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James Sanford Lamar

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# THE CHRISTIAN STANDARD.

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

\$2.00 PER YEAR.

CINCINNATI, OHIO, SATURDAY, OCTOBER 7, 1871.

VOL VI—NO. 40.



Doan's Kidney Pills

**THE CHRISTIAN STANDARD**  
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All business communications must be addressed to **B. W. CARROLL & CO., Cincinnati, Ohio.**

## IN MEMORIAM.

S. H. J. OBITUARY.

BY ALICE WILLIAMS.

She is dead—  
I need not what is said;  
She is not dead, but steepest I will know,  
Though he form rest in the tomb,  
The sledge and the plow,  
The spirit journeys onward free from wrong.

Though our blinding leadrops fall  
By the side of her and pall,  
As we put away our dear one from our sight;  
She knows naught of moon or star,  
Nought of care and grief and fear,  
Her darkness now is turned to radiant light.

And angels all are of her,  
Mean or cry shall never more  
See those calmly smiling lips now sealed and dumb,  
Shall we mourn that at last  
All her suffering is past—  
That the final hour of blessed peace is come?

"Not lost, but gone before,"  
To the blessed heavenly shore,  
Whither we shall surely follow, soon or late,  
There upon the golden strand  
She has joined the happy band  
That is waiting for our coming at the gate.

Lay her gently 'neath the sod;  
Leave the spirit with its God,  
Who has called it to a higher, better life!  
No longer will he deal  
With its errors, who can feel  
For his children, 'mid Earth's woe and strife.

Father! to thy loving hand,  
At Thy word we sever command,  
We resign our loved one: knowing Thou canst see  
That is best.

What is best, we weep forlorn—  
Comfort Thou the hearts that mourn!  
For us closely our sorrow unto Thee!  
O. W. N. O., March 15, 1871.

## ORIGINAL ESSAYS.

JOHN APPLAGATE.

BY A. S. HAYDEN.

"Tell us the story of the earlier times.  
Describe the men who lived in them,  
And to us their deeds." So cry out  
thousands, to whom the stirring events  
of the struggle which made and marked  
our early history have come down in mere  
fragments of information. It is not mere  
curiosity which prompts the call for this  
knowledge. It is a just and laudable  
desire for a knowledge of the causes and  
conditions in which originated this great  
work, the effort to recover the Christian  
institution, in all its parts, from the mix-  
ture and corruptions of the long dark  
day of papal superstition. Gratitude,  
and, as it were, a sense of duty, demand  
that due honor may be rendered to the  
heroes to whom this generation is  
greatly indebted for their prompt espousal  
of the truth, then freshly brought out  
from the sacred Scriptures, and for their  
able, untiring and self-sacrificing advocacy  
of it amid fearful struggles and against  
formidable foes.

Beloved among these memorable men,  
and distinguished in the circle of his  
labors, was Bro. John Applegate, late of  
the Western Reserve, Ohio, recently laid  
to his rest in Jones County, Ia. He was  
born May 18, 1797, in Bordentown, N. J.  
Cradled in the lap of frugal industry,  
he early saw the practical side of life,  
from the necessity imposed on him to  
contribute to the wants of the family.  
Ohio, at the time of his removal into it,  
had been only five years a member of  
the Federal Union. Its fertile soil was  
the El Dorado of hope to the working  
people in the States of the seaboard.  
The Western Reserve, in particular, was  
receiving large accessions to its young  
population by immigration from New  
England and other portions of the East.  
To this inviting land came the Applegate  
family, when John, the subject of this  
sketch, was only ten years of age. They  
took up land in Hubbard, Trumbull  
County.

Concerning the long, fatiguing journey  
from the home of his birth, over the  
mountains of Pennsylvania, through  
perils from robbers, wild, savage men, to  
the forest-world of their seeking, tradi-  
tion has furnished but scanty hints—  
materials too slender to construct into  
history. It is known that upon their  
arrival the great battle of life opened in  
the stubborn reality. The forest had to  
be cleared away to raise corn and wheat  
for sale. The clothing must be of home  
manufacture; no factories yet, and no  
railways for a whole generation afterward  
to import anything. The war of 1812

soon came on. Through its alarms and  
its pinching privations young Applegate  
helped to make his way, preparing by  
the rude discipline of these rugged ex-  
periences for that life as a pilgrim and a  
pioneer proscriber of the Gospel, which  
the foreseeing eye of God beheld in him  
and for him, and for which, by constant  
additions of varied experience, the hand  
of God was preparing him.

The active and inquiring mind of John  
Applegate longed for instruction, but  
schools were few, and opportunities for  
attending them fewer. No marvel, then,  
that his education was scanty—a mere  
competence for the common necessities of  
life. His parents were not yet profes-  
sors of religion. Through his father he  
inherited the Baptist faith. His  
mother was a pure-minded, conscientious  
adherent of the Quaker doctrine. John,  
very early in life, was the subject of deep  
and pungent religious convictions. From  
about the fifteenth year of his age up to  
his twenty-first year, the tempests of re-  
ligious conviction, with all their harass-  
ing doubts, despondencies and dimly  
glimping hopes, swept across his breast.  
The Gospel of his day was moulded in the  
most rigid school of Calvinism. Total de-  
pravity, in the fearful depths of which the  
guilty sinner was helplessly enchained,  
unconditional election of a certain few to  
salvation before time began, the special  
atonement made for these few only by  
Jesus on the cross, and the application to  
them, unfailingly, of the grace of salva-  
tion by the immediate and irresistible  
operation of the Holy Ghost—these were  
doctrines, with their kindred themes,  
which resounded in thundering tones in  
groves, under forest trees, and in school-  
houses, by the Knox-like preachers of  
that early time. To rouse up the sinner,  
and to recover him to a sense of his aw-  
ful and unutterable guilt, after chaining  
him down to helplessness, the preacher  
carried him away to the base of quaking  
Sinai—caused him to hear its thunders,  
to see its lurid fires, and to hear its trump-  
et blasts, till his soul writhed in the ag-  
onies of the pit of woe! A favorite song  
of those days began thus:

"Awaked by Sinai's awful sound,  
My soul in bonds of guilt I found,  
And knew not where to go;  
Alas! I read, and saw it plain,  
The sinner must be born again,  
Or sink to endless woe!"

No sweet voice from Calvary came to  
the terrified conscience of poor young  
Applegate. He languished for relief.  
Sometimes he quite resolved to abandon  
hope, and yield; to sink down among the  
eternally lost. Then from this vortex he  
fled, shuddering at the horrible despair.  
He saw Calvary, and the meek sufferer  
there, "But, Oh! for the elect alone he suf-  
fers there and bleeds. Oh! that I could  
but know it was for me! 'Come, he says,  
'Come unto me—you shall find rest.'  
But, then, his soul in anguish  
cried, "that blessed voice is for the elect  
alone; I may not be one; I dare not stir  
it up." If some earnest comforter spoke  
of the loving Jesus, and of his invitation  
to sinners—"Yes, but I know not the  
way—I can do nothing but wait; if I am  
to be lost, I can but fulfill my destined  
doom." Such, substantially, is the rec-  
ital of the "Christian experience" of  
Bro. John Applegate, as given me in a  
communication from his own hand in the  
year 1865. A genuine "experience" it  
was, according to the standards of that  
day. Much of it ever remained a blessed  
memorial in his humble and truly  
Christian heart, a sweet odor in his soul.  
Yet how much of needless torture might  
have been saved him; how much earlier  
he might have found "peace in believ-  
ing," and how much sweeter and greater  
his joy, had the plain Gospel plan of sal-  
vation been pointed out to him in the  
hour when he was seeking to "flee from  
the wrath to come!"

Among his religious advisers during  
this trying period was the late Rev. Wil-  
liam West, a Baptist minister, a man of  
medium abilities, of mathematical mind,  
a strong Calvinist, and a rigid moralist.  
The godly Jesse Hall, of blessed memory,  
a deacon in the Baptist church, a pillar of  
righteousness, and of eminent and un-  
blemished piety, was a great reliance and  
help to Applegate through the "slough of  
despond."

At length the "darkened cloud" with-  
drew, and peace shone in on his soul.  
He gave in his experience, was received  
by the vote of the church, and was bap-  
tized in a stream in the vicinity of his  
residence, in the month of March, 1818,  
by Elder West. He was then in his  
twenty-first year.

About the same time he was married to  
Miss Fanny Cramer, a young lady every  
way worthy of his affections, and who,  
with every step and equal hand and  
marked fidelity, bore her full share of the  
hardships, incident to her position.  
Abounding in the domestic virtues, she  
managed her household with great pru-  
dence, and discretion, and lived his faith-  
ful companion in all his life-work till very  
near his own departure.

Immediately after his conversion he  
began to "exert" in meetings (an ex-  
pression in use at that day signifying the  
employment of his gifts in exhortation  
and teaching). He was a rapid and ready  
talker. His articulation was very distinct

and complete. He commanded a good  
voice, penetrating, and very agreeable to  
the ear. He was a singer of more than  
common excellence. He soon filled his  
soul, and the meetings, too, with the songs  
of joy in which he expressed the peace  
and hope, and love of a new-born soul.  
His tongue was loosed, and he talked  
continually of the blessed Jesus, of his  
love, and his power to save. He had few  
books (blessed privation!) and morning,  
noon and night he read the precious Word  
of Life. He filled his soul with it; still  
studying it, however, in the light of the  
doctrine of the Calvinistic theory of sov-  
erign grace. His company was sought by  
other persons who were "struck under  
conviction," and to many his cheerful  
encouragements were the "savor of life  
unto life."

He continued to worship and work  
among the Baptists for six or seven years,  
distinguished for great activity and a  
burning zeal. He attended the Associa-  
tions, sometimes as a delegate-member  
from the church, and wherever a word  
could be spoken for the Master, his diffi-  
culty yielded to the pressing sense of  
duty and the earnest impulses of his  
warm Christian heart.

My first recollection of him is in an  
event which occurred about this time, in  
my very boyhood. He was chosen a mem-  
ber of a council, composed of himself, my  
brother, William Hayden, and Deacon  
Daniel A. Runney, for the settlement of  
some difficulties in a neighboring church.  
On his way he came and stayed over night  
at my father's, in Youngstown. His gen-  
eral liveliness, flowing conversation, read-  
iness in song, and sincerity in prayer, made  
a deep impression on my young heart. I  
had begun already to feel the drawings of  
religious interest in my soul, and when in  
the morning he gave the hand of depart-  
ure, I felt a warm attachment to the ear-  
nest Christian, who had received a hearty  
welcome, and who departed with a prayer  
and a blessing, on his mission of peace.

