and level plains, there is no object of greater interest, or that will give one a better idea of the stupendous works and marvelous freaks of nature, than the presence of such grand scenes as this; the mind is solemnly impressed with the matchless power of omnipotent Jehovah, and is made to feel the littleness and insignificance of mere human achievements. The soul is humbled, and instinctively bows with reverence and adoration before the majesty of Him who only "speaks and it is done," who commanded, and it was made fast.

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It proved that the message was a type at all. I have been in some doubt as regards the propriety of keeping the day of the week as a day of rest...

Now, so far as I am concerned, I am taking an impartial survey of the grounds held by other theologians, they in making no account of the first day of the week...

It needs no proof that the Sabbath was abolished when it is in evidence that the whole Mosaic economy, to which the Sabbath was attached...

It would have been a decided improvement had he given the latest various readings furnished by Tischendorf and others.

THE FOUR GOSPELS IN ONE. By a Chicago Bible Class Teacher. Chicago: K. A. Campbell, Publisher, 1871.

THE PERIAN Famine. Late accounts from Persia state that the famine in the Southern Provinces, instead of abating, is worse than ever.

THE PERIAN Famine. The Emperor and Empress of Brazil are now making a tour of Europe, during which they will visit Rome, where it is said the Pope will sign the anti-slavery declaration in Brazil.

RECORD OF THE WEEK. Cincinnati, Monday, September 4, 1871.

My Sister in Heaven, (song and chorus); The Home of the Swallows; Speak Kindly to Your Wife (duet); My Father's House (quartet); On Street Floating Streamlet; Why do the Roses With'er? Only Hair-Waits; Silvery Spring Pinks; Bob-o-link; Schottisch; Le Reve du Guerrier; Farewell L'Adieu.

La Box Tot. Monthly Report of Paris Fashion. \$6.00 a year; 60 cts. a number. The September number has five colored steel plates illustrating the latest styles of dress, with wood-cuts and diagrams.

THE PERIAN Famine. The population of the various States and Territories in this country, as shown by the last census, is given as follows from the advance sheets, which have been officially revised and corrected.

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shonant persons have been left homeless and destitute, and nearly a hundred and fifty were killed and wounded by falling houses and flying debris.

The French Assembly has passed a bill prolonging the powers of Thiers as Chief Executive. He has received congratulatory dispatches from several foreign powers.

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2,529,831; Indiana, 1,600,637; Iowa, 1,049,792; Kansas, 864,967; Kentucky, 1,200,110; Louisiana, 748,915; Maine, 626,915; Maryland, 780,945; Massachusetts, 1,407,954; Michigan, 1,040,000; Minnesota, 438,706; Missouri, 838,424; Montana, 1,712,495; Nebraska, 265,991; Nevada, 142,000; Nevada, 42,941; New Hampshire, 318,900; New Jersey, 900,095; New Mexico, 91,874; New York, 3,382,856; North Carolina, 1,071,381; Ohio, 2,866,200; Oregon, 90,923; Pennsylvania, 3,521,791; Rhode Island, 217,855; South Carolina, 768,606; Tennessee, 1,269,520; Texas, 818,879; Utah, 88,788; Vermont, 330,339; Virginia, 1,275,165; Washington Territory, 25,956; West Virginia, 444,024; Wisconsin, 1,054,870; Wyoming Territory, 39,555,983.

NATIONAL EDUCATIONAL CONVENTION. The eleventh annual meeting of the National Educational Convention was held at Polytechnic Institute in St. Louis, last week, beginning on Tuesday.

THE PERIAN Famine. Late accounts from Persia state that the famine in the Southern Provinces, instead of abating, is worse than ever.

THE PERIAN Famine. The Emperor and Empress of Brazil are now making a tour of Europe, during which they will visit Rome, where it is said the Pope will sign the anti-slavery declaration in Brazil.

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WEDDING CARDS. Very latest Styles. Fine Stationery, Monograms, etc. BEELER & CURRY, 324 1/2 West Fourth Street.

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ADDRESS OF PRES. HOPKINS... Unbelief is regarded by the Scriptures as... It is the one great sin that stands between man and God...

Unbelief is regarded by the Scriptures as... It is the one great sin that stands between man and God... The question at this point has no reference to the quantity or the quality of the belief...

BETHANY COLLEGE... The thirty-first session of this institution will convene on Monday, September 10, 1917...

MOUNT AUBURN... YOUNG LADIES' INSTITUTE... HOCKER COLLEGE... KENTUCKY UNIVERSITY... THE HOME OF HENRY CLAY...

Newspaper Advertising... The Light in the East... GRUMBS SWEPT UP... SCIENCE AND BIBLE!... THE HISTORY OF THE WAR IN EUROPE...

Medical Advertisements... THE GREAT LUNG REMEDY... ASTHMATIC RELIEF... SPEEDY AND SURE... THE MOST WONDERFUL DISCOVERY OF ANY AGE...

FROM CO... I began preaching this dying people... I began preaching this dying people... I began preaching this dying people...

CINCINNATI MARKETS.

Business and Financial Review. The market is steady. The supply of sheep is abundant. The receipts of Hogs are light, but about equal to the demand. Money has been in fair demand, but the supply of currency keeps the market easy.

VEGETABLES.

Table listing various vegetables and their prices, including Potatoes, Onions, and Cabbages.

Cincinnati Money Markets.

Table showing exchange rates for Gold and Silver, and United States Securities.

SPECIAL NOTICES.

D. H. BALDWIN, 158 West Fourth Street, Cincinnati, has always on hand a large and complete stock of Standard Pianos and Organs at Low Prices.

Publisher's Annual Letter.

Teachers and School Officers. The Christian Standard is a paper for the people. It is a paper that is read by the people. It is a paper that is written for the people.

NOTICE.

Redemption of 5-20 Bonds of 1862. By virtue of the authority given by an Act of Congress approved July 11, 1870, entitled 'An Act to authorize the redemption of the national debt.'

CHRISTIAN CHURCH.

Sunday School Supplies. AMES' MACKINTOSH ON THE SPIRIT. James Mackintosh on the Harmony of the Gospels.

DR. MLANE'S CELEBRATED LIVER PILLS.

FOR THE CURE OF Hepatic or Liver Complaint, DYSPEPSIA AND SICK HEADACHE. Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side.

THE CHRISTIAN STANDARD.

Subscription information and contact details for the Christian Standard newspaper.

Figures in the following tables represent wholesale prices, except where otherwise stated. In the listing of small orders from those to whom cents must be added.

Table of market prices for various goods including Potatoes, Beans, Butter, and Eggs.

RECIPE.

Have you a Cough? Have you Bronchitis? Have you Asthma? Have you Spitting of Blood? Have you Night Sweats? Have you Consumption?

READ THE TESTIMONY.

The Greatest Philanthropist of the Age. HON. GEORGE PEABODY. Messrs. Peabody, Taylor & Co. Gentlemen—I am gratified to inform you that the Globe Flower Cough Syrup has been of great benefit to me.

A JUSTIFIABLE PRIDE.

The National Series of Text-Books which they have long and successfully used, and which they are proud to say that they have proved themselves acceptable to teachers and learners.

EMINENT LIVING EDUCATORS.

The first place is occupied, as ever, by the magnificent system of Consecutive Mathematics, upon which all the great names of the world have written their names.

CLARK'S NEW NORMAL GRAMMAR.

Here the dry bones of English speech cease to rattle in disorder and clamor, and arrange themselves without half trying. A loud call has been heard for short, simple, and plain grammars for school use.

WATSON'S ELEGANT NEW READERS.

These beautiful and useful readers, which are so highly recommended by all the great names of the world, are now published in a new and improved form.

YOUNG DR. J. D. STEELE.

set himself to remedy that, and has leaped into fame with his already celebrated 'Fourteen Weeks' books in each science. The last was Geology. This long and valuable work, which is now published in a new and improved form.

A. S. BARNES & CO.

111 and 113 William Street, New York. A text book for scholars; by the standard American authority in the world.

MONITOR'S STORES.

FOR COAL AND WOOD. 23,859. THE LARGE SILVER MEDAL, awarded the First Premium at the Cincinnati Exposition of 1870.

Sunday School Paper, with Music.

THE CHILDREN'S FRIEND, commencing with No. 24, will contain a piece of music adapted to Sunday Schools, by Prof. G. W. LINTON.

JOHN F. WILTSEE, UNDERTAKER.

298 and 295 WEST SIXTH STREET, CINCINNATI, O. AGENTS WANTED FOR PRIEST and NUN.

FREE TO BOOK AGENTS.

We will send a handsome prospectus of our New Illustrated Family Bible, containing over 200 fine Scripture Illustrations, by the NATIONAL PUBLISHING CO., Cincinnati, O.

110 Hymns for Christian Worship.

Original, varied and selected, by W. B. WINTERS. Published by Bosworth, Chase & Hall, Cincinnati, O., and Winslow & Son, Tipton, Ind. Price per single copy, post-paid, 25 cts.

MEDICAL COLLEGE OF OHIO.

FIFTY-FIRST Annual Session commences October 1, 1871. Professor's Fee for sending for circular with catalogue, 50 cts.

HAIR TEA.

lady writes: 'About six months ago my hair was coming out so badly that at every dressing I used to get a handful, which, not wishing to throw away, I laid by in a box. I have used two bottles of your Hair Tea, and now I do not get enough to tie the ends of my braids, and have to go to the box for a few hairs for that purpose.'

THE BENNETT Hot Air Furnace Co.

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Wm. Sumner & Co., CINCINNATI.

INDIANAPOLIS, COLUMBUS, DAYTON, 32-131-A, CLEVELAND.

PHYSICAL LIFE OF Man and Woman.

Or Advice to Maiden, Wife, Husband and Son. A plain, concise, and thoroughly scientific treatise, containing information of the highest importance to every man and woman.

A. C. NASH & CO., ARCHITECTS.

Plans and Specifications furnished, and Superintendence when desired, at the usual rates. Church architecture a specialty.

FORSYTH SCALE WORKS.

Cincinnati Warehouse. Manufacturing of Standard Scales, in use thirty years.

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EVERY MAN.

Can make money fast by selling O'Hara's Pocket Corn Sheller. It sells at night. No farmer can possibly do without it.

FARMERS OR AGENTS.

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AGUE AND FEVER.

DR. MLANE'S LIVER PILLS, in cases of AGUE and FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

P. S. Dealen and Physician ordering from this office, and take note that Dr. M'Lane's Pills, by Fleming Bros., Pittsburgh, Pa. To those who give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for every ten cents paid on the order. For postage for fourteen three-cent stamps. All orders from foreign countries must be accompanied by twenty cents extra.

STRAUB'S Queen of the South WHEAT AND CORN MILLS.

H. P. STRAUB, (Successor to ISAAC STRAUB.) 145 Water St., bet. Race & Elm, CINCINNATI, O.

Portable Hand Flouring and Corn Grinding Mills, Portable Bolt- ing Chests, Smut Machines, and Mill Gearing Generally.

Send for Circular. P. O. address Box 1253. 31-17, 1 e.m.A.

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MANUFACTURERS OF CARTS, WAGONS, DRAYS, TIMBER WHEELS &c. 64 & 66 Canal St., Cincinnati, O. WRITE FOR TERMS. 4 8 mos. e.o.w.

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DEVOTED TO THE RESTORATION OF PRIMITIVE CHRISTIANITY—ITS DOCTRINE, ITS ORDINANCES, AND ITS FRUITS.

22, 00¢ PER YEAR.

CINCINNATI, OHIO, SATURDAY, SEPTEMBER 16, 1871.

VOL. VI—NO. 37.

THE CHRISTIAN STANDARD.

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B. W. CARROLL & CO.,
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ISAAC HERRICK, Correspondent,
J. S. LAMAR, Associate Ed.

Terms of Subscription—\$2.00 per year in advance. Single copies may be made in drafts, money orders, registered letters, or in large sums, by express, at the discretion of the office. Do not wait for agents, but send directly to our address.

Advertisements—Marriage Notices, 50 cents; Special Business Notices, 25 cents a line. Other notices, 15 cents a line. All notices must be addressed to ISAAC HERRICK, Cincinnati, O. All business communications must be addressed to B. W. CARROLL & CO., Cincinnati, O.

Written for the Christian Standard.

BEYOND THE RIVER.

BY ALICE WILLIAMS.

Beside the hurrying turbid stream I stand
And, wistful, gaze toward the better land
Whose light I saw upon your golden strand
Beyond the River!

Sometimes a cloud-like mist wraps up the shore,
Hiding from view all who have gone before—
The faithful ones, who rest for evermore
Beyond the River.

Sometimes the shrouding veil uplifts, and there
The glittering golden walls and turrets fair
Of the Heavenly City gleam in air,
Beyond the River.

O land, where weary souls find rest and peace,
Where all the wicked are from troubling cease,
Where from our burdens we may find release,
Where wrong is never.

Would that I might thy golden portals gain,
And find release from care and woe and pain;
With me from garments earth's polluting stain
And dust, forever!

O River, never resting, rushing on,
With ceaseless, weary murmuring, all alone
Am I, if needs thy wave I sink, ah! none
Will me deliver.

Peace, foolish, humorous spirit! List and hear,
The voice which o'er the rushing tide rings clear:
"In the dark waters I will still be near,
To succor ever."

Dark as the night the ice-cold waters roll,
The angels shall support my fainting soul;
I shall not sink, but reach the wished-for goal
Beyond the River.

CHICKEN, August 28.

ORIGINAL ESSAYS.

BAPTISTS—ONE HUNDRED YEARS AGO.

BY A DISCIPLE.

If you can find room for the following extracts from the writings of two celebrated Baptists of the last century, viz., Archbishop McLean of Scotland, and Andrew Fuller of England, they will interest a number of your readers, who may thus see that some of the very points which have in these days been so lustily denounced as errors of Campbellism, claim precedence as truths held by Baptists before our community had an existence.

Thanks to Campbell and such as he, who have so nobly vindicated Bible truth and sound principles against some of the very men whose historical precedents ought to have made them the sternest defenders thereof.

More than forty years ago I attended in the church over which Mr. McLean had been one of the elders, three of whom were regularly in the desk and took part in the services by prayer, reading, or preaching. Underneath them were three "preceptors" who led the congregational singing—and thoroughly congregational it was in all its parts, and the memory of it is yet to me the highest standard on this subject. Every Sunday forenoon a time was also allotted for the brethren to "exhort one another," and the Lord's Supper was taken weekly. In practice it will be seen that the Scottish "Baptists" and the "Disciples" are very similar, and the latter may be regarded as the harbingers of the good time hoped for when the visible Church will be one, having *the one Lord, one faith, and one baptism.*

In a paper treating of a supposed holy principle previous to faith, McLean criticizes Fuller for saying that "a change of heart must of necessity precede spiritual perception and faith, as no holy principle can take place while the heart is under the dominion of carnality"; and again, "I apprehend that God reveals the truth to us by his Spirit, in order to our believing it; also, it is not by means of spiritual perception or belief of the Gospel that the heart is for the first time effectually influenced towards God."

In opposition to these views McLean says: "We may safely affirm that there is not any holy principle or truth that is not first subsisting in the heart previous to the influence of the word." But Fuller's opinion was that "the first operation of the Spirit was in the imparting a spiritual *revelation* for these things."

McLean says: "The word of God is addressed to men's understanding, judgment, reason, and conscience, as the only channel through which its truths can have any influence upon their will and affections." True, no change of heart can actually have taken place while it is under carnality. But the question is whether this change begins with a moral or unaltered and clearness, or the heart is actually changed previous to this

and while in unbelief. The former is my (McLean's) statement; the latter Mr. Fuller's—that is, Mr. Fuller teaches that the Spirit reveals the truth to us by changing our hearts before we perceive and believe it!

It is pleasant, however, to know that notwithstanding these differences Mr. Fuller often expresses the same sentiments maintained by Mr. McLean, "that the Gospel is the power of God, quick and powerful," and that "of his own will beget He us with the word of truth." To the Disciples belongs the honor of freeing the Scripture terms of salvation from much confusion and verbiage of the sects.

In McLean's sermon on the "Unity of the Disciples" he says: "There are indeed many different opinions; but there is only one faith. Many think that the true faith of the Gospel can not be attained without great study and being thoroughly acquainted with every point of a connected system of divinity; whereas the inspired writers repeatedly reduce the faith that saves to a single, plain, short proposition, such as that 'Jesus is the Son of God,' or that 'God hath raised him from the dead,' and declare that all who believe this truth upon the divine testimony shall be saved." (John xx. 31, Rom. x. 9.)

It will be found that differences are not about the faith itself, but about something which has been added to it, or some inference or deduction from it. These differences arise from believers not having attained the full perfection of this unity, and therefore Christ has given gifts unto men. . . . They have unity of hope and love. They have one Lord and one God and Father.

"This unity becomes visible by 'outward profession' in one baptism. . . . So they are said to be 'born of water,' to have the 'washing laver' or 'bath of regeneration,' as well as the renewing of the Holy Spirit. . . . Those who make light of water baptism from a presumption that they are baptized in the Spirit, would do well to consider what they are about. It is the only baptism which Christ has instituted. Christ gave himself for the Church to sanctify and cleanse her by his blood. . . . The laver of water in baptism is the sign, pledge and visible application of this, and so they are said to be baptized for the remission of sins. . . . We are clean 'through the word' (John xv. 3). . . . In exhorting the commission the apostles call on men to be baptized 'for the remission of sin,' or that they may 'wash away their sins,' and baptism is said to save us by the resurrection of Jesus Christ. Surely such expressions place it in a very important point of view, and though it is neither faith nor baptism that properly saves, but that which we believe, or the thing signified in baptism; yet to separate what God has so connected is both daring and dangerous, and this after our Lord has declared that it is 'he that believeth and is baptized shall be saved.' . . . But, says he, 'we are not destitute of the hope that his period will arrive when the worship, order and discipline will be restored to their primitive purity, and reduced to the standard of the New Testament.' So may it be.

REMINISCENCES.

BY J. P. THOMPSON.

NO. IX.

We rode about twenty miles, and had said nothing on the subject of Smith's preaching, when Uncle said to me, "Well, John, what do you think of that man's preaching?" I made answer that if he (Smith) were right, we were all radically wrong; that if his doctrine was true Calvinism, Arminianism and many otherisms had to go by the board. "I incline to think he is right, but as this is a matter of vast importance to us and all concerned, it demands an honest and careful examination. I shall, therefore, take time and duly consider the matter, as God may enable me." We jogged on our way, saying but little more on the subject. Night overtook me, I tarried with a man named William McPherson (about eight miles from home). I told him what I had seen and heard. He was full of inquiry, and seemed pleased with my statements. "Whereas this man greatly aided me in carrying on the reformation in eastern Indiana, I feel it to be my duty to give a short account of him as I received it from himself and others. He was a Scotchman by birth and education. He was educated (and many others) for the ministry by the benevolence of Robert Haldane, a gentleman with a large fortune, which he spent in building churches (or tabernacles, as they called them) academies for educational purposes, and contributing in various ways to the preaching of the Gospel to his countrymen.

They organized a Missionary Society and published a paper called the *Missionary Reporter*. They sent out such men as Ewing, Aiken, Innes, James, Haldane, and others, who went over Scotland and Ireland preaching the Word. They at length withdrew from the Established Church. Great excitement and much discussion was the result. On account of their peculiar tenets, they called themselves 'Independents.' Their form of

church government was similar to the Congregationalists. They believed that every church was independent, and had a right to transact her own business, and was amenable only to the great Head of the Church. They had a plurality of elders in every church. They practiced weekly communion, and raised weekly collections for the poor and to defray the expenses of the church. They held to community of goods so far as that every one was to consider all that he had in his possession liable to the calls of the poor and the church. They held love-feasts, which consisted in their dining together at each other's houses between morning and afternoon service. Their kind of love was used on suitable occasions. I shall only add that in every transaction they esteemed unanimity to be absolutely necessary. They believed that we are justified before God by the simple belief of the Gospel without anything wrought in us or done by us to give a particular direction to ourselves.

It has long been my opinion that Alexander Campbell and this reformation are greatly indebted to the writings of those great men (such as Glass, Sandeman, McLean, Herver, Fuller, and others) for many of our views relative to the kingdom of our Lord Jesus Christ. I remember that after Mr. Campbell had read these various authors he said that "Sandeman was like a giant among dwarfs." McPherson and a man named Cook were sent by the above Society to the United States to preach and make converts to the new order of things. They were pedobaptists; for although the subject of immersion had been warmly discussed in the old country, yet very few were obedient to the faith. After traveling and preaching for a time they were both immersed in South Carolina. McPherson settled in Baltimore, where they had a small but intelligent church, of such men as Carman, Balantine, McPherson, Haslet, Poehle, and others, mostly from the old country. They cheerfully fell into our ranks, and did good service for the cause. Poehle, Haslet and McPherson came to Indiana, where I knew them long and well; but they are gone, and their "sepulchres are with us to this day." May they rest sweetly and softly!

McPherson had the largest theological library I have seen, containing the works of those great men who wrote near the time my eyes first saw the light. In the morning I left for home; found all well. That night I made my wife acquainted with the change which was taking place in my mind; told her that I feared I had not been preaching the Gospel as it was anciently preached by the apostles; that I had determined carefully and prayerfully to examine my former position, and, if wrong, to endeavor to get right. We talked over the sacrifice to be made, the loss of friends and all pecuniary aid, and perhaps, failure in the end to make any favorable impression upon the public mind. It was truly a leap in the dark. She presented no objections, but told me to do my duty as I understood God's word. I read the Bible, more or less, every day and night, and prayed, "Lord, open Thou mine eyes." On Saturday after my return I went to our regular church-meeting, and when we had gone through our business they called upon me, as usual, to preach. I excused myself, and insisted that McPherson should address them. But no; they said I had been gone for some time, and they wanted to hear me. I confess I was in a very unfavorable mood to speak under the circumstances. My mind was unsettled, and I determined not to give the least hint of what was taking place therein. Indeed, I was not prepared. After reflecting for a moment my mind was drawn to I John v. 1. I saw at once that I could preach from that passage without committing myself or coming in contact with my present convictions. So I preached. All seemed to be pleased, and matters went on as usual for a time.

THE EVANGELIST'S POSITION IN THE CHURCH.

The following very sensible letter from Bro. Rowzee was not intended by him for the public, but he will pardon the liberty I take with it, in view of the reply which it merits. The letter itself is a fine specimen of that mingled courtesy and candor that make investigation successful.

"Have Evangelists any Authority in the Church?"