The churches and ministers in all North-  
eastern Ohio were beginning to be agi-  
tated by certain views—by some looked  
upon as dangerous, by all regarded as  
novel and bold—of a young Baptist preach-  
er in Virginia, by the name of Campbell.  
There were two of them, father and son,  
Thomas and Alexander, who some time  
previous had renounced the doctrine of  
the baptism (rather the sprinkling) of un-  
regenerate infancy, in favor of the bap-  
tism of intelligent, believing, converted  
souls into the death of the Lord Jesus,  
and who, in this faith, had themselves been  
buried with Jesus in the baptismal grave.  
The unfettered minds of these men, dis-  
claiming traditional restraint, were close-  
ly engaged and religiously bent on the  
discovery and disclosure of the "truth as  
it is in Jesus." New members of the  
Mahoning Baptist Association, they at-  
tended the sittings of that body. In the  
year 1826 John Applegate heard these  
gifted men in Warren. His free mind  
was, by his own reading of the word of  
God, partially prepared to receive some  
modifications of those rigid views which  
had caused so much trouble in his own  
experience, and he went in with the de-  
termination to hear fearlessly, and give  
due weight to all he heard. But he was  
cautious; and on returning, he received  
the faithful chidings and reprimands of  
the older brethren for giving heed to  
new things.

Soon after this, Walter Scott came to  
Austintown in pursuance of the duties of  
general evangelist of the Association, to  
which he had been called by that body  
in its meeting in 1827 in New Lisbon. He  
was producing there a great stir among  
the people. This was the spring of 1828.  
He was a novel man, pure and gentle as a  
child, a model for boldness, swift and  
sweeping in his course as an eagle of the  
mountains. All the way from Hubbard to  
Austintown came Applegate to hear Scott  
preach the Gospel. He was afraid of him.  
Adamson Bentley, from Warren, and Wil-  
liam Schooley, from Salem, were also  
there. After the hearing John Applegate  
drew the sword and joined in battle. The  
method of enlisting converts was too  
quick. Genuine conversion could not be  
so short a work. Faith, "with all the  
heart," in Jesus was not enough to pre-  
pare for baptism, without relating an ex-  
perience such as the fathers and mothers  
in Israel could approve. So went the  
investigation. He thought he "whipped  
them all out," and, reiterating the an-  
cient cry, "To your tents, O Israel," he took  
leave of them and departed. Riding on a  
few miles, his horse went slower, as he  
thought over what he had heard. At  
length he halted, paused and pondered,  
and resolved to return and give these  
brethren a farther hearing. This he did,  
and on leaving them a second time, Scott  
and Bentley sent by him an appointment  
for Hubbard.

He addressed himself with new zeal,  
with deep and prayerful interest, to the  
study of the word of God, resolved to be  
fully prepared to meet and discomfit  
them. But this reading partially dis-  
armed him. He decided to "let them  
speak," lest he might be fighting against  
the "truth." He knew if it was of  
God it would stand; if not, it would  
fall. His progress was slow. He ex-  
amined every point. He contested

the success of the Master's work suffered  
no abatement through envy. He esteemed  
other preachers better than himself, and  
voluntarily chose the lower seat at the  
great spiritual feasts when many pro-  
claimers of the Gospel and multitudes of  
souls assembled at the great yearly meet-  
ings of north-eastern Ohio. Yet was he  
not the less esteemed, and the greetings  
of the people testified the depth and sin-  
cerity of their affection for him.

In the spring of the year 1866, he re-  
moved from Hubbard, so long his home,  
to Iowa, to reside with his youngest son,  
Charles, near Monticello, Jones Co. Two  
years after his removal came the time of  
his mourning for the death of his wife.  
During their long pilgrimage so complete  
had been their union in life, so like a  
stream without a ripple or an eddy, had  
flowed their mutual affection, that her  
death was a shock almost insupportable.  
Five or six months after this event in  
the fall of 1868, he returned to Ohio, vi-  
sited much with well-remembered friends,  
and extended his journey to his original  
home in the State of New Jersey. In the  
spring of 1870 he returned again to Iowa,  
and made his home with his sons James  
and Charles. Though age was now on  
him, and the "outer man" beginning to  
show signs of decay, he still preached al-  
most every Lord's day. A peace-maker  
still, as in all his life, he labored to re-  
concile differences among brethren, some  
instances of which, among the very last  
acts of his life, are cherished with grate-  
ful remembrance where these minist-  
rations of mercy were successfully per-  
formed. He preached his last sermon at  
Nugen's Grove, Linn County. Over-ex-  
ertion and a sudden change of weather  
caused a severe cold to seize him. Ty-  
phoid fever followed, from which he  
never recovered. Nearly eight weeks he  
languished under this terrible scourge.  
His love of singing continued to the last.  
Frequently during his sickness he raised  
his feeble voice in melodious praise.

Near the closing scene he was visited  
by Rev. — Wilson, a Presbyterian min-  
ister, who asked him if he knew him.  
By a nod of the head he gave the affirma-  
tive reply. Mr. Wilson then repeated a  
part of the 23rd Psalm: "The Lord is my  
shepherd; I shall not want." The dying  
hero waved another response, and soon  
the vessel of clay alone remained.

Thus died on the 17th day of Febru-  
ary, 1871, in Scotch Grove, Jones County,  
Iowa, at the residence of his son James,  
Elder JOHN APPLAGATE, in the seventy-  
fourth year of his age, having been a  
preacher of the Gospel over forty years.

It would be beyond the intentions of  
this brief sketch to follow his labors for  
the forty years of his public life. Indeed,  
the materials for such a biography could  
not now be collected. Part of the time  
during these years he was compelled to  
work on his farm, yet giving all the time  
he was able to the preaching of the Word.  
All preachers then were "low-priced  
preachers," and he stood in rank with  
all his brethren. He was once thrown  
from his carriage with such violence that  
the fall resulted in a fracture of the skull,  
his life for a while was as the flickering  
light of a lamp. By skillful surgery the  
fractured place was trepanned, and he  
slowly arose to health. I saw him, at the  
great yearly meeting in Howland, Trum-  
bull County, take the piece of his skull  
from his vest-pocket and show it to a  
company of brethren. Bro. Campbell  
humorously remarked that "his brains  
must be of first quality, as they could per-  
form their function with so large a por-  
tion of the protection removed." His re-  
covery was so complete that he suffered  
little or no inconvenience afterward from  
the accident.

Few men were ever more patient, per-  
severing, or enduring of privation and  
toil in fulfilling the duties of the Chris-  
tian ministry. Unpaid, yet uncomplaining,  
he traveled on horseback, often afoot,  
over the rough roads of a country yet  
new, never failing to meet his appoint-  
ments. Impelled by a lofty and sacred  
sense of duty, he denied himself the  
happiness of a home, whose limited store  
of earthly wealth was sweetened by the  
endearments of pure and genial and re-  
ligious tenderness of affection, that he  
might teach sinners in the great congre-  
gation the plain way of the Gospel of  
God's salvation. In those days preaching  
"paid" poorly in the pocket. Nor was  
a fame reaped from it. Surely the long-  
continued toils and hardships of the  
preachers of that early day of the Reforma-  
tion vindicate them from all imputations  
of selfishness, and stamps them with a  
lofty zeal and heroic chivalry worthy of  
all admiration.

Bro. Applegate was not a doctrinal  
preacher. Nor was duty directly and  
mainly his theme. His addresses were  
deeply sympathetic with the moral ex-  
cellencies of the life and teachings of the  
blessed Jesus. He dwelt much on him  
as the Saviour of sinners, frequently  
bringing his hearers up to the cross to  
view the Son of God, as the Lamb slain  
from the foundation of the world for  
their salvation. The style of his preach-  
ing was less argumentative than exhorta-  
tory. His language was extremely  
plain and direct; never failing to com-  
municate the precise thought he intended  
to convey—less distinguished for elo-  
quence, than admired for devout earnest-  
ness and the most marked and attractive  
humility.

Among all our early preachers no one  
had less of vain ambition. Without guile  
and without envy, he was happy when  
others preached. If any surpassed him in  
apparent public usefulness, or won more  
rapidly the favor of the people, his joy at  
their success was unalloyed.

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humility.

Among all our early preachers no one  
had less of vain ambition. Without guile  
and without envy, he was happy when  
others preached. If any surpassed him in  
apparent public usefulness, or won more  
rapidly the favor of the people, his joy at  
their success was unalloyed.

six Dutch Reformed, eight Baptist, eleven  
Episcopalians, eighteen Methodists, five  
Mission, and two Methodist Protestant  
two Lutheran Mission, the Universalist in  
Fair street, thirteen Catholic editors,  
three Jewish Synagogues and schools, one  
community of Independent believers, and  
one harmonical association of Spiritualists.

"What are there no Christian Churches  
among the innumerable array?" I en-  
quired of the gentleman who claims the  
honor of calling himself my father—and  
I would advise all my lady friends particu-  
larly to marry a charming husband, if  
they can; but at all events marry a hus-  
band with a charming father.

"Why! are they not all Christian  
Churches? Some of them date back to the  
time of the Crusades, and the Romish  
Church is old as our civilization."  
"It is older," I replied. "The Inquisition  
savours of barbarism. We will leave to the  
protentates of the priesthood the purple  
of imperial Rome. But Jesus of Nazareth  
was the author of the primal doctrine of  
a divine humanity."

It is useless to detail the argument on  
either side, or my exposition of what are  
adjudged our peculiar views on certain  
points. Enough to say, after much dis-  
cussion, he informed me there was at a  
beautiful village called Irvington, some  
two miles out of town, a congregation of  
our people, but did not know any of them  
personally, and vouchsafed me a letter of  
introduction to Rev. Henry Vehalage, of  
the Dutch Reformed Church, who for  
the sake of a mysterious watch-word in  
Masonry which binds men together "as  
with hoops of steel," would tell us all we  
wished to know. He is a rare gentleman  
and extended to us the fine courtesy  
which such persons always esteem due to  
the sex.

At our solicitation he told us of him-  
self and his people in this State. The  
mother church was established at Bergen  
in 1660.

They celebrated, recently, their regular  
anniversary, under the pastorate of Rev.  
B. C. Taylor, and assistant pastor, J. P.  
Amesman.

From the foundation to the present,  
seventy churches have risen and grown to  
a flourishing condition.

The church at Irvington was established  
in 1839. The Rev. Mr. Vehalage has been  
there for fourteen years. He informed me  
there were in the place four other  
denominations—Methodist, Episcopalian,  
Universalist, and Christian.

He evidently took great pride in show-  
ing us his church, which, though fur-  
nished and arranged simply throughout,  
was a marvel of taste and beauty. He  
also went with us to call upon Elder  
Charles A. Beck, of the "New Lights,"  
who are so nearly allied to our people as  
to be identified with them in this sec-  
tion.

I found Bro. Beck a very liberal-minded  
and high-toned gentleman. On my in-  
quiry as to the leading points of differ-  
ence between us, he remarked, "There  
are essentially none. The distinction  
refers principally to church organization,  
wherein I esteem you perfect.