DARK BRO. MURPHY:—In the STANDARD of the 29th ult. I find an article from your pen on the above question. I am very glad that you have brought this subject to the notice of the brotherhood, and shall be happy to see it, and other questions which will necessarily come up in the discussion, subjected to the most searching investigation. We have amongst us a class of so-called evangelists; they occupy a very important and influential position; and may be largely instrumental in shaping the destiny of the churches. It is not then a matter of very great importance that these men understand clearly the relation which they sustain to the churches, the nature of the work which they have to do, and the extent of their authority? The churches, alas, perhaps more than the evangelists, need to be instructed

on these points. My own views are in perfect harmony with much that you have said, but there are one or two positions which you have assumed that I would like to see made a little clearer and stronger, and will offer a few suggestions for your consideration.

I understand you to teach that our modern preachers or evangelists stand upon a level with Timothy and Titus; that these stand in the same relation to the churches now that those did then; that they are clothed with the same authority, and have the right, by virtue of their office, to participate in the management and discipline of the churches which they visit; and to exercise a general supervision over them while with them.

It is just at this point, brother, that I want mere light. I am not willing to concede to modern evangelists the authority which you claim for them.

I regard the elders of each church, Scripturally organized, as its lawful rulers, and deny the right of an evangelist, or any other officer known to the Church of Christ, to participate in its management and discipline, without the consent of its elders. That it would be a violation of their duty to invite a visiting evangelist to such a participation, I will not now question.

When an evangelist becomes the settled pastor of a church, he ought, I think, to be associated with the eldership, if he has the necessary qualifications. He may, however, be called simply to preach the Gospel and to attend to such other duties as may be assigned him by the rulers of the church. What I mean to say is, that when an evangelist accepts the call of any particular church to become its settled preacher, he does not thereby necessarily become officially associated with its eldership.

I am aware that you do not claim for an evangelist the privilege of imposing himself upon any church without its consent. But if he has the authority which you claim for him, by virtue of his office as an evangelist, why should he wait for an invitation?

You say that, "The work of evangelists and bishops is the same in many respects." It may be that the work that Timothy and Titus had to do was just such as the apostles would have done themselves if they had been present. But I doubt whether ruling is any part of the work of a modern evangelist.

I have said enough, however, to show you what difficulties—some of them at least—lie in the way of my accepting your answer to the above question; and as I do not propose to discuss the question, I will only trouble you with any further remarks at present, to say that I hope you will not let the subject pass from the notice of the brethren until it is thoroughly discussed. Very truly, your brother in Christ,

Wm. Rowzee.

Worcester, Mass., August 4, 1871.

REMARKS.

1. It has been somewhat difficult among our brethren to fix the precise position of the evangelist in the church. This arises, I think, from our not settling upon any officer in the primitive church as his model. He is not to claim the apostles as exhibiting his position, nor the elders, nor the deacons, nor the prophets, nor pastors, nor teachers; nor the primitive evangelists. He does not claim any of these with exactness except the New Testament evangelists, but as these are denied him it is difficult to find him a foothold at all in the church. Primitive elders are taken as examples and authority for that office in the modern church, and so are deacons and teachers. Elders had spiritual gifts then (James v. 15), and so had deacons (Acts vii. 7); yet no one seems to think this disqualified them as examples for modern elders and deacons. We say the spiritual gifts do not continue, but the office does. Why the same rule will not work as well in the case of the evangelists I can not see—the office remaining without the spiritual gifts. I can not see why the evangelist has not the same access to primitive example in office as the elder has. If the elder can find no example of primitive eldership that he ought to follow, he is a *usurper* in the church and ought to be cast out. Or if the fact of elders having spiritual gifts in the early church violates his right to claim them as his patterns, he must abandon such claim till he can find a class of primitive elders that, like himself, had no spiritual gifts. If the loss of spiritual gifts reduced the elder to a state of dimensions, it can do just as much for the evangelist. The horns can fall as readily from the evangelist as from the elder or bishop. History indeed shows that the evangelist has seldom abused his authority as the bishop has. "The Pope is an overgrown bishop, not an overgrown evangelist" (Milligan's "Soli. Red.") Yet his fear with us always is that the evangelist will be the aggressor upon the liberty of the church, because he claims that the New Testament evangelists are his models as to position in the church. I suggest that if the early elders and evangelists are not examples for those of our day, we had all better retire from office till we get our commissions from above. If I am not to pattern after New Testament evangelists I must follow some not found therein, or abandon the work of an evangelist altogether.

2. Take from Timothy, Titus, Erastus, Silas, Titheus, Apollos, and such like, the spiritual gifts, and wherein did they differ from modern evangelists as to position in the church? In other words, wherein are we inferior to them as to position? Even these gifts were nothing superior in their advantages to them over the Bible's

advantages to us. They received their information and guidance in one way, and we another; but all from God. There is much more made out of those spiritual gifts than was intended. The evangelists were not inspired beyond the need of apostolic instruction. They had to learn like ourselves from the apostles, "how to behave themselves in the house of God," and wherein their authority was so great I can not see. They, like ourselves, strove simply to bear God's authority to the people, saint and sinner, and never thought of their personal authority. No bishop should ever think of any authority as residing in him, except as he is authorized in the Scriptures to do God's work, and evangelists have been quite as successful in keeping themselves within this line as the bishops have. We have had a few instances of assumption on the part of evangelists among the disciples, but fully as many instances of the same thing among the elders; so that I do not see that the former need any more watching than the latter.

3. Bro. Rowzee is "aware that I do not claim that an evangelist should impose himself upon any church without its consent;" but then asks why he should wait for an invitation if he has the authority I claim for him.

(1). We have no account of Timothy, or any such evangelist, going to labor for the churches in Jerusalem, Antioch, or any other that was able to take care of itself, any more than we send evangelists to manage church matters in Cincinnati, Lexington or Indianapolis.

(2). These men were sent to Crete, Ephesus, Dalmatia, Galatia and Macedonia, just as we send evangelists to destitute and poor churches now, who are always glad of our assistance. They never fear authority, for they never are made to feel it; but are glad of counsel, labor and money from the abler and richer brethren. If we could to-day send an evangelist to Jamaica, the feeble churches there would not consider it an "imposition." Instead of our "waiting for invitations," we have tenfold more of them than we can accept. We feel no necessity for crowding upon unwilling churches for fields of labor.

4. When a church elects an elder, he has a right to do all that belongs to his office among those who elected him. He is not an elder anywhere else. So with the evangelist: a single church may be the field of his labor, as Timothy in Ephesus; or he may labor for a whole district, provided the churches of that district desire his labors; or he may be "sent" to some Galatia, or Crete, or Macedonia, but this does not imply that every man who "taketh this honor to himself" has a right to go at large and claim authority over the elders and churches wherever he may stop. No evangelist has a right to go to Worcester unbidden and assume control while there over the church in that place and its officers. Irresponsible fancies of this kind would be as intolerable as unscriptural. But it is as legitimate for that church to have the labor of an evangelist among them as it was for Ephesus to have one. And if the church is as unable to manage its own affairs as the church at Ephesus was, it would be the duty of the evangelist to manage for them, be it in ruling, discipline or anything else that the good of the cause might require. Was Bro. Beardlee to have no voice in managing the discipline of the churches in Jamaica? Does the bare fact that elders are appointed, qualified for the entire responsibility of, or not, release the evangelist that converted them from any farther care or rule over them? Was it so in Crete? Why did Paul want Titus to stay in Crete, even after he had ordained elders, till another evangelist should arrive to take his place? Doubtless many of their elders, like many of ours, were inexperienced and needed some one still to do "the work of an evangelist." Why also was Timothy sent to Ephesus after they had enjoyed the labors of the elders for years? It was because the elders of that church, like those in many modern churches, were not able to get along without assistance. "Grievous wolves had entered in among them," as Paul had foretold them, and some of the elders themselves had arisen, "speaking perverse things to draw away disciples after them." Timothy abode still at Ephesus to "charge some" of these same renegade preachers from other parts, as well as corrupt and ignorant elders that they "teach no other doctrine." This is still a part of the work of an evangelist.

Suppose it were made known in our next General Convention that we had some feeble churches in some western territory among whom false teachers were entering and overpowering the eldership and introducing soul-sleeping Spiritism, or Rationalism; suppose the convention at their request should send Bro. Rowzee out there as an evangelist, to "charge some"—do we not all know with what a scourge he would "charge," and drive every scoundrel of them from the field? Suppose some had already been infected and needed discipline, the evangelist would necessarily take part in it, even if it involved the receiving an accusation against a heretical "elder" before two or

three witnesses." If he should refuse, it would be a cowardly abandonment of his post; and a refusal to follow Scriptural example in similar cases. God forbid that I should ever abandon the sheep to the "raging wolves" for fear of the charge of "the one man power." But I must close. I am glad Bro. B. has brought up this question, and if he has any other distinctions to draw at the right place I would be glad to hear from him. A Scriptural evangelist is not a roving, irresponsible preacher, claiming authority wherever he goes, but one that belongs to some church, acknowledges its authority and does the work that his brethren of one church, a dozen churches, or a district, may assign him. His field of labor should be as well understood as that of a bishop. THOMAS MURPHY.

BARNABAS.

BY S. E. SHEPARD.

The original name of this man was Joses, in the *Textus Receptus*; but in the older manuscripts, Joseph. This added name, Barnabas, was given to Joseph because of its significance, and its appropriateness to the peculiar gift, or talent, or exhortation, and for comforting those who needed encouragement.

He was a descendant from Levi, and, as such, connected with temple services. But he was born on the island of Cyprus. He was one of the early disciples, and according to Eusebius and Clement of Alexandria, one of the seventy whom Jesus sent forth to preach that the Kingdom of God had come near, and to cure the sick in the cities to which they were sent.

He and Saul, or Paul, received the title of Apostle in the year of our Lord 45, and they were intimate until the time of the difficulty which arose concerning Barnabas' nephew, John Mark.

These two men labored as co-missionaries for some time, and with great success. Their first trip was to Cyprus, the place of Barnabas' nativity.

Barnabas was said to be "a good man and full of holy spirit"; and for that reason he was sent on a special mission, by the church in Jerusalem, to Antioch, where a great number of Greeks had believed and turned to the Lord. The result of his mission was that "a great multitude was added to the Lord."

He and Paul returned from their field of labor in Cyprus to Antioch in the year of our Lord 47 or 48. In the year 50 they were sent, with others, to Jerusalem, to decide the question of the necessity of circumcising the Gentiles.

After Paul and Barnabas separated, the latter took his nephew, concerning whom the difficulty between him and Paul arose, and sailed to Cyprus. This is the last account we have in the Scriptures of this good man.

There is, however, an epistle ascribed to him by Clement and Origen, containing twenty-one chapters. The first four and a half chapters are in imperfect Latin—the remainder is in the original Greek. Some dispute the authenticity of this epistle, and ascribe it to the early part of the second century—not long after the death of the Apostle John.

Whether written by Barnabas, or by some other Christian, at this early age, it is a very important document. If it was by Barnabas, it is of apostolic authority, for he was an apostle.

On the subject of baptism—a subject which is now, more than at any former time, receiving close attention—as to, in what it consists, and what is its object, it contains the following words:

"Consider how He has joined both the cross and the water together. For this He says, 'Blessed are they who, putting their trust in the cross, go down into the water; for they shall have their reward in due time.' " And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live forever. The signification of which is this: that we go down into the water full of sin and pollution, but come up again, bringing forth fruit, having in our hearts the fear and hope which is in Jesus by the Spirit."

1. The word "cross" is used here as a synonym for the death of Jesus by crucifixion—his death for our sins; because it is written, "he was made a curse for us, as it is written, 'Cursed is every one that is hanged on a tree.'" This joining the cross, or death of Jesus, with water, is truly apostolic; for Paul says, "All we who were baptized into Jesus Christ were baptized into his death."

2. He says that those who put their trust in the cross, or trusted in the death of Jesus, went "down into the water." So did Philip and the eunuch (Acts vii. 35). So did they who were "buried with him by baptism." He says also, "we come up again." So did Philip and the eunuch—so did Jesus come "up out of the water" (Mark i. 10) after he was baptized. "Not the Jesus' immersion is here given of any thing short of a burial in baptism. . . . Rinsing and sprinkling for baptism were the fruits of the apostasy, and had no advocates for many long years after the apostles and all their converts were in Abraham's bosom. It is surprising that learned men will continue to practice and advocate an ordinance for which there is not the least divine authority, and substitute it for one of God's commandments—thus making void the law of God by their traditions."

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YOUR RESPONSE

THE GIRARD, ILL. DISCUSSION.

NUMBER II.

There are some matters connected with the discussion at Girard, between Bro. Goode and Mr. Smithson, which I want you a brief statement last week that are worthy of a more extended notice. I gave you the propositions agreed upon for discussion in my last, but the way things turned out in the discussion, they used some modification, especially the first one. As will be seen by reference to the propositions, Mr. Smithson proposed to prove that "sprinkling or pouring water upon a proper subject is Christian baptism," but he afterwards abandoned that, finding it to be untenable, and proposed to prove that "pouring and sprinkling are modes of performing baptism," a proposition that is essentially different. Bro. Goode did not object to the change on one condition, and that was, that Mr. Smithson would tell what baptism itself was. If Mr. Smithson would tell what baptism itself was that sprinkling and pouring were modes of performing, Bro. Goode would permit him to change his proposition; if not, he must prove his proposition that "sprinkling is baptism." Mr. Smithson would not risk a definition, and proceeded to make an argument against "exclusive immersion," as if he was in the negative and Bro. Goode in the affirmative, claiming that Bro. Goode was bound to take a position in favor of "immersion only," and when he would not do it complained very seriously; but Bro. Goode, thoroughly master of the situation, would not permit this. He first attempted to get up a dust by ringing the changes on the words wash, cleanse, steep, wash, etc., and by declaiming against immersion; but when Bro. Goode brought him back to the question, showing that he was logically bound to prove that "sprinkling or pouring is baptism," and that he (Goode) had nothing to prove—that so far as the question was concerned he was wholly negative—the wrangling and evasions of Mr. Smithson were very apparent. It is a different work, as all sprinklers find out when put to the proof of their own practice, instead of negatively fling objections to an argument for "immersion only as Christian baptism," which our brethren have been illogically wont to affirm. We teach that "immersion is baptism," and if it is denied, are logically bound to affirm it, but we teach nothing concerning sprinkling or pouring; we simply deny that they are baptism. Let him that teaches that they are affirm and prove it. We opine they will all find about the same difficulty in doing it that Mr. Smithson did. His effort to find sprinkling or pour in the Greek *baptizo*, the word the Master used in giving the commission, was peculiar, if not laughable, for its absurdity. He took the Hebrew word, and by translating that into the Greek, taking the secondary meaning of the Greek, translating that into Latin, taking the secondary meaning of the Latin, translating that into English, and taking the secondary meaning of the English, he managed to reach the English word "wet," and said that "a man could wet without going into the water," and that wet meant to sprinkle, "therefore sprinkling is a mode of performing baptism." He was so unscientific in all direct issues that he avoided them as far as possible, only when Bro. Goode would force one upon him. He said that *baptizo* was generic and did not express or reveal the mode, at the same time saying that the mode was revealed in the Bible. Bro. Goode then pressed the question in this form: "If *baptizo* does not express or reveal the mode, and still the mode is revealed in the Bible, will Bro. Smithson give us the word or words that do express or reveal the mode?" To this Mr. Smithson could only reply, "I will attend to it at the proper time," but alas that proper time never came, for he never made the attempt. To make an issue on translation, in reply to Mr. Smithson's attempt to go around Robin Hood's barn when there was no barn to encompass, Bro. Goode asked him to translate the three expressions, "I sprinkle thee," "I pour thee," and "I immerse thee" from English into Greek, and if he could bring them all into the Greek *baptizo* or *baptis* he would give up the question. But Mr. Smithson, deeming "discretion the better part of valor," wisely ignored the proposition. "It is not my purpose to give a review of the arguments presented, but only to present some items concerning them in the manner of presentation. And for want of time I will conclude this article by a copy of some facts just written for the Record."

And they are very ancient documents, and regarded by many of the ancient Fathers as canonical. Mr. Smithson continued in nearly every speech to charge Bro. Goode with having introduced "spurious documents," hoping thereby to discredit the damaging effect they were having on pouring and sprinkling. Connecting this, however, with another matter, proved a discomfiture to Mr. Smithson in the end, and that seems astonishing, and hard to reconcile with intelligence and honesty. On Nov. 13, he quoted the Syriac and Vulgate translations to show that they rendered *baptizo* to sprinkle. Bro. Goode then presented the *Codex Sinaiticus*, the Tischendorf manuscript, one of the most ancient, showing that it was a derivative of *rain* and not *pour* from which they must have translated the word *baptizo*. Mr. Smithson affected great ignorance of this manuscript and attempted to discredit it as unworthy of confidence. Toward the close of the debate, however, Bro. Goode, quoting again from Barnabas and Hermas, presented the proof from Smith's Bible Dictionary, page 236, and other authorities, that these epistles were found in the *Codex Sinaiticus* of Tischendorf. Mr. Smithson then surrendered all on "spurious documents," and said, "I will quote from the *Codex Sinaiticus* to the gentleman's satisfaction." He then read from it what he said was the commission as given by Mark, as follows: "Go, preach the Gospel to every creature. He that believes shall be saved, and he that believes not shall be damned." Bro. Goode then charged him with making that for the occasion, and proved from the document itself, that in the *Codex Sinaiticus*, from the 9th to the 20th verses of the last chapter of Mark, where the commission is given by Mark, are wanting, are not in the manuscript. The effect may be imagined, but can not be described. A more overwhelming defeat and exposure it would be impossible to conceive. The result was such that many of our brethren, who had regarded Mr. Smithson as an honest though mistaken man, were compelled much against their wills to prefix a *dis* to one of the words, *Moresano*. D. R. LUCAS, CONCORD, ILL., Aug. 7, 1871.

ROCKCASTLE SPRINGS. DEAR BRO. EMMETT.—Having spent a month at this delightful summer resort, and being now both ready and willing to start for home, we feel that the only thing now left to be done is to represent to our friends, through the columns of the Standard, some of the pleasures and benefits to be derived from a visit to this place. For though our experience in visiting watering-places is not large, yet we have heard it said by those who have traveled all over Europe and this country, and stopped at all the watering-places of any repute in both that Rockcastle Springs, in its almost endless variety of scenery, its diversity of sports and amusements, and the wonderful medicinal properties of its water, far exceeds them all. Perhaps the most remarkable feature in all the scenery here, and it is certainly remarkable in every feature, is the river—Rockcastle River. So clear is it that you are at first grossly deceived as to its depth, and you wonder if it really contains the same elements which form the muddy waters of the Ohio. As you glide along on its surface in one of the skiffs that are found at the water's edge, you can see the fish, varying in size from the little minnows an inch long to the large, beautiful bass, two and even three feet in length, darting from under your boat, and in a moment lost to view under the rocks which form the bed of the river. The river takes its name from the immense rocks or bowlders, which are supposed to have fallen from the high cliffs on either side and lodged there, and have been washed into such strange shapes as to really remind one of old dilapidated castles. There are a great many interesting anecdotes connected with many of these "castles," which are eagerly told by the natives to any visitor who has either the curiosity or patience to listen to them. They lose their interest, however, if not related with the phraseology peculiar to this country, and if the identical "castle" is not in sight. We think there is nothing conceivable that is more bewitching than rowing on Rockcastle River by moonlight. It was our good fortune to have moonlight for a week during our stay here. The grotesque shadows on the water made by the castles, the weird, fantastic shapes made by the trees and brush on its banks, together with the faint strains of music wafted out to you from the band at the hotel call up a sensation not soon forgotten. Directly in front of the hotel is a high, overhanging bluff the ascent to which is called the "Aroca." One of our party suggested that it would be more properly called "Mammoth Cave above Ground." A party of geologists who explored this route several years ago took the pains to name most of the points of interest, either from a real or fancied resemblance to the objects for which they were called. Among the most appropriate are those of "The Devil's Beanoop," "Demosthenes' Nostrum," "The Poet's Couch," and others that we can not now call to mind. Directly in the rear of the hotel, on the other side of the river, is another bluff much higher than the one in front. This has been named "Lover's Leap," but why we have been unable to discover. But we do certainly think that it would be a very brave knight that would make this "leap" for his fair lady. Starting at the base of "Lover's Leap," is a little creek, or gully called "No Business." One fair morning several of us started to explore this, as we thought then, strangely named

stream. But after wading through water that looked to be very shallow, crawling on our hands and knees over rocks and under rocks and between rocks, walking logs, etc., we finally concluded that it was none of our business where its source was, and we came home satisfied with its name. But the least interesting of our explorations have been those which we have made to the houses of the natives; for, after all, there is something to be learned in studying people, their mode of living, customs, habits, etc., as well as in studying nature. Start from the Springs in any direction you please, and you will travel for some distance through the wildest country to be found anywhere, and after passing over two miles, or a little less, you will all at once come to a little patch of corn, and then in a few moments the little log hut, often times containing but one room, will appear in sight. As is usual in these countries, and we think we can with safety say in those localities, where civilization is not very far advanced, the "women folks" do all the work. They put in the crops, tend them, and spin and weave; in short, do everything that has to be done, except perhaps to "swear the farm," which the "men folks" do very gracefully. They have "meeting" down here in the mountains occasionally. It is such a rare treat indeed for the people here to listen to anybody expound the Scriptures that it is scarcely ever asked, "of what faith and order," is the preacher, but they rather prefer, "Reformer" to any one else. Perhaps their manner of teaching suits them better. We could not but think as we talked to these people about their religious privileges, what a glorious field lay open here for a true missionary. While we are spending our means, and giving our talent to be sent to China to educate and convert the heathen there, for fear should they emigrate to this country we would have a dangerous element in our midst; do we think of those we already have who are perishing for want of the Bread of Life? But we can not close without at least mentioning some of the peculiarities of the water. Among the most prominent of its constituents are iron, sulphur and bromine. A complete analysis of it we have never heard, but trust that at some future day an analysis of it will be made and given to the public. Those who come here in search of health will find that the water here, the mountain air, the scenery, etc., will work for them wonders in a very short space of time. The present proprietors, Messrs. Burnside, Anderson & Co., who are untiring in their efforts to make their guests comfortable and happy, promise that next season even more will be done than has yet been, to accomplish that end. We hope that many of our friends who went elsewhere to spend this summer, will be found next summer at Rockcastle. ROCKCASTLE SPRINGS.