"We seem to fall into shape by acci-  
dent, rather than by judicious appoint-  
ment; and our dignitaries are chosen  
more on account of their age and stand-  
ing in the church than on account of  
their capability to fill creditably certain  
responsible positions in the church."

He spoke of Bro. Errett and his great  
and good work in Cincinnati; and of  
the STANDARD, and of his wish to subscribe  
for it. He also spoke of Bro. Gilbert, of  
whom I shall write at length in future,  
and the prosperous condition of our  
church in Baltimore. He said that Elder  
Lane, who had preceded him at Irvington,  
was an out-and-out "reformer" of the  
Campbell type, and believed baptism by  
immersion essential to salvation. I replied  
that we certainly believed obedience essen-  
tial; and baptism was as much a command  
as repentance; and upon the mode of  
administration of that truly divine ordi-  
nance we were agreed.

He told me his people in this vicinity  
were subject to misrepresentation and  
persecution, and it was only by the most  
vigorous efforts that they were enabled to  
hold their own, when he came among  
them. Yet as evidence of his earnest and  
persistent efforts in the cause, I will  
merely mention that he has reconstructed  
the church edifice entirely and has col-  
lected funds with which to build a new  
parsonage.

The church at Irvington was originally  
founded by a woman named Abigail  
Roberts, whose son is now elder of the  
congregation at Lookout. He tendered  
for my inspection a copy of the proceed-  
ings of the forty-first annual session of  
the New Jersey Christian Conference  
held at Raleighville, Sussex Co., May 26th,  
27th, 28th, from which I find there are  
thirteen churches reported; seventeen be-  
longing to the Conference; and all in a  
comparatively prosperous condition.

In my next I will write of our people  
in the great metropolis, although my  
communication will be dated from the  
"city of churches," where Beecher and  
Talmage are striving for the palm of  
preference and the laurel of popular  
favor.

LATONA,  
NEWARK, N. J., Sept. 1871.



L. B. Hoyt, Look Haven... one of the most perfect... of the most perfect... of the most perfect...

CONVENTION... held in the Bradford County... was a very full attendance...

ACKNOWLEDGMENT... Dear Bro. Eli Fisher... Please accept our thanks for your magnificent present...

ABOUT JERUSALEM... insist on the insertion of... from one of our prominent...

ANNUAL MEETING OF THE 4TH DISTRICT... This meeting was held with the church at... on the 29th, 30th and 31st...

A LOVER OF GOOD BOOKS... I have a personal of "Walks about... after the Land-marks of...

THE LORD'S REMEDY... I simply... attention of Christians to... in this article, I wish to...

THE ABOVE \$287 HAS BEEN EXPENDED... of the district. The remainder goes to the State Board.

THE NEW DISTRICT BOARD... and consists of Wm. Wesley Newman, Treasurer; Ed. J. M. Miller, President; and...

REMEMBER, DEAR BRETHREN... that the State meeting will be held at Kokomo, October 9...

VINEGAR... Bo. Baxter: "I see an advertisement in the Standard by F. Sage...

THE LORD'S REMEDY... I simply... attention of Christians to... in this article, I wish to...

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CINCINNATI MARKETS

Business and Financial Review. The fine weather and the expectation of large numbers to the city and trade in all branches is quite active. The Produce Market is quiet. Provisions continue to be firm considering the nearness of the slaughtering season. The grain market is active, except Oats and Barley, and prices have increased as may be seen from our quotations. Flour is quite excited. The river continues low, and the coal dealers have advanced retail rates to 24 per bushel for Youngbloods, and other qualities in proportion. The Gold Market in New York has been steady, and closing figures are 114 3/4. Exchange is strong with a supply hardly equal to the demand. The Money market is easy. Rates of interest on bonds are 7/8 per cent, on 60 days' paper; and on call 6 and 7 per cent. Broken wheat 4 and 6 months' paper at 8 and 9 per cent. Government funds are steady.

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, Wheat, Corn, Beans, and other goods. Columns include item names and prices per unit.

Table of Exchange Rates for various locations including New York, Philadelphia, Baltimore, and London.

SPECIAL NOTICES

D. H. BALDWIN, 168 West Fourth Street, Cincinnati, has always on hand a large and complete stock of Standard Pianos and Organs at Low Prices, for cash or on payments. Special inducements offered to Churches, Schools, and to Ministers. Send for Circulars. 41-ly.

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 2,000 correspondents in two years; nearly one-fourth of these have ordered a large portion of their prescriptions filled, or it has effected complete cures, and has been filled with orders and encouragements from those who have ordered more recently. Six different kinds of medicines to cleanse, to heal, to allay inflammation, to relieve the loathsome disease CATARRH (see advertisement headed Ocular and signed T. P. Childs), if located in the frontal sinuses, or in the posterior nares, or the eustachian tubes; or if it has irritated the throat and bronchial pipes, must be searched out and destroyed. No one medicine can by any possibility do this. My new nasal instrument and inhaler combined, is a grand success. Send for circulars and testimonials. All letters promptly answered. Address Rev. T. P. Childs, Troy, Ohio. Read on.

REV. T. P. CHILDS—DEAR SIR: Your Ocular Specific is acting admirably in my wife's case; she is more than satisfied with it. She has suffered intensely from the effects of the disease, and tried so many things in vain, that she is almost ready to hail her present relief as miraculous. I wish you to send me by express a full set of your medicines for my own case. \* \* \* Send bill and the money will be returned immediately. My wife joins me in many wishes for your success. Very truly your friend, W. W. SHARP. 37-3m.A.

Vinegar Bitters.—The great merit of Vinegar Bitters has made them the leading medicine of the day, and respectable druggists everywhere write: "They are the best and most popular preparation in the market." They have secured the best of public opinion, and won confidence. They sell rapidly because they cure. If you are sick, you will rely on them, and as has been tried, your health is too important to be experimented with; and as you either know, or have heard of the great household panacea, California Vinegar Bitters, you procure them and are rewarded, by being cured of the most distressing cases, and weakness, and you are enrolled in the ranks of its living advertisements, speaking of its attributes and praises to every friend and neighbor. Vinegar Bitters command themselves not only to the ailing and afflicted, but to the friends of temperance everywhere, as they are deficient in one thing alone, viz: the stimulant that usually excites the brain, and creates a morbid thirst for spirits. There is no phase of Indigestion, Biliaryness, Nervous Disease, or Physical debility, in which they will not effect a cure. Invalids who are wasting away by reason of such complaints as proceed from a want of proper action in the liver, stomach and bowels, and from a constitutional specific, find a fountain of vitality and vigor as refreshing, and exhilarating as a cool, gushing spring of water to the parched and fainting traveler in the desert. 401A.A.

When a discoverer of any new scientific subject asks the co-operation of the learned in science to test the merit and truth of his discovery by severe tests and practical results, and then to indorse and recommend it, it is fair to presume it is valuable for the purpose intended. Such has been the case pursued by Messrs. Hall & Co., proprietors of Hall's Vegetable Sulfur Hair Restorer. And all those who have tested it (among whom we may mention Dr. A. A. Hayes and S. Dana Hayes, chemists, and State Assayers of Massachusetts; Walter Burnham, M. D., Professor of Surgery, Penn. University, Philadelphia; Geo. Gray, M. D., Professor of Anatomy and Physiology), assert it is the best preparation in use for all cutaneous diseases of the scalp. Restorer gray hair to its original color, prevents the hair from falling out, creates a new growth. It is certainly worthy of a trial.—Newburyport Herald of Gospel Liberty.

This thief who was arrested for robbing Parsons' store in this town, was found to have a quantity of Arax's Hair Restorer in his possession. When asked why he wished to steal that article, he answered that he "wanted to restore his hair, for it was hard to be a thief and bald, too." If that invention of the great chemist could restore a faded character as effectually as it does their natural beauty to bald and gray heads, it would surely be, as they say it now is, truly invaluable.—Lecton (Ms.) Journal.

FAMILY CHRISTIAN LIBRARY

FOUR GREAT WORKS.

Price \$10 per set. Sent by mail, postage paid. We have just issued a uniform edition of THE LIVING PULPIT OF THE CHRISTIAN CHURCH. REASON AND REVELATION, by R. Milligan. LIFE OF ELDER JOHN SMITH, by John Augustus Williams. THE SCHEME OF REDEMPTION, by R. Milligan. Printed on clear white paper, bound in fine cloth, with colored title, and a new, neat, post paid, on receipt of above price. This edition is furnished only in sets.

EMINENCE COLLEGE.

MALES AND FEMALES. 10,000 Catalogues of this flourishing Institution now ready for distribution. Send for one. Address W. S. GILBERT, Eminence, Ky.

Cincinnati Law School.

The Thirty-Ninth session of the Cincinnati Law School will commence on Wednesday, October 11, and continue until the third Wednesday of April, 1872. JUDGE BELLAMY STOREY, Professor of Legal History and Jurisprudence. HENRY A. MORRILL, Professor of Commercial Law and Evidence. GEORGE H. ROADY, Professor of Equity and of the Law of Torts, and of the Faculty.

JOHN F. WILTSEE, UNDERTAKER.

REPAIRS DONE UPON WEST SIDE BURIAL GROUNDS. CINCINNATI, O.

AGENTS WANTED FOR THE HARP OF ZION

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. ON A MATHEMATICALLY CONSTRUCTED PLAN OF NOTATION. BY A. D. FILLMORE. PRICE, \$1.25. PER DOZEN \$12.00.

AGENTS WANTED FOR THE HARP OF ZION

The "HARP OF ZION" is unequalled by any music book of its kind for completeness, and the selection of music it contains. The "HARP OF ZION" has had a continuous sale since its first publication, and is the work on which its lamented author was willing to rest his reputation as a composer and instructor. After years of use the "HARP OF ZION" retains its place with all who originally used it, and its circulation is being extended constantly in new localities.

The Song King

(Similar to the "Song Queen.") A NEW BOOK. For Singing Classes and Conventions. BY H. R. PALMER.

Contains 122 pages—80 pages larger than the "Song Queen," and sells for same price. Have published over 75,000 Copies.

Of the "Song Queen," such is Mr. Palmer's popularity for making this class of books.

Though we work night and day on this book, we are unable to make it fast enough to fill the orders.

BOUND ONLY IN B.S. \$7.50 per dozen. 75 cents for single copy, post-paid. Published by ROOT & CARY, Chicago.

A VALUABLE NUMBER.

NOW READY.

THE Christian Quarterly

For July, 1871.

EDITED BY W. T. MOORE.

ASSISTED BY S. E. SHEPARD, ROBERT GRAHAM, W. K. FENDLETON, ALEX. PROCTOR, THOMAS MURNELL, ISAAC EBBERT.

And a host of able contributors.