THE "NO KINGDOM" QUESTION. The brethren at Thomas Fork, Meigs Co., O., have been afflicted of late with the doctrine that Christ at present has no kingdom, and man's existence between death and the Resurrection. A few of that congregation embraced that notion, and the usual results were realized. Bro. L. M. Harvey, moved by the distress of the church and by his love of the cause, undertook to meet the propagator of these mischievous notions; and on the 14th inst., the champion of *no-kingdomism* was met at the Thomas Fork Church. Mr. Scott, the man who had raised all the excitement, is a gentleman of about 71 years, uneducated, but by no means despicable powers. He is very plausible and insinuating in his public addresses, and his voice is remarkably clear and pleasant for one of his age. Bro. Harvey is too well known to need any personal description by me. Bro. Harvey's proposition was that "Christ's kingdom was established the first Pentecost after his resurrection." To sustain this Mr. Harvey brought forward twenty-one distinct proofs from the holy Scriptures; besides numerous inferences and arguments bearing directly on the same point. Mr. Scott took refuge in the Old Testament prophecies, particularly the seventh chapter of Daniel, and showed great disinclination to follow the affirmant. True, he did, once or twice, refer to those instances of the present tense, upon which Mr. Harvey relied, and endeavored to make an offset by referring to those miserably translated passages, in Matthew and Luke, in which the kingdom is represented as "suffering violence," and "every man pressing into it." He said to insist upon these tenets would be to teach that John the Baptist introduced the kingdom. This being decidedly the best effort he made to follow Mr. Harvey, I take pleasure in giving him due credit. The affirmant insisted that as all power in heaven and earth was given to Christ at his resurrection from the dead, there could be no additional power conferred at the supposed future period of his coronation. Great efforts were made to get Mr. Scott to look this argument in the face. But it was not until the evening of the second day that he conceded that Christ had now all the authority he ever could have. Mr. Scott also undertook to affirm that Christ could not now be king, because he was mediator—that these offices were incompatible. But when Mr. Harvey brought forward the Melchisedec priesthood of Christ, he was so disconcerted that he denied making such a statement. It was referred to the moderators, and Mr. Harvey's allegation was sustained, and a triumphant argument for the present kingdom of Christ was framed from his being a priest after the order of Melchisedec. Mr. Scott insisted that when Christ was made King he was to sit upon the *Thronus* throne of David. It was iterated and reiterated that Christ could not have taken his

kingdom at Pentecost, because at that time David had no *thronus*; and Christ could never be King until he was elevated to his father David's literal throne in the earthly city of Jerusalem. Mr. Harvey showed that Christ had been elevated to the throne of God in heaven, and urged Mr. S. to show how great would be that elevation which would bring him down from the eternal throne of heaven to sit upon the literal, old, ivory throne of King David, even could such throne be found. Mr. Scott insisted that the present kingdom of Christ was not universal; but when Christ took the kingdom it would be a universal one; that now there was much wickedness in the world. To this Mr. Harvey replied: "Christ's authority is now universal. He has now power over all flesh." To reason otherwise implies that there are some persons who are under no obligation to obey Christ, which supposition implies infidelity. It was freely conceded that there is much disloyalty in the territorial dominion of Christ. But disloyalty and disobedience are not to be accepted as proof of the non-existence of the government, disobeyed. The Great Rebellion was no proof, at the time that there was no such power as that of the United States. The discussion was conducted with courtesy and dignity till near its close, when the respondent, Mr. S., began to complain bitterly; and on the morning of the third day he utterly refused to go further, and left the ground in a bad humor. We think this discussion will do much good. It was surely a very decisive one. The terrible declaration that *man has no soul, and Christ no kingdom*, has yet to be met. The question is pushed upon us. It is too revolting to be sought after; but, as a painful duty, we must accept the question and overthrow its pretensions; and expose its ardent skepticism. If Satan would break the heart of every pious man on earth, and clothe the very heavens with blackness, he could find no proclamation better suited to his purpose than *man has no soul, and Christ no kingdom!* B. U. WATKINS, AZARH, MEIGS CO., O.

UNWORTHY PREACHERS. BRO. EMMETT.—I write partly to thank you for your article on "Unworthy Preachers," in the last STANDARD, and partly to state some additional views that seem to me worthy of attention. All I have to say shall be arranged under three general heads: 1. As implied in my former brief communication, I do not think it possible entirely to rid the ministry of unworthy members, or wholly to destroy the influence of those who escape the thorough discipline of a church. I am not in favor of any repressive ecclesiastical arrangements. The teachings of Church history touching ecclesiasticism are so emphatic that no man acquainted with them, who respects the rights of conscience, will favor any organization that will restrict the proper liberties of churches or make it impossible for the ministry to promulgate new truths or views that they may have discovered. I do not look to church organization as the main renovator of "men and society." For the management of all affairs that are congregational, I have no doubt but the congregational plan of church government is both Scriptural and expedient. 2. But when we apply the congregational principle to the ministry, it breaks down, both theoretically and practically. An inquiry into the relation in which the ministry stand to the churches and the Church, will show the theoretical failure, and another into the facts will show the practical. The preacher is, indeed, or should be, a member of a congregation. But he is something more; he is an accredited minister of the Church; he is a representative man, representing other congregations as well as the one to which he is immediately responsible; he is the common possession—for honor or dishonor, for weal or woe—of the entire communion. If he is deficient in ability, in attainments, in private character or public reputation, in personal piety, the whole Body suffers; if he is qualified intellectually for his work, if he is a man of unquestionable godliness, of commanding character, the whole Body is honored. The argument now assumes a twofold form. In the first place, if a minister brings reproach upon the Body, he should be amenable to the Body—or, at all events, to a larger part of it than a single congregation. The question may be asked, Why ought a preacher, more than a private member, to be thus amenable? Does not the latter also, if he be an unworthy man, bring reproach upon the Body? The second question must be answered affirmatively. But the answer to the argument based on the admission is obvious. The one is a private member, the other, a public minister; the one's evil influence is local, the other's general. If the local church could be trusted in all cases—if its intelligence, wisdom and piety were beyond question—the practical end could commonly be gained by simply having the ministry amenable to the local jurisdiction. But, unhappily, this is assuming what the facts do not warrant. Wherever there is democracy there are demagogues, as history abundantly shows. The result is well known. The man possessing the "gift of tongues"—the "windy demagogue"—fastens himself upon a church, or a church having "tithing ears" makes choice of him. Then, perhaps, through the united influence of church and preacher, other congregations are drawn into the charmed circle, and the case begins to assume formidable proportions. The consequence is, that public sentiment is defied, and moral power is altogether inadequate to correct the evil. The method of handling the case suggested in your article would probably be effectual, if only one church and one preacher were to be dealt with, but it must fail in such a case as has been just described. Public sentiment may assert itself in time, moral power may prove a corrective in the end; but the Body, if we thus wait for the logic of events, has greatly suffered in the meantime. In the second place, if a minister is worthy, he is no less entitled to the moral support and protection of the Body. A preacher may have exasperated the local congregation by some trivial indiscretion, or by strenuous opposition to unrighteousness; or he may be brought into disfavor through the working of internal faction, resulting, in either case, in his being placed under congregational ban. How are the rights of such men to be vindicated? Bro. Hayden says he knows some men who assert that they have been unjustly treated, and that they can not get the matter righted. He pronounces no opinion concerning these cases, but it is not an unknown thing for churches grievously to wrong preachers. Now, as in the former case, the Body ought not to bear the reproach when one or more churches persist in upholding an unworthy man as a preacher; say in the latter, it ought not to transfer the loss that follows when a congregation deals unjustly with a good man's church-standing and public reputation. You have declined to discuss the question of Church independence, in connection with the present subject. There is no reason why the general merits of independence should be discussed in connection with it. But the phase of the subject to which attention has been here called can not be overlooked, if existing evils are to be even measurably removed, and others like them prevented. For one, I am persuaded of the truth of the following proposition: In the important matters of ordaining and disciplining ministers of the Gospel no one church should act alone, but so many churches should unite in either case to insure a tribunal that is, as far as possible, free from local disturbing influences. Of course, in deciding whether a man is a fit candidate for the ministry, or whether he should no longer be recognized as a preacher, the church to which he belongs would be attentively listened to as a witness and judge. Is my proposition true? If so, can it be practically realized? Should any effort be made to realize it? Bro. Hayden asks whether the committee plan of procedure is Scriptural. I follow for the present, with the remark that any experiment is Scriptural which is necessary to keep the Christian ministry pure. Inquiries.

INDIANA SUNDAY SCHOOL CONVENTION. BRO. EMMETT.—The great Convention is past, and we have reason to believe, leaving behind only foot-prints of good. In this age of intellectualism with its myriad appliances of knowledge, we need more to enkindle the fervor of the heart. These Conventions when backed by a year's earnest, faithful and sometimes "heart-drenching" toil, serve to flash upon the heavenly face and arm a new will strength and resolution; they are the bonfires of the Church, casting afar their heat and light. It is said of the *Robee* that when it put forth its foliage it gives evidence of fruit behind its leaves. We believe our State Convention a year ago at Wabash, and the one just held at LaPorte, have given forth in all their glorious rustling of leaves, the evidence of a rich and growing fruitage behind them—an increased interest and effectiveness in the work of instructing and christianizing the young. The Convention at Wabash surprised us with its enthusiasm and the magnitude of its proportions, and we feared lest others to come would not compare favorably with it, especially as the next was to be held in nearly the extreme north of the State; but the one at LaPorte far exceeded its senior sister in numbers, if not in the character of many of its offerings. The number of delegates in attendance was from six to seven hundred, and the number of persons who came from abroad to attend the Convention, including delegates and those who came as visitors, amounted to about one thousand. The church at LaPorte had made extensive preparations to entertain visitors in a magnificent manner. The large eating-hall attached to the hall they had engaged for holding the sessions, of the Convention was secured, and dinner furnished each day to all, precluding the necessity of scattering to all parts of the city for refreshments between the morning and afternoon sessions. The Convention held its first session on Tuesday afternoon, opening under the most encouraging auspices. The names of about four hundred and fifty delegates were at once enrolled, and many more were present. In the evening the Convention reassembled, and after a neat and appropriate address of welcome by Bro. James Hadsell, pastor of the church, on behalf of the church, which was appropriately responded to by Bro. L. L. Carpenter on behalf of the Convention, together with a large and appreciative audience from the city, filling the spacious hall to its utmost capacity, listened to a very strong and eloquent address from Bro. Isaac Errett, on the "Mission of the Sunday School." The speaker thought the controversy between the baptists and pentecosts on infant membership had imperceptibly influenced the baptist bodies in drawing their attention away from children. In opposing infant membership he had gone too far and opposed, or at least neglected, children's membership. The proper time to enter the Church of Christ was in childhood or youth. The primitive church from necessity took its membership from the adult population; but the normal operation of the Gospel now would bring in the majority in youth. He said that from the genius of our republican institutions religion could not be taught in our public schools. The present controversy on the question of Bible-reading in the schools was an illustration of this. To educate the intellect and neglect the education of the heart was a mad project. It was but increasing the power of those evil-propensed and vicious. We have too much preaching and too little teaching. The people are being stupefied *ad nauseam* from the pulpit. They remember but little they hear, because their minds are continually passive. If the people would suffer it, one sermon on Lord's day, and then a Bible-school, would be better than two preaching services. If the two sermons were demanded, the Bible-school should still be held. The speaker had held afternoon Bible-schools for the church and people, and found them to be more largely attended than either of the other services. The address was closed by illustrating the power of seemingly feeble instrumentalities, with an incident which occurred in a gambling-house in China, where the unconscious utterance of a little poem written by Miss Phoebe Cary, and learned by a youth in an American Sunday School, had reformed his seducer and himself. The audience dispersed, feeling that whatever the Convention might have to offer in the future, it had certainly, during the first day's entertainment, given them wine of the first quality. The Convention assembled at 8 o'clock Wednesday morning, to spend half an hour in vocal exercises, under the direction of Prof. P. P. Bliss, of Chicago, author of much of the most popular music of the day. Prof. Bliss remained till the close of the Convention, and he, together with Prof. A. C. Hopkins, of Kokomo, with stolen magic from the harp of David, summoned the bated energies of the audience to the tip-toe of renewed interest and attention, while those gulches of princely song fell like regenerating showers on the heart-withering assembly. A most charming feature, characteristic of this whole Convention, was its excellent singing. Those old gems of Philip Phillips, W. H. Doane, Robert Lowry, Wm. B. Bradbury, and others, which all know only to love, sung by the whole audience, I think I never heard sound as well. A letter from Bro. F. M. Green, conveying the congratulations of the Ohio State Convention, and one from Bro. Davenport, of Nebraska City, were read and responded to by a vote of thanks. Bro. W. W. Dowling, of Indianapolis, read the annual report of the Board of Managers, announcing rapid progress, and offering some valuable suggestions. The annual address was then listened to, from Bro. L. L. Carpenter, of Wabash, President of the Convention. The address turned with cheering look upon the omens of the past, and eloquently displayed the possibilities of the future. An essay was read by the writer on the subject of "Sunday-School Organization," the substance of which was briefly discussed by the use of the Question Drawer. In the afternoon, after the usual preliminary, the Convention was entertained by a vigorous address from Bro. O. A. Burgess, of Chi-

SCHOOL CONVENTION.

The great Convention... The first idea of a steam-engine in England was in the famous Marquis of Worcester's "History of Inventions," A. D. 1663.

In 1710, Newcomen made the first steam-engine in England. In 1775, James Watt made the first perfect steam-engine in England.

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THE FAMILY.

Written for the Christian Standard. NORA'S MISTAKE.

BY MARGARET FRANKEL. CHAPTER VI.

The year dawned gloomily on the inmates of the farm-house. All festive preparations had been indefinitely postponed, for Magdalen lay dangerously ill.

weighing on her heart. "It is always... But I will not be hector and preached to so."

he walked away from his aunt's door. "But I will not be hector and preached to so."

he walked away from his aunt's door. "But I will not be hector and preached to so."

PAUL-FINDING WITH CHILDREN.

Children are more hurt by indifference than by rebuke. Children are more hurt by indifference than by rebuke.

SELECTIONS.

SHORT WORDS. BY REV. J. ANDREW ALEXANDER, D. D. [This poem is remarkable as a specimen of what may be done in vigorous, forcible writing, using only words of one syllable.]

WHO THE HEALTHY GIRLS ARE.

Girls whose ages range from twelve to eighteen have an ideal standard of size, and if by chance nature determines otherwise it is punished for the presumption.

CONDENSED HISTORY OF STEAM.

About 280 years B. C. Hero of Alexandria formed a toy, which exhibited some of the powers of steam, and was moved by its power.

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ADDRESS OF PRES. HOPKINS.

Address of President Hopkins, discussing the state of the nation and the role of the church in a time of crisis.

of a new movement, and era. They are conscious of entering, not only upon the heritage of a new country, but also upon the heritage of those great natural forces which will enable them to avail themselves of those resources and to multiply them tenfold.

you produce faith in others, you must manifest before them and toward them the fruits of faith. If an intellectual result simply were aimed, at this would not be so; but, aiming at a practical result, no thing can be substituted for this.

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Table listing various commodities such as Coffee, Sugar, and their respective prices per pound or cask.

Table listing various commodities such as Flour, Oats, and their respective prices per bushel or ton.

Table listing various commodities such as Hides, Leather, and their respective prices per pound or cask.

Table listing various commodities such as Molasses, Oils, and their respective prices per gallon or barrel.

Table listing various commodities such as Soap, and their respective prices per box or cask.

Table listing various commodities such as Beans, Peas, and their respective prices per bushel or ton.

Table listing various commodities such as Butter, and their respective prices per pound or cask.

Table listing various commodities such as Eggs, and their respective prices per dozen or cask.

Table listing various commodities such as Apples, and their respective prices per bushel or cask.

Table listing various commodities such as Potatoes, and their respective prices per bushel or cask.

Table listing various commodities such as Hay, and their respective prices per ton or cask.

Table listing various commodities such as Pork, and their respective prices per cask or barrel.

Table listing various commodities such as Sugar, and their respective prices per cask or barrel.

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Christian Standard
PUBLISHED WEEKLY BY
J. B. LAMAR, ASSOCIATE EDITOR, CINCINNATI, OHIO.

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WE regard it as an excellent move to change the time of meeting of the General Missionary Convention from Tuesday to Thursday, so that the preachers can stay over Lord's day and occupy each pulpit as may be opened to them.

Dr. W. S. Mountain sends \$2.00 for the STANDARD, to be sent to Confidence—no State mentioned. We know of no such post-office as Confidence in any State.

At Hebron, Nebraska, there is a colony of Disciples, a beautiful country, and a growing community. We are requested to say that there is a first-rate water-power there, which can be had on favorable terms by any responsible parties that will erect a grist and saw-mill. It is a good opportunity. Apply for information to L. T. Eads, Davenport, Iowa.

A NEW prayer-book has been prepared by several divines in this country and in England, designed to exclude much that is offensive in ritualism in the Episcopal prayer-book. It provides for the consecration of infants without baptism. It has already been introduced in one church in New York, and one in Chicago. This is the beginning of a secession from the Episcopal Church.

NOTICE.—If delegates or other brethren who expect to attend the General Missionary Convention, to convene in Cincinnati, October 19th, will be kind enough to notify D. W. Chase, Chairman of Committee on Entertainment, care of Bowditch, Chase & Hall, they will receive by mail a card of introduction to the family, with number of street, etc., where they will be entertained during the meeting. This will save trouble by enabling all to go immediately to the homes provided for them. All interested should give immediate attention to this matter.

GENERAL COLLEGE, Kentucky, opened on the 4th inst., with 50 students, and by the 15th 50 more enrolled. An address was given to the Senior year, represented in Latin and Greek, Mathematics and Natural Sciences. There is a serious opening, and we hope to inaugurate Rev. Bonnell's complete success in an undertaking in which his ripe learning and long experience may find useful employment.

WALKS ABOUT JERUSALEM.—A box out of press and ready for delivery. In paper covers, 50 copies, post-paid; bound in cloth, on separate paper, \$1.00.

WE notice in the Journal and Messenger a statement that Rev. C. Gordon, the Baptist preacher at New Castle, Pa., had united with the Episcopal Church in that city, and 34 Baptists with him. We are brethren in New Castle inform us of the fact!

only by the surrender of soul-freedom to the claims of human authority as embodied in councils and popes—the various pleas for union on the part of Protestants may be thus classified:

THE UNION OF CHRISTIANS

The question of Union is forcing itself, more and more, on the attention of Protestant Christians—the stern logic of events is pushing even the lethargic and the faint-hearted into rapid advances on the bigoted denominationalism of the past. The marvelous independence of Papal authority and influence in the old world, accelerated by the decrees of the Pope's Infallibility, which has driven many of the noblest minds in the Roman Catholic Church back to the ecstasies of anti-papal times, and is leading to a revival of ancient Catholicism, and which has divorced the sympathies of even Catholic governments from the Church, so that her own children refuse longer to grant her political consideration and insist on relegating her authority exclusively to spiritual affairs, has opened the way, in the very heart of Popery, for Protestant enterprise, and furnishes fields of activity for the lovers of the Bible and the friends of civil and religious freedom, which might well take the combined energies and zeal of the entire Protestant world. Spain, Italy, Austria, and now the Catholic portions of the German Empire, are largely freed from the ecclesiastical control of Rome; the interdictions of the past are lifted away, and papal anathemas have lost their terror and French imperialism—Rome's best protection—is in a worse plight than even the Pope's temporal sovereignty. On the other hand, the rapid growth and bold encroachments of the papacy in this country, with its shameless avowal of the most despotic doctrines of medieval times, calls for a united opposition, and this conviction, slowly and reluctantly formed by repeated outcroppings of grasping ambition and the bold denunciations of free schools, free speech and free conscience, has been intensified by the New York riot, the timorous policy of Catholic ecclesiastics towards the rioters, and the bloodthirsty spirit breathed by several Irish Catholic papers since the date of that disgraceful affair. Not one meeting has been held by Catholics to purge themselves of suspicion of sympathy with the spirit of the mob, and the significant reticence of Catholic pulpits, compels the conviction that, whatever may be the honest indignation of intelligent Catholics, the ecclesiastical authorities do not mean to range themselves on the side of law and freedom. It is not surprising, therefore, that the question of union among Protestants should excite unusual attention. The weakness of Protestantism is in her sects—the impossibility, owing to the prevalence of the sect-spirit, of concentrating her sympathies and forces in any grand enterprise such as is needed to take possession of the fields that the Papacy is vacating in the old world, and to confront the solid and growing forces of Catholicism in the new.

We have been watching the various developments in behalf of union with eager attention. For sixty years the union of the people of God has been our plea. It was the special object of the Reformation plead by the Campbells and their associates at a time when the plea was ridiculed in Protestant pulpits all over the land as utopian, and the object condemned as impracticable and undesirable. Gradually it has gathered adherents and made its power felt, and the unfoldings of Providence, during the last half-century, have turned the hearts of good men of all parties away from the controversies of the past to grasp new and living issues more in consonance with the spirit and aims of primitive Christianity. The authority of creeds has waned. The dominion of sects has crumbled. The sacredness of hierarchical pretensions is no longer conceded. Christianity, in public estimation, has become less a body of speculative doctrines, less a question of ecclesiastical polity, and more a life; and just as this phase of it looms up into importance and sacredness, the evils and mischiefs of the sect-spirit become apparent.

But while we rejoice in every advance into clearer light, we are far from satisfied with any of the recent movements towards union. They are none of them up to the plea which the Disciples have urged for fifty years past. Let us see: Leaving out the claim of the Roman Catholic Church to unity—a unity which rests on Tradition, and is maintained

Protestant movements as more or less successful attempts to escape from the great apostasy of Romanism, but all of them partial and incomplete. Sympathizing with every step of reformation, and appropriating all of wisdom and practical good furnished in the history of these various movements, we still insist that in escaping from Babylon they have all stopped short of Jerusalem; and that there is crying need for further reformation. We repudiate all attempts to incorporate the Christianity of the New Testament with the forms and polity of any existing sect, and insist that names, phrases, creeds, doctrines, ordinances, and politics, not found in the New Testament, shall be abandoned, and that nothing shall be regarded as a bond of union, or test of fellowship that is not found clearly and unmistakably in the New Testament in express precept or approved precedent. We propose union to Christ, on Christ's own teachings. Coming to the New Testament, we find:

1. Christ Jesus, the Saviour, the Son of God; is himself the center of life, of faith, of hope; and the faith the Gospel requires is trust in a Divine person, and not assent to doctrinal speculations.

2. Faith in the Christ, the Son of God, the sole requirement in order to admission, through baptism, to the fellowship of saints: a faith which reposes on Christ for salvation, and turns the heart from sin to the service of God.

3. The immersion of all such believers, by the authority of the Lord Jesus, in the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins.

4. A brotherhood of baptized believers, constituting a royal priesthood. No hierarchy, no priestly order, no lord of the conscience this side the throne of God. In this brotherhood, such orderly arrangements for an efficient ministry in temporal and spiritual things, as would conduce to the edification of the body—namely, bishops and deacons, chosen from the people, and ordained to the work by fasting and prayer, with the laying on of hands.