Contents of the July Number.

- I. The Genuineness and Authenticity of the Gospels. II. Does the New Testament Idea of a Local Church admit of its being composed of several Congregations? III. Disciples and Baptists—Will they Unite? IV. Classic Baptism. V. Miracles and Modern Skepticism. VI. Literary Notices—Home Literature.

1. The Deceit of Man, and Selection in relation to Sex; 2. On the Genesis of Species; 3. The Conservative Reformation and its Theology; 4. The Gospel according to John; 5. A Woman's Poem; 6. The Book of the Prophet Jeremiah; 7. Congregationalism: What it is, Whence it is, How it Works, Why it is Better than any other Form of Church Government, and its Consequent demands; 8. Sermons on the Natural Man; 9. Fragments of Science for the Scientific People; 10. Gutenberg and the Art of Printing; 11. Latin Man: Life at Plimfield with Jo's Boys; 12. The Religion of the Present and the Future; 13. Science, Philosophy, and Religion; 14. Ad Fidem, or Faith: Evidence of the Bible; 15. Wonders of European Art; 16. The Great Commission of Jesus Christ to His Disciples; 17. The Question, Ours, and Treatment of Reflex Insanity in Women. Foreign Literature: Geschichter der Deutschen Dichtung—o talro.

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For July, 1871.

EDITED BY W. T. MOORE.

ASSISTED BY S. E. SHEPARD, ROBERT GRAHAM, W. K. FENDLETON, ALEX. PROCTOR, THOMAS MURNELL, ISAAC EBBERT.

And a host of able contributors.

Contents of the July Number.

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CINCINNATI, OHIO, SATURDAY, OCTOBER 14, 1871.

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## ORIGINAL ESSAYS.

### THE CHURCH IN BELLAIRE, OHIO.

There are pioneer churches, as well as pioneer preachers. When the first men, under God, went before the people to plead for a return to the "ancient order of things," those who heard, believed and obeyed, were organized into congregations of the Lord, and attended to the ordinances of the Lord's house, as the New Testament directs. The transition from the popular, orthodox religions of the day, to the simplicity of the Gospel of Jesus Christ, was not made without a struggle, nor were the churches built up and strengthened without labor and sacrifice.

The opposition from the world was strong, and from the various religious sects it was not determined and vindictive. The popular religious parties could not entertain the idea of surrendering their creeds and confessions, abandoning their unscriptural names and rites, and accept the Gospel pure and simple. On the other hand, the advocates of primitive Christianity could make no compromise with sectarianism; and it followed that the complete success of either one involved the destruction of the other. The issue was, the commandments of God on the one side and the traditions of men on the other. Error must dip that truth might live. A mere handful, on the one part, were called upon to meet the disciplined legions, powerful and influential, of the apostate religions of Christendom, on the other part, to shrink from the ordeal, to falter in the work, was to surrender to the enemy. There was safety for the cause in moving forward only defeat and disaster, the moment the back would be turned to the foe and the standard of the Cross lowered on the field. Such was the nature of the conflict which has been attended with such inspiring results.

To speak of one of these "pioneer churches"—to record the brief history of its organization—of its trials and its sacrifices—its struggles and its triumphs, is the self-imposed task before us at this writing. If we can succeed in reviving the memories of the men and women who organized this congregation, and who gave their all to its support; and if we, thereby, can stimulate to greater constancy and greater sacrifice the noble band who now compose the church, then our labor will not be in vain.

We commence with the year 1839. At that time a few Disciples were living in and contiguous to, the then small town of Bellaire, Belmont County, Ohio. They had been turned to the truth by the labors of Thomas and Alexander Campbell, Walter Scott, and other reformers, and had been drawn to Bellaire by the attractions and advantages the place afforded.

The nearest organized churches were at Bridgeport, O., and Wheeling, Va., four and a half miles above on the Ohio River. Recognizing their duty to commemorate the Lord's death, and to publish the Gospel, these few disciples determined to meet for that purpose. Having no church edifice in which to worship, their first meeting was held in the private house of Elder John Archer, Sen., on Trough Run, near the town, and on the farm of a Mr. R. Wallace, a Scotch Presbyterian. This initial meeting was composed of the following persons: John Archer, Sen., Nancy Archer, John Archer, Jr., Cynthia A. Archer, Benjamin F. Archer, and Rudolph W. Archer, Thersy Nelson, Adam and Mary A. Long, Ann Snedeker, and Hannah Goodwin—just eleven Disciples in all. In addition to these there were a few non-professors. John Archer, Sen., opened the meeting by reading an appropriate psalm, and offering an earnest petition to Almighty God; then all joined in singing a hymn of praise. Bro. Archer, then read another portion of Scripture, commenting on it as he read. After the services were gone through with, the emblematic loaf was broken. It was an hour and a scene of deep solemnity to all present.

After the services were over, and the little audience was awaiting the dismissal, a lady—Mrs. Sallie Ryan—went to Bro. Archer and asked that she might obey the Saviour. He said to her, "If thou believest with all thy heart, thou mayest." The reply which came up from her heart, and which was spoken through her tears, was, "I believe that Jesus Christ is the Son of God." Preparations

for the baptism were made at once, and the little company repaired to a small stream of water close by; and there, within the circuit of those grand old hills, and in a fount of pure water formed by God himself, she was "immersed into Christ." The sisters stood down by the edge of that pearly stream, and as Father Archer handed the "new-born" soul to them, he asked if there were not others who would obey the Saviour? A young lady—Margaret Nelson—responded to the invitation, made the "good confession," and was immediately immersed. William Snedeker now came forward and demanded baptism, and he followed the preceding two into the watery grave. Again Father Archer asked if there was still another one, who would obey the Saviour. There was a momentary pause; and then a young boy—all trembling with emotion—stepped forward and said, "I wish to obey my Saviour." Never was forgotten the countenance of that old father. His heart was too full for utterance, and for some moments not a word was spoken. That trembling lad, all broken down by the power of the truth, was his youngest son—our beloved brother in Christ—JAMES G. ARCHER. Amid sobs and tears the father took his son's confession, and led him down into the baptismal waters. That boy grew in grace and in the knowledge of the Lord as he grew to manhood, and is now an elder in the church, and one of its most active members. He is widely known to the brotherhood as a "sweet singer in Israel," and he has the affectionate confidence of all who know him. It is a blessed thing to give ourselves to Christ when young.

Thus it was that all the non-professors in that little company obeyed the Gospel that day; and thus auspiciously ended the first meeting of the Disciples of Bellaire. This was in the summer of 1839. The brethren continued to meet from house to house, sometimes in the village, and sometimes in the surrounding country. Bro. Holliday, of Wheeling, spoke for them occasionally, and at almost every meeting there were confessions and immersions. By these additions, and by persons from a distance moving to the place, there was soon quite a number of Disciples in the village. As yet there was no organization, the Disciples meeting in a manner informally. It was decided to organize the church, and to meet regularly every Lord's day. Accordingly, on the 4th of July, 1840, the organization was effected. John Archer, Sen., and Adam Long were set apart as elders and John Archer, Jr., and Richard Gosney as deacons. The following persons enrolled themselves as members of this First Christian Church in Bellaire, viz:

John Archer, Sen., Adam Long, elders; John Archer, Jr., Richard Gosney, deacons; Mary A. Long, Nancy Archer, Cynthia A. Archer, Benjamin F. Archer, Rudolph W. Archer, James G. Archer, Margaret Nelson, Thersy Nelson, Lewis Workman, Mrs. Gosney, Melinda Christian, Mary A. Rodefer, Martha Baily, Elizabeth Baily, Eliza Herthentgen, Elijah Workman.

And now, where shall this infant church meet? The houses of the brethren were small, and there was no public hall in the village. But "necessity," always "the mother of invention," was not long in solving the problem. Father Archer had built a small cooper-shop on the bank of the Ohio River. It was a small affair, but 16x24 feet, and one-half of the building projecting over the bank, was supported by posts placed there for that purpose. It was determined to meet in this shop. A few of the brethren prepared rude benches to seat the little audience; and on every Saturday evening, Father Archer and his sons would put their cooper tools out of the way, clean the shop of rubbish, and put in the "pews," and on Lord's day the church would there meet. There were many joyful seasons in that old cooper-shop; and although nearly the third of a century has passed since then, those times, and those glorious, soul-stirring meetings are fresh in the memories of the old brethren and sisters who still linger on the shores of mortality.

Some time subsequently to this organization Bro. Alexander Campbell preached in a grove about two miles from the village; also in Bridgeport, four miles above. The few meeting-houses of the brethren were too small for occasions like these; but the grove—God's first temples—gave accommodation to the crowds of eager listeners who came out to hear this great man. These grove meetings strengthened the brethren very much, and giving prestige to the cause, aided the struggling Disciples to bear up against the bitter opposition which assailed them from the world, the flesh, and the devil. The venerable Thomas Campbell spoke several times in the "old cooper-shop" while on his way to appointments in other parts of the State. John E. Frame—then a young man just commencing to preach—while on his way to visit Bro. Campbell, spoke a few times to the brethren. The church continued its Lord's day meetings, with an occasional visit from Brethren William Holliday, Charles Encell, and Thomas Wilson, of Wheeling. Bro. Thomas Munnall deliv-

ered almost his first discourse in the "old cooper-shop;" and in a short time after came to board in the family of Father Archer, and teach school in the village.

On the 12th of March, 1841, at the call of the brethren, J. HARRISON JONES came on and commended a meeting. Although the weather was extremely cold, still the "old shop" was not large enough to hold the people. Twelve persons were immersed, and the church much strengthened by this meeting. The old cooper-shop had no carved pulpit—in fact, there was no platform of any kind for the speaker to stand upon. "Where shall I stand to speak?" queried Bro. Jones. Father Archer turned bottom upwards a half-bushel measure, and remarked: "There, Bro. Jones, stand on that." The speaker planted his feet on the measure as though it were a rock, and from that narrow platform he preached a sermon which, for truth and eloquence, would put to the blush many a so-called fine sermon, delivered by "gifted theologians" from ornate pulpits.

At this meeting a Methodist lady obeyed the Gospel. This so incensed her godly (?) husband that he used all the means in his power to destroy or break up the meeting. In his sectarian madness and blindness, he arranged to remove the posts which supported that part of the building projecting over the bank, and tumble the cooper-shop into the Ohio river! To prevent him from doing this, the brethren had to stand guard around their little "temple" for several nights. Had this irate Methodist been drenched in the river, it might have cured him of his evil designs.

In the following June, Bro. A. P. Law of Indiana, held a meeting of three days, resulting in five additions. In August of the same year, William Holliday immersed two more persons. On the 5th of June, 1842, Alexander Campbell delivered a discourse in the M. E. Church to a very large audience, on his favorite theme, "The Union of God's People." It was one of his happy efforts, and did much to strengthen the cause.

August 27th, 1842, Bro. George Lucy commenced a meeting of some days' continuance. Twelve were added. From then till the following April, the church had the occasional labors of Brother Holliday, and Brother Nailor of Wellsburg. Then Bro. Lucy held two short meetings, at different dates, resulting in several additions to the cause.

The church, outgrowing the dimensions of the cooper-shop, it was resolved to arrange for the building of a suitable house of worship. Accordingly, a meeting was called, Sept. 9th, 1843, at which a building-committee was appointed, and a subscription commenced. During the next two years, the church had visits from Brethren Holliday and James Hough, of West Liberty, Va. September 24th, 1845, Robert Graham and Moses E. Lard, both then of Bethany College, visited the church. Bro. Graham and the church entered into an arrangement for one year, he to preach once a month, and they to pay him thirty dollars for his labors.

In the spring of 1846 the building of the new house began. There was but little cash on hand, and but a small subscription in reserve; but there were strong hearts and willing hands to carry on the work. Many of the brethren worked on the building for weeks without pay. Bro. Graham assisted the struggling church by collecting some funds from abroad, and applying them on the building. At one of his appointments in Pennsylvania, a brother gave Bro. Graham a horse. He brought it to Bellaire; and as he had no use for it, he generously gave it to the brethren to dispose of and use the money on the new house. Bro. Graham's kindness will never be forgotten by the Bellaire church. By a strong effort the building was completed, and on the second Lord's day in December, 1846, it was formally opened for public worship. Alexander Campbell and Robert Graham officiating on the occasion. The latter continued his labors some time with the church, adding some twenty in all, by baptism. In February, 1847, Bro. H. K. Ney held a series of meetings, but there was no immediate success.

The church was now to receive a severe blow. On the 24th of November, 1847, Elder John Archer, Sen., was called hence, after a short illness. The stroke to the church was so sudden and so severe that it almost paralyzed it. His life had been a laborious one. The weight of the church had rested on his shoulders for years. He was among the first to enter the Reformation, and at one time was a member of the "Brush Run" congregation—the first Church of Christ organized by Thomas and Alexander Campbell. He was pure in heart, and strong in the faith. But the Lord called him to his reward in heaven, and the church mourned over its sad bereavement.

Another loss by death, and at a later period, severely afflicted this little church. Brother Rudolph W. Archer, son of Father Archer, inherited all the virtues of his lamented father. His devotion to the truth amounted to heroism, and his sac-

prifices for the cause he loved so well were almost without number. His silvery, cultivated voice was constantly employed in singing the songs of Zion. He made a tour to the great West, in company with his brother, James G., teaching the science of music, and singing as only he could sing. Many still live who received instructions from him, and whose hearts have been moved by the inspirations of his song. But he has ceased to sing on earth, that he may sing in heaven. And, as one after another his fellow-disciples cross over to the "Better Land," no doubt he will greet them with a song such as angels sing. We should remark that in 1842 the church had a visit from the lamented John Henry. He was a man of power and piety, and there were not many fomen who had the courage to meet him in the open field. He was accompanied by Bro. Whitaker, and the preaching of the two greatly encouraged and strengthened the saints.

From 1848 to 1852 the church enjoyed frequent visits from many of our leading preaching brethren, among whom were A. Campbell, Isaac Errett, Dr. Belding, A. S. Hayden, Calvin Smith, Dickey, Flock, A. D. Fillmore, Dunn, Stretcher and Dr. Moeblech. A number were added to the church during these years. In 1854, Bro. A. E. Myers was employed, for one year, to labor in word and doctrine; and brethren Michem, Russell and Martin visited the church. And down to the close of 1856, the church had the labors of brethren Thomas V. Berry, Gordon, Pendleton, Milligan and Wiles. The following year, A. E. Myers, W. T. Moore and A. Campbell visited the church at different times and spoke for it.

1858 was a memorable year for the church. Brethren Myer, Moore and B. F. Pirkey began a meeting on May 30th of that year, which continued five weeks, resulting in seventy-nine additions. It was a most inspiring meeting, and is remembered by the church as the "great meeting" of its history. Bro. Thomas V. Berry was employed one-half of his time to labor for the church, and general prosperity seemed to dawn upon it. From then to the close of 1863, the church had the occasional labors of B. Franklin Hurlbutt, Charles Berry, Teagarden, Deaumont, Grimm, Boggs, J. L. Pinkerton, Jabez Hall, Loos, Allen (of Missouri), Walters, Sloan and Johnson. At a meeting held by Elders Pinkerton and Hall, during this time, eleven were added to the King's army. From August, 1863, till his death in September, 1866, Bro. H. S. Glasier was pastor of the church. He was most devoted to the work, and gained the hearts of all the people. He "fell on the outer wall," and with his armor on, mourned by all who knew him. The last year of his labors, he and Bro. Carlton conducted a meeting for the church, at which sixty-nine persons were added to the Lord. Some time before that he and Bro. Jabez Hall added fifteen at a protracted meeting held in the interests of the church. Brethren Atwater, McDiarmid and Johnson did some preaching for the church during this time.

Bro. H. D. Carlton was called to succeed the lamented Bro. Glasier, in November, 1866, and for several years labored for the church. He was zealous in the ministry, and his labors were blessed by the Lord. How many were added during his ministrations, the record does not show, but the Lord gave him "souls for his hire." He was succeeded by Jesse H. Berry, the present pastor. Sixty persons have been added to the church since July, 1870, a part of whom were gathered into the church at a meeting conducted by Bro. Knowles Shaw. Brethren Ridge, Hodges, Green, J. M. Berry, Hillock, and perhaps a few others, have spoken a few times for the church during the last year or two.

The old meeting-house, like the cooper-shop, having served its day, was disposed of, and a new, large, and magnificent edifice has been erected on a more eligible site, and at the cost of about \$20,000. In this new building the brethren now meet for worship. From the cooper-shop up to the present house of worship, the steps have been slowly but surely taken; and the brethren have the satisfaction of knowing that the cause in their midst is permanently established. Certainly they have reason to thank God and take courage.

About 500 persons in all have been at different times members of this church. Many of these have crossed over the River to the "better land"—some have migrated to the West, and some others have gone back to the world. The present number of communicants is about 240, with a large and interesting Sunday School.

Of the six elders, Bro. John Archer is the oldest. He is as free from guile, and as strong in the faith, as any Disciple the writer has ever met. Punctual in his attendance at all of the meetings of the church, discreet in his office as an elder, generous to a fault, and with his heart filled with love to God and to man, he is ready at any time to "cross over" to his reward. That the Lord may long spare him, is the fervent prayer of the entire church. All the elders and deacons are true men, and did space permit we

would delight to speak of their many virtues, and of their devotion to the cause. Their reward is in waiting for them in heaven.

Such is a brief and imperfect history of the Church of Christ in Bellaire, a town which, while the church has been growing to manhood, has grown to the dimensions of a city. May the Lord continue to prosper these disciples of Christ.

## WHAT IS A CREED?

BY ALEX. HALL.

An editorial in a recent number of the CHRISTIAN STANDARD, now before me, treats the Creed question in an able manner. I have often thought that something definite on this subject was necessary to set the public, and even many of the brethren, right. What the exact difference is between a creed proper and a written essay expounding the views of opinions of the writer or of the church to which he belongs, should be clearly set forth to avoid honest misconception on the part of those who hesitate to adopt the Bible as their only rule of faith and worship.

"You teach and write that you believe baptism to be for the remission of sins," say our opponents. "This is, to all intents, an article of your faith—a part of your creed, as much as if it were headed 'The Bethany Confession of Faith,'" and the plausibility of this kind of logic seems to be satisfactory, at least to those who make use of it. But the reasoning is superficial and illogical.

If one thing a man may write, expressing his views of the teachings of the New Testament, must be regarded as a portion of his creed, then all he writes must be looked upon in the same light. His extemporaneous sermons, which equally express his views, are also portions of his confession of faith, or his verbal creed, while his deliberate thoughts on religious subjects are his mental creed. Will this do? or must this crude creed issue submit to reconsideration and reconstruction?

If my views of the apostolic teachings, embodied in an oral or written discourse for the edification of the church or the conversion of sinners, must be charged upon me as my creed, what can be said of those elaborate sermons and carefully written essays explanatory of the Westminster Confession of Faith, Methodist Discipline, and the multitudinous catechisms and creeds of the day? Are these expositions of creeds to be immediately confounded with and converted into the creeds which they expound? Suppose another minister should pick up one of those Calvinistic sermons explaining the creed of Calvin and prepare an essay giving his views of the sermon, do these views thus written out become his creed? and so on *ad infinitum*.

A creed, in the common acceptance, is a condensed epitome of sacred truth adopted by the common consent of a community of believers as a bond of union or test of church membership. After the adoption of such creed, individual members may honestly differ in their understanding of the phraseology of the different articles of faith, but they are bound, nevertheless, to accept the creed itself as understood by a majority of those adopting it as their religious constitution. Any member of such religious community might freely write out his individual views concerning obscure passages in the creed, but no sensible man would charge upon such member the substitution of these views for the creed so long as he submitted to the original document as expounded and understood by a majority of the members.

Christians or Disciples regard their creed in the same general light, but believing as they do that the sacred Scriptures are sufficiently condensed for their purposes, they have agreed to adopt them as their bond of union and test of membership in preference to accepting any merely human condensation. A thousand different men might epitomize the apostolic teachings in a thousand different ways; hence a thousand different creeds would be the logical result, each of the same authoritative sanction apparently, and all without any, in fact. It would further result, if each creed could obtain adherents, in a thousand different sects with a thousand different names to distinguish them from each other, each having built a Chinese Wall of theological tenets around it to keep at bay the sappers and miners of all the others. And right here the evil effect of a human creed is plainly manifested. If the thousand divines referred to had agreed to take the New Testament as their only creed and bond of fellowship, discussion would have tended to bring them together and make them see alike, while differences of opinion would not have terminated in an impassable barrier.

The foregoing train of thought shows the absurdity of the charge constantly reiterated that the writings of Alexander Campbell or Walter Scott are essentially the creed of the Disciples. As well might we catch at the scintillation of a single sunbeam, and fasten to it as the source of light and heat, ignoring the sun itself, as to adopt the loftiest conception of the brightest intellect that ever commented on the sacred writings as a substitute for the sacred Book. As well might the twig and leaves essay to draw

nourishment from the branch that has been severed from the vine, as for believers to expect spiritual food from a creed that has been lopped off the sacred trunk. As well might the legislative enactments of Congress be charged upon that august body as an attempt to frame a new Constitution of the United States, or the published speech of an honorable member be declared a substitute for the Magna Charta of our liberties.