5. Obedience to the law of Christ the only test of fellowship in this community. So that the terms of union may be very briefly summed up: 1. Faith in Christ. 2. Obedience to Christ. 3. Outside of this faith and obedience, perfect liberty, restrained only by the law of love and the dictates of expediency. Where Christ leaves us free to adopt such expedients, as may be needed for carrying out the objects of piety or humanity, no conscience is bound; but all are free to adopt such measures as wisdom and experience may suggest, but without attempts to compel uniformity.

To place it in another form, we find 1. "One Lord"—Jesus, the Christ, to whom, and to whom alone we owe the trust of our souls, and the submission of conscience and life.

2. "One Faith"—faith in this Divine Saviour—a reliance on his divine excellency and power, on his death for our sins and resurrection for our justification.

3. "One Baptism"—an immersion into Christ, and an emersion into a new life.

4. "One body"—the Church of God, of which we become members by faith and baptism, in which all are members of Christ and of one another. No sects, no divisions, no party leaders.

5. "One Spirit"—of which all are made partakers who come into this Body, and by which they are sealed as the children of God and heirs of heaven.

6. "One Hope"—the hope of eternal life through Jesus Christ our Lord.

7. "One God and Father of all, who is above all, and through all, and in all," and as children of whom we are required to walk in love, and preserve the unity of the Spirit, in the bond of peace.

It will be seen that we are contending for that which is generally acknowledged among Protestants, and that union on this basis calls for no new faith, or creed, but simply for the surrender of that which is human, that we may all be "one in Christ Jesus." More anon.

KNOWING THE TIME

Those who have watched our weekly reports of additions to the churches must be struck with the marked increase during a few weeks past. During the summer the weekly reports averaged perhaps 250 or 300; they now reach nearly 1000. This indicates that the favorable season for conversions is already here. Not that God is more gracious in September than in July, but that men are better prepared to listen to the message of salvation. The lassitude of the summer season, the press of harvest work, and the long, weary days, are past; longer evenings, cooler weather, and more leisure enable men to receive more profitable impressions from the Word preached. Let us take the hint, and prepare for earnest work. There are some things necessary to further the work of conversion to which we will briefly allude: 1. Pray that the word of the Lord may have free course and be glorified. Pray

in the closet, pray in the family, pray in your journey by the way. Offer prayers for all men.

2. In the prayer-meetings let attention be turned in this direction. United prayers avail much.

3. Look around you and see who of your family or your neighbors need to be led to Christ. Use your personal influence wisely for this purpose.

4. If there are stumbling blocks in the way, in the shape of church difficulties, laxness of discipline, or lukewarmness see to it that these obstacles are removed; for we shall not be held guiltless if we leave any thing undone that ought to be done to save souls.

5. Encourage your preacher: hold up his hands; work with him; inspire his efforts by hearty co-operation.

6. Look beyond your own neighborhood, and interest yourself in the salvation of the world. Send some money to the missionary treasury to spread the Gospel in other places. The work is one, and no selfishness should be allowed to control us.

7. Circulate tracts and papers among the people. Let every church appoint suitable persons to canvass its territory. Visit every family for religious conversation and prayer, and supply the destitute with Bibles and tracts. Here is a fine field for womanly pious activities.

8. Talk to your pupils in the Sunday School about their salvation. All the labor thus bestowed—all the money thus spent, will come back to you in blessings richer than gold.

What, then, is our position on the creed question? It is this: That human creeds, as bonds of union or terms of fellowship, or as authoritative utterances, are unauthorized, heretical and schismatical. But it was never so much as dreamed that it was contrary to the New Testament to speak the truth or write the truth in such style as circumstances make advisable, to enlighten the ignorant, or to remove prejudice from the honest-hearted.

The statement made to the Baptist Convention was neither offered nor accepted as a creed, but, as a matter of information, to remove prejudice and lead to a better understanding among brethren who mutually acknowledge "one Lord, one faith and one baptism." As such it has met with universal acquiescence and approval among our brethren and has done much to dissipate the prejudices of Baptists and place us in truer light before the religious world. It is so far as we know, only objected to by extremists among the Baptists, and extremists among ourselves, whose voice is always for war, and whose occupation will be gone whenever union and peace shall prevail.

CO-OPERATION

We regret to notice frequent attacks in our journals on the present plan of co-operation—not because we object to the freest and fullest discussion of such measures, but because the present is not the time for it. What is called the Louisville plan was first passed upon by a committee of twenty leading brethren from different parts of the country, then discussed and adopted with but one dissenting voice in one of the largest national conventions ever held among us, then published and discussed in our journals, then taken up, discussed and adopted in the State conventions. That was the time for discussion—the time for those who see so many ecclesiastical horns rising up, to appear and expose its dangerous features. It is a fair presumption that a plan of operations which has passed so many searching examinations and met with such general approval, is not very dangerous, to say the least; and now that it is brought to the practical test, brethren that held their peace when discussion was up, should allow it a fair trial and avoid throwing discouragements in the way. Moreover, we fear that much of the opposition to it partakes of a capricious spirit. To illustrate: We noticed, the other day, an objection, seriously stated, that the conventions are composed of delegates from the churches, and there was danger of this representative system leading to an undue control of the churches. Now it ought not to be forgotten that the loud cry against the old missionary societies was that they were not the creation of the churches, but mere voluntary associations of individuals, and that the church was dishonored by the existence of rival institutions, that would one day control them.

How is it possible to silence objections so entirely opposite in character? If they are all listened to, the end will be that we will sit down and do nothing, let in doing something, no matter what, we prepare the way for ecclesiastical tyranny! For ourselves, we always preferred the plan of voluntary associations of individuals, for missionary enterprise. We still think it preferable to any other, and more in harmony with our ideas of church independency. If we were disposed to grow nervous over the probable rise of ecclesiastical tyranny, we might find a good excuse for a scarce in the representative principle now acknowledged. But we find it impossible, do our best in that line, to get up an alarm in that direction. Our danger is far more in the line of disintegration than of centralization.

As the brethren generally have approved this plan, we are determined to hold our own preferences in abeyance, and give the plan a fair and unembarrassed trial. In matters of expediency, we never allow our preferences to erect themselves against the general sentiment of the brotherhood. Some plan of co-operation we must have. Single churches can not do all that is required to be done. There are immense fields to be occupied. Millions are perishing for lack of the bread of life. We have it. We owe it to them. We are debtors to all the needy. By some means we must send it to them, or we can not be held guiltless. In place of squandering time and talent on endless discussions of ways and means, let us go to work, employing such means as are generally approved, and trust to experience and the good sense of our brethren to correct errors and supply deficiencies as fast as they are made apparent. If we desire to give emphasis to our plea for union, let us show that we are one people by harmonious co-operation. If we desire to secure public confidence, let us show such practical fruits of benevolence and self-sacrificing zeal in the spread of the Gospel as shall commend the truth to every man's conscience in the sight of God.

PERSONAL

ELIJAH GOODWIN has removed from Indianapolis, Ind., to Philadelphia, Pa., to labor for the Second Christian Church in that city. His address is 525 Ois street, Philadelphia, Pa. (Bro. G., as a man of ripe experience, spotless reputation, superior Biblical attainments, and still as a seaman, is eminently fitted for the pastoral work he has undertaken. Kind-hearted, dignified, sound in the faith

and of every one, indeed, with more diligence. An attempt to bring the statement made at Columbus under ban as a violation of our principles, is directly in the face of our constant practice in publishing and circulating statements of our principles and practices.

NOTES AND

A WRITER in the W much exercised over Richmond and the published in the Religion. Let any Baptist search for those great usually styled "Doctrines that depravity, regeneration, sanctification, are stated where in this abstract doctrines of election, calling and final perseverance anything from which ferred."

We desire to inform you of Calvinism the on these subjects accepted by us; an show from the New statement of doctrinal essential as a term ship, we will be most to our readers.

Ar a late convention Harve-de-Grace, Md poet, named Mrs. A poem—subject mitted. This is a Spiritualist, and we or two of the gushin delighted the audier

Many of the declared that "no m write such poetry a with which we perfo lect of but one spired poet that at It was by an obsc opened as follows: "The wind blew do Dad and I put it o

The Gr The boldness of advancing their ay for only by their people read the Bib in this age they ha the assumption, b can we explain th voting the Bible t fact, there is no whole Bible that r as a fact, much is spiritual effort to i infants is not to i

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From the Nashville American, Sept. 1. About the 10th of May last Doctors Cardwell and Westropland captured, at Prospect...

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FROM COB

World's most... One who is here in... with... money...

Dr. J. B. Crane here Aug. 29; close additions were made the Methodist. The encouraged; sectarian fled on all sides. D. Gao. Anson was visiting, rendering service.

The annual meeting for this district, was held Oct. 3, beginning at 10 o'clock. The were well represented.

At our regular meeting, Sept. 3, a y. Saviour, was immersed Wednesday evening.

Yesterday one from... two excellent sermons by Bro. Hughes and... an invalid... that "mode" in the... the Lord told him... that he feels physically... not kill infidelity, and... rest. He awaits his... prayer-meetings, Sunday... increasing.

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OUR RESPONSE.

Annual Meeting of the 4th District... The Annual Meeting of the 4th District was held this year with the Bishop co-gregator at Holmes Co., and was a decided success.

As to Mr. Braden he was far Mr. Davies superior in brains, and the use of them. He possesses the elements of a popular debater in a marked degree. In short, Mr. Davies "taught a Tartar" this time.

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POLEMICS.

Debate, Debates, and Rumors of Debates. Mr. Ennos:—During the last few months we have had some seven discussions in this part of the West.

Our second school year began August 22d, with as earnest a class of students as can be found anywhere. Though less than a year since we opened the Normal School, with an endowment of twenty-five dollars, and no facilities in the form of books, apparatus, etc., it now has an enrollment of upwards of 180, with a text-book library costing, at retail price, about ten thousand dollars, a very valuable library of reference books, and apparatus to illustrate the different branches of study.

Our patronage embraces ladies and gentlemen from all parts of this State, as well as some from Michigan and New York. New students are coming in daily, so that we expect the enrollment to reach or exceed 200 ere the present term closes.

Our Sunday School numbers about 160, and seems to be in a very encouraging condition. We expect much good to come from its works.

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PROSPERITY.

The Omnia Gatharum. We propose to commence the publication of a paper bearing the above title as soon as sufficient numbers of subscribers shall be obtained.

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of the arguments were regularly weak and... The Christian Standard Cincinnati...

Soft Soap... The Christian Standard Cincinnati... RECORD OF THE WEEK...

Germany... The Christian Standard Cincinnati... RECORD OF THE WEEK...

On Monday... The Christian Standard Cincinnati... RECORD OF THE WEEK...

WEDDING CARDS... The Christian Standard Cincinnati... RECORD OF THE WEEK...

Notice... The Christian Standard Cincinnati... RECORD OF THE WEEK...

Ohio Yearly Meetings... The Christian Standard Cincinnati... RECORD OF THE WEEK...

FROM CORRESPONDENTS.

New York. The 6th inst. was a day of joy in the church here. Mr. S. O. Benedict, one of the best men in this place, and one that has been a friend...

WILLIAM ORR. Some Brethren, Sept. 18. Bro. M. J. Mitchell and the writer began a meeting with the church at Westville, Pa., on Friday, Aug. 24, closing Monday, Sept. 4...

Pennsylvania. Bro. M. J. Mitchell and the writer began a meeting with the church at Westville, Pa., on Friday, Aug. 24, closing Monday, Sept. 4...

Illinois. Bro. J. B. McCorkle, of Berea, commenced preaching here Sept. 2nd, and continued till the 15th, closing with eleven additions—six by baptism and five by letter...