Not so, however, with those who confessedly, and in explicit terms, adopt a separate creed from the Bible as a condition of church fellowship. Should a minister of the Episcopal Church, for example, be charged with heresy in doctrine or practice, his trial would be conducted according to the canons of the church, and he acquitted or condemned according to his teaching or practice tallied with or departs from the canonical laws which constitute their fundamental code of church government. It is a remarkable fact that in such trials the New Testament is never brought into the investigation, which is of course perfectly consistent, the sacred writings having been ignored as the ultimate law in the very act of adopting a creed and canonical code separate and apart from the sacred Scriptures.

But the final decision, after all, in such trials, and in all other matters of church discipline depends upon a majority of those constituting the tribunal after weighing the facts in the case and their bearing upon the canon supposed to be violated. Why could not the same tribunal judge righteously in the case with the teachings of the New Testament alone for their code? We, as a church organization have adopted this course instead of erecting an additional barrier to keep the followers of Christ apart. To ignore the New Testament in such trials is to confess that merely human enactments are paramount to the "perfect law of liberty" and to proclaim to the world that the apostle was mistaken in asserting as he did that the Scripture code which was given by inspiration of God was profitable "for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect and thoroughly furnished unto all good works."

STACEY, N. Y.

## MARY AND MARTHA.

It was the Feast of the Tabernacles. Christ was teaching in the temple. He did so at the hazard of his life. The popularity that attended his ministry in Galilee was exchanged for an exposure of hate as bitter as that which Rome would have greeted the preaching of Luther in the sixteenth century. His teaching was carried on amidst perpetual interruptions, and against perpetual opposition. More than once was he mobbed. More than one plot was formed for his assassination. More than one trap was set by cunning art to entangle him. Once a legal investigation was set on foot in the city of his judicial condemnation. The city was not safe for him after night. He therefore went at night to the neighboring village of Bethany, and found rest and refreshment in the congenial home of Martha, Mary and Lazarus. A true home it was—a home that gave rest to the wearied Master. Blessed is that home whither Christ comes that he may bring blessing. Thrice blessed that home where he loves to come for the congenial fellowship of loving hearts which it affords him.

So coming, Martha set about to prepare an entertainment for him. It was her method of service. It would be the "house-keepers" method of service to-day. Nothing seemed to her good enough, no care too great, no anxiety or trouble too burdensome to bear for his sake. She gave herself up to the service of her welcome guest. Mary forgot the service in the Lord. She was absorbed in him. To sit at his feet and drink in his words was enough to make her forget all earthly considerations—enough to make him forget, too, whose meat and drink it was to do the will of his Father in heaven. To him the pleasure of finding one appreciative and sympathetic listener was immeasurably greater than all that riches could give. There was more refreshment in Mary's listening than in Martha's promised meal.

One lesson of the incident lies on the surface. It is worth the pondering of wives and mothers. Give your guests more of yourself, and less of your viands. Give loving thoughts, as well as busy hands, to your friends, your children, your husband. A quiet home of communion with them, and on simple courses, is better than a frothed life and superabundant courses. There is a lesson to the church, ever apt to be careful and troubled about many things. The church is best served, not by those who study to fill its pews and better its finances, and enlarge and enrich its feast of good things, in social advantage, or pulpit eloquence, or even in the fact of its numbers, who most at Christ's feet, and learn most of him. The aged mother, infirm, bedridden, but not forgotten the throne of God, who often beams that she can do nothing for the church, is often serving it most truly. There is a lesson for the individual Christian. Two types are set before us—the busy, bustling, serving Christian; the quiet, communing, receiving Christian. The ideal combines the two as Christ himself did, who prayed all night; the mountains, and labored all day, teaching and healing the multitudes. Yet, in this busy age, we underrate the second, and it is most important.

To serve is well; but service is not the some of Christian experience. It is not the autumnal fruit of love. The love that simply receives Christ, that is able all from him, and pay nothing back, that gazes, lost, up into his wondrous face, that listens to his words, that simply rests and rejoices in him, is above all mere serving. Dearest to Christ is the John that rests his head upon the Master's bosom, than the Peter who draws his sword for zealous but fruitless fighting. Dearest the Mary that rests at his feet than the Martha who merely labors in his service. Higher in his esteem the quiet communion than the activity of self-reliance.—*Christian Weekly*.

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AND SICK HEADACHE

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The right side, under the edge  
increases on pressure; some-  
times in the left side; the pa-  
tient is able to lie on the left side;  
pain is felt under the shoulder,  
and frequently extends to the  
side, and is sometimes mis-  
taken for rheumatism in the arm. The  
stomach is affected with loss of appetite,  
the bowels in general are  
irregular, and sometimes constipated,  
and is accompanied with a pain,  
having left undone some-  
thing to have been done. A  
fever is sometimes attendant,  
and complains of weariness and  
is easily startled, his feet are  
cold, and he complains of a  
numbness of the skin; his spirits  
although he is satisfied that  
he is benefited by him, yet he  
summon up fortitude enough  
to distrust every remedy,  
above symptoms attend the  
cases have occurred where  
existing, yet examination of  
the liver extensively enlarged.

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W. LANE'S LIVER PILLS, IN CASES  
OF FEVER, when taken with  
productive of the most happy  
better cathartic can be used,  
or, after taking Quinine,  
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Cincinnati, Detroit, St. Louis, Kansas  
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St. James, and other  
points in Michigan and Canada.

AS LOW AS ANY OTHER HOUSE  
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CORRESPONDENCE  
RAMPANT ORTHODOXY.

Through the heated term of last summer the Protestant churches of Greensburg, Ind., held Sunday evening union services, in which all were invited to participate save the Christian congregation, of which Elder D. R. Van Buskirk was pastor. The clergy, who originated and conducted these meetings, decided that neither Van Buskirk nor his church was orthodox. Three of the four pastors alluded to have since changed their residences—one to Jeffersonville, by reason of circumstances over which he had no control; while the fourth, Rev. J. C. Irwin remains. Meanwhile, Elder Van Buskirk betook himself to the "flowery wilds of his far-off prairie home." Then Elder W. P. Aylsworth was installed as pastor in his stead. And soon after summer, with her union services, arrived, and Aylsworth, sharing the cruel fate of his predecessor, was left to worship "under his own vine and fig-tree." But, be it said to the praise of Dr. Gillett, the courtly Christian gentleman in charge of the First M. E. Church, he declined to participate unless all the Protestant pastors were invited. Now it happened that the good people of all the churches were in hearty accord with the liberal sentiment expressed by Dr. Gillett, and soon, therefore, the pastor of the Christian Church was surprised by a call from the other two pastors, who invited him into the evangelical fold. Desperate cases require severe remedies.

How could they stem the tide of disapproval, when the people would brook no further intolerance even on the part of their own priests; when failure was written on the wall, and when the glorious union was about to be dissolved? So Mr. Aylsworth made his best bow and accepted. The following Sunday, however, Mr. Irwin arose to "explain" to his flock, "that he might not seem inconsistent." He said, "the present pastor of the Campbellite Church holds to views which are in harmony with those of the other pastors, and" he was pleased to say "is a gentleman." Thereupon the people stared and wondered; but whether at the announcement that Mr. Aylsworth was an orthodox gentleman, or that Mr. Van Buskirk was not, remains an unwritten mystery. "Mr. Irwin's why for his right-about-face did not prove as satisfactory to the people as if he had said nothing. Unfortunately for the "consistency" he seemed solicitous to establish, at the time he called upon Mr. Aylsworth he had no acquaintance with him, nor had he ever heard him speak. How then, said some, could he know whether Mr. Aylsworth is either orthodox or a gentleman? Others reasoned that if Mr. Aylsworth possessed each of these prerequisite qualifications to a fraternalism with Mr. Irwin, and Mr. Van Buskirk possesses neither, as broadly intimated, the question is surely settled, and Mr. Van Buskirk has been "sent to grass," yes, pulverized by one brave (?) blow from our theological pugilist, who has fairly won the belt. Then some were curious to know whether the congregation had turned a religious somersault, and flopped over into the orthodox fold; if so, what creed, if any, they have adopted since last summer. And, as Mr. Irwin made no mention of them in his effort to explain himself into possession of the rare jewel of consistency, the sheep were at a loss to know whether they might follow their beloved shepherd. It was seriously apprehended, too, that if the whole flock should at once discover themselves let loose in the pleasant pastures of orthodoxy, they would all set up such a bleating of innocent wonder and joy as would cause the oldest shepherds to stare, and the lambs, "to the manor born," would scamper away and hide themselves from very fright. Had he not cruelly demolished Van Buskirk (at long range), we are sure the old flock of the latter would have arisen to bless Mr. Irwin for the information that "the present Campbellite pastor is a gentleman." Finally, Mr. Aylsworth chose to call upon Mr. Irwin to explain his explanation. While Mr. Aylsworth had the entire confidence and endorsement of his church and community, both as to his previous and subsequent course, he holds to no views which are singular among his brethren, or different from those of his worthy predecessor; nor does he choose that Mr. Van Buskirk shall be considered any less a gentleman than himself.

That in the interview he referred the refined and most elegant pastor of the Presbyterian church, to Webster for the definition of "Campbellite," that he might speak understandingly in future, and that he suggested the using of nicknames is a mark of bad breeding; and more the language of billingsgate than the pulpit, subsequent events seemed to justify as legitimate affirmative inferences. Consequently, on the following Sunday Mr. Irwin once more arose "to explain," after which he proceeded to examine certain articles of faith, embodying the views of the Disciples, which had appeared in the Christian Quarterly, claiming them to be their creed as much as the Confession of Faith is. He disclaimed intending any offense against Mr. Van Buskirk, which must be taken as true; although, either he was very unfortunate in the chosen language, or his hearers, almost without exception, were stupid and dull of comprehension. He had no special objection to the orthodoxy of the articles in question, save their *wide of baptism* and church government. Not long since certain persons presented

themselves for admission into Mr. Irwin's church, demanding baptism by immersion. Now this was not exactly in his line. How to save these souls and dodge the water was a knotty problem. In order, therefore, to quiet their consciences, he delivered himself of a prodigious sermon upon "the mode," which, however convincing to himself and others, *didn't suit the masses*. Therefore, Mr. Irwin, more in sorrow than in anger, without public notice, and with remarkable quietude, might have been seen soon after to lead the stubborn and recalcitrant candidates "down in to the water," where he practiced "the mode" against which he had preached. Now that the scene is over, he again toots his horn against "the mode of baptism." He then proceeded to state that he had some special objection to the articles besides those mentioned. Had not an editorial appeared in the *Harold and Preceptor*, on this same subject, but the week before, Mr. Irwin's incongruous remarks might at least have possessed the merit of *freshness*. Whether the editorial, and the fact that the editor of the above named paper had occasion to visit Greensburg about the same time, had any connection with this remarkable pulpit fulmination, are questions more easily answered by Mr. Irwin than the writer. Says Mr. Irwin: "They say pardon is predicated in baptism. If not, man is left undone; he don't believe enough to save him. We tell him faith saves. If this is not true, still he is safe; for we have baptism and faith. We are secure. We say, Look to Jesus; they say Look to baptism." Twice did Mr. Irwin turn all the "Campbellites" into hell, with "no special objection to their orthodoxy." If he succeeded in augmenting prejudice by either original or ignorant misrepresentation of the doctrines of the Disciples, he may be rewarded in some measure at least for the continued unpalatable existence of union meetings among all the Christians of Greensburg. While this "friendly review" of the *Quarterly* articles, which Mr. Irwin proposed should follow his explanation, was indeed very unfriendly in point of fact, it is gratifying to know the people have their eyes open, and are able to detect bigotry and intolerance wherever found, and however specious may be their garb, Mr. Irwin's "consistency" is not yet established; and it is hardly probable he could endure the anguish and travail of a third ordeal, without "explaining" himself into nothing. No wonder then, in conclusion, he declared his resolution to "write, now, over the whole affair, *Requiescat in pace*."

GREENSBURG, Ind., August, 1871.

THE RIGHTS OF INDIVIDUAL CHURCHES.

NUMBER III.

In the STANDARD, August 19, the writer speaks of the "bad preachers" establishing his innocence before the "delegation from the sisterhood of churches." In courts of justice, are the accused required to prove their innocence or their accusers to prove their guilt? Let the accusers prove the guilt of the "bad preachers." In olden times, among the Baptists, when a preacher became a little more zealous, popular and successful than other preachers, it was quite common to accuse him before the "sisterhood of churches" in the Association, or Arminianism, or some other dangerous *ism*, and either destroy or cripple his usefulness, unless individual persons and churches stood by him. A case of this sort occurred some years ago, respecting William Brown, of Springfield, Ill. An old brother who was present at that meeting of clergymen, told me they proved nothing against him. Easy has something to do in these "sisterhoods," or "delegations." Let the rule work both ways—let the bad preacher be held innocent until his guilt is proved, and let the church, where his membership is, try him. I wish it distinctly understood that I write on general principles, and not in reference to any particular case. It was wrong for that meeting in Springfield, Ill., to try Bro. Brown. It was the duty of his own church to try him. If we do not respect the rights of each individual church, they become a *cah*, and we had better abolish their existence and rights, and put all their rights into the hands of the "delegations." Single churches have inherent rights which were bestowed upon them by their Head, and these rights can not be transferred to any delegation, or body of men. One of these rights is to try her own members. Every church which deserves the name is a separate, independent, republic, capable of doing her own business, as much so as America is independent of England, France, and Russia, and as they are independent of America. The seven churches in Asia were each as independent of the other six as if they had not existed. They were bound together by no other ties than those of faith, hope and love. As soon as they had themselves, or suffer others to bind them, by any other ties, they become a sect. The word church, or denomination, is used to cover the sin and shame of the sect. This was the order of things when John, the last of the apostles, died, and this state of things remained till the latter half of the second century. So let this order stand as Christ left it. What the apostles and Christ left unconnected, let not man join together and make a sect of his churches. If these "delegations" are above the church, they must then abolish the churches and establish the delegations. If they are below the church, they must then have no business there. If they are on a level with the church, they must then have two coordinate bodies should have jurisdiction

of the same case is an absurdity, as useless as three kings to one bird. God is the author of three governments—family, civil, and the government by one church. There is not one church in this New Testament. There was more than one church in one city or place. If there had been one dozen in one city they would have been as independent of each other as the seven churches located in the seven large cities of Asia Minor. Children, while they remain under the parental roof, are under the care of their parents; when of age and married, they are separate families, if the dozen all live in one town. While bees remain in one hive they are under the government of the queen-bee; but as soon as they swarm they are separate hives; the reverse of this is popery in a nutshell. A different course changed the whole face of the ancient churches. The apostasy began in a departure from the jurisdiction of one church. The eggs which produced this reformation were the supremacy of the Bible alone, the supremacy of individual churches over the kingdom of the clergy, and silence where the Bible is silent. All the permanent officers of the New Testament churches derived their powers from the churches where they were members—they were subject to the churches, and not the churches to them. We have no Paul now to appoint evangelists for churches. Single churches appoint their own evangelists, missionaries, and all other officers. Evangelists were possessed of miraculous gifts given by Christ. See Eph. iv. 11. Whoever claims to be an evangelist now is bound to show that he has miraculous powers. If the Pope and Cardinals were here to-day they ought to be subject to the church where their membership was. All authority to preach, and to do all other religious things is derived from one church, which the *C. Baptist* says is the highest church power on earth, and I agree to it. The modern fashion of young men moving from place to place every few years and being put over gray-headed men, who have borne the burden and heat of labor before these preachers were born, is simply *abominable, shameful*. It is done. Every church is, or ought to be, a complete government within itself without importing men from a distance every few years. Her officers ought to be members in her body in the regular way without importing them and calling them pastors, who are extraordinary officers. See Eph. iv. 11. There is not a clergyman of any sect in Christendom who is able to trace up with certainty his spiritual pedigree to St. Peter, or to St. John the Immerser either. The right to preach is in one church.

JACOB CREATH.

DISCUSSION.

Bro. ERBERT:—I would like a short space in your columns to give a brief account of a discussion held in this place between W. F. Parker, of the Christian Church, and Moses Hull, an advocate of Modern Spiritualism. The discussion was held in the Christian meeting-house, beginning Sept. 19th, and closing on the 21st. There were three sessions of two hours each day. The proposition for discussion was stated in the following language: "Resolved, That the teachings of Modern Spiritualism are better calculated to elevate humanity, mentally, morally and spiritually, than those of the Jewish and Christian Scriptures." Mr. Hull affirmed this proposition; Mr. Parker denied it. All preliminary matters being satisfactorily arranged, the disputants began the discussion, each sanguine of success. Mr. Hull is a man of acknowledged ability, and presents the claims of Modern Spiritualism in about as forcible a light as they can be presented by any one. But while he has ability, his reckless and blasphemous statements respecting the Holy Scriptures and their teachings, were shocking to the finer sensibilities of every Christian, and even to those who did not profess to be followers of Christ. Mr. Parker being almost an entire stranger in the community, fears were entertained that he would not be able to meet Mr. Hull in all points of the controversy. But in this we are glad to say we were all (except the more untried Spiritualists) most happily disappointed; for Mr. Parker proved himself adequate to the task of not only meeting Mr. Hull at every point in his affirmative position, but from the very first of the discussion *threw him on the defensive*, Mr. Hull consuming nearly all his time in trying to meet the attacks made by Mr. Parker on Spiritualism. Mr. Hull being forced from his position first assumed, was not able to regain it. Mr. Parker, being well prepared with documentary evidence, gave us a thrilling defense of the Bible, showing its vast superiority to the best claims of Modern Spiritualism. At an early stage of the discussion it became apparent that in the hands of Mr. Parker the Bible was safe, and its precious truths were not to be sacrificed for meaner things. We have every assurance to believe that good has resulted from the discussion—that many who were led away by a vain and deceitful philosophy, have been induced to acknowledge the precious richness of divine truth, and that the Disciples of Christ have been more firmly "rooted and grounded" in the truth they have accepted. During the whole discussion, Mr. Parker treated his opponent with candor and fairness, thereby gaining the respect and love of many who were before prejudiced against the discussion. May the truth as it is in Jesus prevail.

JOS. B. NEWCOMB.

LANSING, Union Co., Ind., Sept. 25th, 1871.

From the *Christian Register* (Unitarian) we learn that Rev. J. O. Hewitt, late a Baptist minister in Waupun, Wis., has become a Unitarian, and a radical one at that. The *Register* says: "Mr. Jones visited him, in company with Bro. M. Whitfield, and says: 'He shakes the dust from off his feet, and takes our hands with a hearty grip in the full sunlight of our liberal faith. Trinity, vicarious atonement, etc., all gone. God, the Father, man, the Son; the spirit of love which brings these into communion, the Holy Ghost:—this is his Trinity. He is a gentleman of culture; of deep religious life, and has a strong backing in Waupun. He has just severed his connection with the Baptist Church, and expects to take nearly all his old society, and all the liberals in the town, right over into a Christian Church, who are going to call him, and go on. He will undoubtedly create a Liberal Christian society in that place.'"

We do not know Mr. Hewitt; but it is sad to think that one who has hitherto trusted in the atonement of Christ for justification with the Father, has relinquished that trust, and thrown himself presumptuously on God's love, forgetting that by the deeds of the law shall no flesh be justified in his sight. Mr. Hewitt might have become a Unitarian and still have embraced a "vicarious atonement." But, according to the above representations, he chose the "Liberal" way, a broad path that leads to limitless unbelief. If Christ's testimony concerning himself is untrue, what is true in the New Testament? A man who rejects the central doctrine of the New Testament is what the world calls an unbeliever, i. e., an infidel. And yet it is thought Mr. Hewitt "will undoubtedly create a Liberal Christian society in that place." Why call it "Christian"?

(Dr. CHRISTIAN STANDARD.—Dear Bro. E. for although I never have seen you, yet I trust you are so in true Christian faith.) The above article, cut from the *National Baptist*, seems to call for a reply from myself, in order that I may not be misunderstood in regard to my faith in Christ, and as I have always held that in a statement of faith, one should take the positive as well as the negative, in order to a correct understanding of position, I shall make in the first place positive statements of my belief; and so, commencing with the "last" as "first," let me say that I claim the Christian name and faith. True Christian faith is always "liberal" (Col. v. 1), and illiberal Christianity is a misdemeanor—it is idolatry and superstition that are illiberal, and therefore I am satisfied with the one name "Christian" as the expression of my faith, and I am a Christian because I believe that Jesus, whom I accept as my Master in my religion to God, was in truth the Christ of God for the salvation of the world of men from sin. I believe, as did Peter (Matt. xvi. 16), that Jesus is "the Christ, the Son of the living God;" and I also believe that there is no other way of salvation from sin except the one way that is set forth by and in him. I believe that in him there is a perfect atonement between the God and the man that was made in the image and likeness of God—that there is no other way of atonement for man with the God, than the way of Jesus Christ; that "He is the way, the truth, and the life." With regard to the term, "vicarious atonement." Webster says of the word "vicarious," (3) "substituted in the place of another." Now in this sense of substitution, I do not believe in the vicarious atonement of Christ. I believe in the living and actual atonement for man that is in the Christy way, and no other way; that there is no other name (doctrine) given under heaven among men whereby we can be saved; and that, as the apostle says, "it is Christ in you" (not somewhere else, but "in you") that is the hope of glory." I believe in this, because the Scriptures set forth distinctly as Christ's work the salvation of men from sin—not from punishment, but from "sin." I believe that the repentant sinner in his repentance ceases to be a sinner, and that therefore God the Father can consistently pardon him, and I therefore believe the Gospel of Christ that tells me that the Father does forgive; and so by grace are we, repentant sinners, saved—not by works of righteousness (by way of merit), but by grace, free grace. Sin is an active thing; and, like poison in the man, unless it is stopped, destroys. "The wages of sin is death," and a man must cease to be a sinner, and learn to do well, if he would not reap its consequences; and "it through a living, active, actual faith in the Christ (Christ in us, again) and in such faith only, that the man can be saved from sin. And then, too, a faith in Jesus, that he is the Christ, obeys his commands, and in obedience finds life, eternal life. And these commands are not merely "arbitrary tests," as some have supposed and taught; they have a philosophy in them; they supply a want of our nature, and therefore as a Christian disciple I observe the Christy teaching of public profession of my faith in immersion, and strengthen my vow in the memorial service of the Supper. But now, Bro. Erbert, let me say to you, and all, that in accepting and receiving Christ and Christianity, I cease to be bound in thought and faith by the ceremonial law of Moses and the idea of God's relation to us that this law teaches. In Christ I see my relationship to God set forth as that of a son, instead of the Mosaic one of a subject; and my Christian religion says (Heb. x. 8-9): "Sacrifice and offering and whole burnt-offerings even for sin, thou (O Father) didst not desire, nor didst delight in; (which are offered according to law," and which, must of necessity grow out of the Mosaic idea of the propitiation of an angry Deity); and therefore as a son, behold, to a father, I come and say: 'Behold, I come to perform thy will'—that will of God that is expressed where it is written: 'that he was not willing that any should perish but rather that they should turn and live'—that will of God that expresses itself in the Gospel