North Carolina. On Saturday before the fourth Lord's day in July, Brethren H. D. Gason, A. C. Hart, and J. L. Winfield commenced and protracted a meeting of fifteen days at Taylor's School-house in this County...

Ohio. Bro. Rows lately at Lowell received, at the party meeting, about twenty-four additions. Bro. Joseph Nagels also received six, if not more additions to the Mile Run Church during the month...

Indiana. I have just closed a very interesting meeting of several days at Mt. Zion in Lawrence County, I delivered twenty-one discourses...

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The following are condensed reports of the Annual Meetings of our Brethren in England, Scotland and Wales, as found in the Ecclesiastical Observer of September 1st.

England. The meeting was held with the church in Huddersfield, commencing Tuesday evening, Aug. 2. A statistical committee appointed for the purpose, reported the number of churches returning schedules 77; neglecting to return, 32; returning both this year and last, 71; members in these 71 churches, 3,649 in 1870, and 3,585 in 1871...

Scotland. The Annual Meeting was held July 15, in Roxburgh Chapel, Edinburgh. The Secretary reported its receipts, including balance of preceding year, as £192, 9s, 5d; expenditures, £241, 14s, 8d. From the reports of the delegates it appears that the smaller churches in Scotland were not in a prosperous condition...

Wales. The Annual Meeting was held July 24. From the amounts promised for the ensuing year and the present state of the fund, it was seen that unless some assistance was afforded by the Annual General Meeting at Huddersfield, we should not be able to retain the evangelist's services for the entire year...

North Carolina. In a letter to the Ecclesiastical Observer, Bro. John Murray, of Kingstons, Jamaica, says: "My number now in Jamaica, churches, 14; members, 350; preaching brethren, 7; nearly every church has a Sunday School."

Kentucky. I found Bro. Stafford in an interesting meeting which he had commenced at Grassy Creek. We continued the meeting two weeks, preaching only at night, resulting in thirty-two additions to the faithful in Christ at that place...

Summary of Accessions. Reported this week in our own columns and gleaned from our exchanges: New York, 4; Pennsylvania, 40; West Virginia, 7; Ohio, 24; Indiana, 23; Illinois, 20; Iowa, 8; Missouri, 11; Oregon, 2; California, 3; Kansas, 7; Kentucky, 26; Texas, 11; Mississippi, 2; Georgia, 2; Alabama, 3; North Carolina, 155—Total, 4,103.

HOCKER COLLEGE, FOR YOUNG LADIES, LEKINGTON, KENTUCKY. The next session of this large and flourishing institution will open on Monday, Sept. 11, 1871, and close on the 15th of June following...

THE GINGINATI GAZETTE! Daily, Semi-Weekly and Weekly. A thirty-six column paper, and contains thirty-four columns of reading matter.

THE WEEKLY GAZETTE. A thirty-six column paper, and contains thirty-four columns of reading matter.

THE DAILY GAZETTE. A thirty-six column paper, and contains thirty-four columns of reading matter.

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EMINENCE COLLEGE. MADES AND PERALES. 10,000 Catalogues of this flourishing institution are now ready for distribution.

CINCINNATI LAW SCHOOL. The Thirty-Ninth session of the Cincinnati Law School commences on Wednesday, October 17, 1871, and continues until the third Wednesday of January.

BUCKEYE BELL FOUNDRY. Superior Bells for Churches, Schools, etc., made of Pure Bell Metal, fully warranted, and mounted on our Patent Improved Rotary Hangers.

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MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N. Y. Manufacture a superior quality of Bells, Academy, Fire Alarm, Factory, Chimney, Tower Bells, etc.

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SCOVILL'S Compound Extract of Sarsaparilla and Sulfur. BLOOD AND LIVER SIRUP. GREAT BLOOD PURIFIER. LIFE REGENERATOR AND REJUVENATING ELIXIR.

REJUVENATING ELIXIR. It cleanses the Blood from all impurities, repairs the waste of the system with new and healthy constituents, and restores the strength and vitality of the various organs when they have become impaired.

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Ayer's Hair Vigor. For restoring to Gray Hair its natural Vitality and Color. A dressing which is at once agreeable, healthy, and effectual for preserving the hair.

Ayer's Cathartic Pills. For the relief and cure of all derangements of the stomach, liver, and bowels. They are mild, aperient, and an excellent purgative.

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CINCINNATI MARKETS.

Business and Financial Review.

The weather has been beautiful and favorable for the large trade which has been doing during the past week. Business has been steady without much fluctuation. Wheat is in short supply, and prices have advanced. Other crops are in good supply. Flour is firm with a rising price. There has been a slight improvement in Bulk Meats and Bacon the past week. Groceries are steady. Gold continues to rise high, notwithstanding the sale of \$4,000,000 by Government during the week. Our New York quotations were 1 1/4, with a prospect of a further advance. The demand for Exchange has been active, the market, however, rules easy. Money is increasing in quantity, not only in this country, but also in Europe, and on Wednesday of last week the Bank of England found it necessary to increase its rates from 2 to 3 per cent, an advance of one cent. In New York rates have advanced on call loans from 2 1/2 up to 3 1/2 per cent. Rates on prime Commercial paper have not changed essentially. In our market there is an increased demand for Bonds, but as currency is in good supply the market is easy at 7 1/2 per cent for 90 days' paper; longer paper is difficult to obtain. Government Bonds are in fair demand in New York; here there is but little doing.

Our table of prices represents the state of the market on Monday evening of each week. The early hour at which we go to press prevents us giving later quotations.

The figures in the following table represent wholesale prices, except where otherwise stated. In the filling of small orders from three to four per cent. must be added. This table is carefully corrected every week expressly for the Christian Standard.

Table of market prices for various commodities including Flour, Beans, Butter, Eggs, Fruit, and other goods. Columns include item names and prices per unit.

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Exchange, Gold and Silver. Buying and Selling rates for various locations including New York, London, and other international markets.

UNITED STATES SECURITIES. Buying and Selling rates for various government bonds and securities.

A BOUNDING NOVELTY. Messrs. E. Hayward & Co., Publishers of first-class subscription books, Cincinnati and Chicago.

SPECIAL NOTICES. D. H. BALDWIN, 158 West Fourth Street, Cincinnati, has always on hand a large and complete stock of Standard Pianos and Organs at Low Prices.

CARD. UNPARALLELED SUCCESS. It walks alone and speaks for itself! With not one dollar of capital, and no business tact or experience, but by its own inherent virtues, it has secured 3,000 correspondents in two years.

FINE STATIONERY IN BOXES! We have in stock an assortment of Paperies—plain and tinted papers—stamped with INITIALS, in neat boxes, which are sent by mail, post-paid, at the following prices:

French Note Paper and Envelopes stamped handsomely with any initial, 50 cents per quire commercial note; 40 cents per quire octavo note, including a package of envelopes. Sent by mail, post-paid.

THE LIVING PULPIT OF THE CHRISTIAN CHURCH. REASON AND REVELATION, by R. MILLIGAN. LIVES OF ELDER JOHN SMITH, by John Augustus Williams.

THE SCHEMA OF REDEMPTION, by R. Milligan. Printed on clear white paper, bound in fine cloth, bound, which we send, post-paid, on receipt of above price. This edition is furnished only in sets.

THE AMERICAN PIANO. MANUFACTURED BY DOANE, WING & CUSHING, 423 BROOME STREET, NEW YORK. For English and elegant pianos, as well as for power, durability of touch, and sweetness of tone, it stands unrivaled.

HOT AIR FURNACE COMPANY. THE BENNETT. DR. M'LANE'S WORM SPECIFIC, VERMIFUGE. Celebrated American Preparation.

COURT HOUSES, BANKS, CHURCHES, SCHOOL BUILDINGS, HALLS, DWELLINGS, BUILDINGS OF ALL DESCRIPTIONS. By the use of their Improved Furnaces, which received the highest Premium, a large Silver Medal, at the Cincinnati Industrial Exposition, 1870, adapted to the use of anthracite coal, coke and bituminous coal.

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SUNDAY SCHOOL REQUISITES. CLASS BOOKS, RECORDS, ETC. The Sunday School Class Book, per dozen \$1.50. Eggleston's Sunday School Record, per copy \$1.25.

QUESTION BOOKS. Bible Questions, per copy 25¢. Midway Question Book, Matt., Mark and Luke, per copy 1.80. Midway Question Book, John and Acts, per copy 1.80.

TEXT BOOKS AND MANUALS OF INSTRUCTION. Bible Atlas and Gazetteer, per copy \$1.00. Eggleston's Sunday School Manual, per copy \$1.00.

HYMN AND MUSIC BOOKS. Christian Sunday School Hymn Book, per doz. half bound, \$1.50; cloth \$2.40. Sparkling Jewels, per doz. \$1.50. Bright Jewels, per doz. \$1.50.

READY SEPT. 16. Walks About Jerusalem BY ISAAC ERRETT. The cloth edition will be ready Sept. 25th. Price \$1.00. R. W. CARROLL & CO., Publishers, 117 West Fourth St.

AGENTS WANTED FOR THE BEST CHANCE YET OFFERED. Williamson & Cantwell Publishing Co., 115 West Fourth Street, Cincinnati, O.

AGENTS WANTED FOR THE Year of Battles. History of the Franco-German War, and THE RED REBELLION IN PARIS. Accurate, reliable and complete, in English and German.

WANTED-AGENTS FOR "ORANGE BLOSSOMS FRESH AND FADED." By T. S. ARTHUR. A book for all young or old, rich or poor; for the husbands as well as the wives, for the happy as well as the unhappy.

WANTED-AGENTS-Everywhere, to sell FIFTY YEARS IN THE MAGIC CIRCLE. BY SIGNOR BELTZ. Brimful of rare fun and humor, embracing the most interesting description of the author's ventiloquous powers, wonderful feats and magical tricks.

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DO YOU WANT BUSINESS? (Honorable) AT AND NEAR HOME. Suitable for either sex to occupy your whole or spare time. If no address, please send your name to J. N. JOHNSON, 20 West 4th St., Boston, Mass.

DR. M'LANE'S WORM SPECIFIC, VERMIFUGE. Celebrated American Preparation. THE CONTAINERS IS PALE AND FLESHY, colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; heaving pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times constipated, stools slimy; not unfrequently digged with blood; belly swollen and hard; urging and respiration occasionally difficult, and accompanied by hiccup; cough sometimes dry and convulsive; uneasy and disturbed sleep; with grinding of the teeth, temper variable, but generally irritable, etc.

WHENEVER THE ABOVE SYMPTOMS ARE FOUND TO EXIST, DR. M'LANE'S VERMIFUGE WILL CERTAINLY EFFECT A CURE. The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to RETURN THE MONEY in every instance where it should prove ineffectual: "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS.

DR. M'LANE'S VERMIFUGE. Hoodland's German Tonic. Hoodland's German Tonic is composed of the pure juices of medicinal plants, Rooted Bark, (or as medicinally termed, extracts), Quinine, and other portions of the ingredients not being used. These, in one bottle of this Tonic, are contained as much medicinal virtue as will be found in several bottles of ordinary mixtures. The Rooted Bark, used in this Tonic, is grown in Germany, their vital principles extracted in that country by a scientific Chemist and forwarded to our manufactory in this city, where they are compounded and bottled. Containing no spirituous ingredients, the Bitters is free from the objection urged against all others; no desire for stimulants can be induced from their use, they can not make drunk, and can not, under any circumstances, have any but a beneficial effect.

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