of Christ, where it says, "God so loved the world; and as a "Christian Disciple," I hear my teacher and Saviour say to me: "As the Father hath sent me, so send I you;" and with Paul I say to all believing men: "On behalf of Christ, therefore I am an ambassador, as if God were inviting by me; I entreat on behalf of Christ, be ye reconciled to God."

I look upon the Life of Christ Jesus even to the obedience of death upon the cross, as the true atonement in Holy Spirit of man with God. I believe that Jesus knew what he was saying, and that he spoke the truth, when he uttered those words that are recorded of him in John xvii. 4: "I have glorified Thee on the earth, having finished the work which Thou hast given me, that I might do it," and that that work was the manifesting of the God in the flesh (i. e., in human nature. See Heb. ii.), and in the revelation of the paternal character and government of God, in his relations to man; and hence we hear him, when his disciples ask him to teach them to pray, saying, "after this manner say you, Our Father," etc.—and even of the sinner, read his parable of the prodigal son; and, too, hear John, in the confidence of his Christian faith, say, "Beloved, now we are the sons of God." (But I need not write more upon this.)

Believing as I do that Christ did not, come to set aside the eternal law of God, and save from punishment the sinner against that law, I believe that "whatsoever a man sows, that shall he also reap," Christ, I repeat, came to save from sin; and the repentant sinner, though he has been, the Father forgives, but even in the future life we shall find that every act of sin against the divine law of our being and life has left its mark, its scar; and hence it is that "as one star differs from another star in glory [or brightness], so will it be in the Resurrection." In an article in the *Examiner and Chronicle*, referring to the same extract noticed by the *National Baptist*, the editor virtually says that I deny the authority of the Bible. I will say that I most emphatically accept the Bible, and the Bible only, as my rule and guide of faith—as authoritative in my religious, and by consequence Christian, belief. It is because I can not accept the right of any Pope, or Church, or Association to dictate to me my Articles of Faith that I am no longer a Baptist minister. I hope and trust, that I am, and always shall be, a Christian minister, standing fast in the liberty wherewith Christ hath made me free, and so far as in me lies exhorting and warning every man to believe in and obey Christ as his only hope of salvation from sin, that when it is finished bringeth forth death. JAMES O. M. HEWITT.

WAUPUN, Wis., Oct. 2.

THE CAUSE IN NEW CASTLE, PA.

DEAR BRO. ERBERT:—As you ask for information with reference to Bro. Cowden's (Baptist preacher of this city) having united with the Disciples, I send you the following correspondence, which will explain itself.

[From the *Lawrence Journal*.]

Correspondence between the Elders of our Christian Chapel and the Rev. Wm. F. Cowden.

NEW CASTLE, Pa., August 7, 1871.

DEAR BRO. COWDEN:—Having learned that in defining your position before the Baptist Church of this city, you renounced the authority of human creeds, and refused to be bound by them—that you held Jesus Christ to be the only Lord of the conscience; and while recognizing the scriptures of the Old and New Testaments as divinely inspired, you regarded the New Testament as containing the only divinely authorized rule of Christian life, and, moreover, having learned that a portion of said Church were so opposed to these sentiments as to necessitate a termination of your pastoral relations with them—and whereas, we, as a people, do religiously indorse these sentiments as true and fundamental to the unity of God's people, the triumph of the Gospel, and the salvation of the world, and having full confidence in your candor and Christian integrity, and being familiar with your pastoral ability—we do hereby, most cordially, extend to you a unanimous call to preach the Gospel in the Christian Chapel, and enter into pastoral relations with the congregation worshipping therein.

By copying you may find it in harmony with your views of truth and duty to accept, we anxiously await your reply. Done by order of the Church in public assembly on Lord's Day, August 6, 1871. T. W. PHILLIPS, Elders. E. I. AGNEW.

NEW CASTLE, Sept. 5, 1871.

MESSES. AGNEW AND PHILLIPS:—Dear Brethren:—Your communication of August 7, has been received and held under long and prayerful consideration.

To me, the recent events in my ministerial relations to which you allude in your letter, are exceedingly painful—and especially as they have resulted in attaching to me an apparent, if not a real taint of denominational unsoundness; disqualifying me for peaceful relations, and future usefulness in the great and noble brotherhood of Christian people with whom I have been hitherto so tenderly associated, and between whom and myself, I trust, there shall ever exist sentiments of most affectionate esteem.

I refer to those events only to assure you that you have rightly apprehended my true position. My plea has been for the deliverance, as far as possible, of the individual conscience from the bondage of all human traditions and opinions in all matters of religious faith and practice, as essential to its complete subjection to the authority of Jesus Christ, the only rightful Lord of the conscience; and this liberty in Christ crowning at once both pulpit and pew. Assured that you stand before the world, practically urging this plea, I have no longer any hesitation in casting in my lot with your people; still, I have felt a delicacy in accepting your "call" to preach—not that my desire to proclaim the gospel to fallen man has in the least diminished, but lest, under the peculiar circumstances in which I am placed, my motives should be misapprehended, and my usefulness abridged. Conscience, however, of my own rectitude, and

appealing to God for the purity of my motives, and assured by your very cordial invitation, your hearty sympathy and co-operation, I have finally decided to yield to your request. In coming among you, brethren, I would add only this: Believing "the Gospel of Salvation," "I am determined to know nothing among you, save Christ, and him crucified." May the great Head of the Church crown our mutual labors with success, and glorify his name in the salvation of many precious souls. Wm. F. COWDEN.

Bro. Cowden has a liberal education, having graduated at Jefferson College, studied theology at Lewisburg College, and read law in Kentucky. As a preacher he is clear, logical, forcible, earnest, and persuasive. He has many friends in this city; he gets a large audience. On the three Lord's days he has preached in the Christian Chapel, there have been twenty-three united from the Baptists; one, formerly immersed, from the Methodists; three have been baptized on a confession of their faith, and two have united by letter from other congregations of Disciples. Some more, and perhaps many, will unite from the Baptists. Some have stated their intention to do so. The human creed in this, as in most cases, "racks off the pure wine and retains the lees."

We feel that we have the right man in the right place. It is the Lord's doing, and marvelous in our eyes. Bro. Cowden's mother is very ill—not expected to recover. As soon as he can, conveniently, he will write you a statement of the change of his views, etc. JOHN T. PHILLIPS.

NEW CASTLE, Pa., Sept. 29, 1871.

NEW ENGLAND ANNUAL MEET- ING.

The annual meeting of the Disciples of Christ in New England, was held in the chapel on Thomas Street, Worcester, Mass., commencing on Friday evening, Sept. 22, 1871, and continuing over the Lord's day. All the New England States, New York, Pennsylvania, Ohio, California and New Brunswick were represented. The first session of the Convention gave assurance that the anticipations of the brethren would be fully realized. The house was full, and all seemed to be animated by the right spirit. The success of a meeting depends very much upon the manner in which it is conducted. Start right, and the machinery will generally work smoothly and happy results will follow. This was a great annual gathering, and many brothers and sisters had left their homes, and come up with warm hearts to greet each other. It was therefore thought best to spend the evening socially. Many of the sweet songs of Zion were sung; many earnest prayers went up from loving, thankful hearts; and many of the brethren gave interesting and encouraging accounts from their various fields of labor. Bro. Blaisdell, of Worcester, gave an exceedingly interesting historical sketch of the church in this city from its organization, in 1830, to the present time. I can not now speak particularly of the difficulties—they were neither few nor small—which had to be overcome by the pioneers in this good work before any progress could be made. But I will say that the little seed which was then deposited in this cold and barren soil was not lost. Those who planted it put a hedge around it, and watched over it with anxious care, and watered it with their tears, and asked the heavenly Father to warm it into life, and make it grow. And it did grow and is still growing. Many little plants have sprung up around it, and are nourished by it and promise to be fruitful. "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bringing precious seed, shall doubtless come again bearing his sheaves with him." The full harvest has not yet come, although many sheaves have been gathered; but it will come, and, in due time, the garner of the Lord even in New England will be full.

When the meeting closed on Friday evening every heart was full. On Saturday and the Lord's day, morning, noon and night, the feast continued; all had a keen relish for it. At one of the social meetings several aged brethren spoke of the joy they felt in being permitted to meet with their brethren in such an assembly, perhaps for the last time on earth; and as they spoke earnestly and eloquently of the great and precious promises of the Gospel, of the steadfastness of their own faith, and of the hope of eternal life, the whole audience seemed to catch the spirit of these fathers, and to stand with them upon the bank of the River, as if anxious to pass over and eat of the fruit of the Tree of Life, which grows "just over there."

We thank God for the young men who are coming up to fill the ranks which death has thinned; and we thank him also for these fathers, who have borne the brunt of the battle. God be merciful to them in their declining years, and make their last days their best days.

Saturday morning, after an hour spent in social worship, Bro. W. A. Belding, of New York, preached to a full house; in the afternoon Bro. J. O. Beardslee, of Ohio, gave us an interesting sermon; and in the evening Bro. J. H. Jones, of Ohio, talked in his usual way for about an hour, and when the audience was dimmed every body seemed hungry for more. Lord's day, morning and evening, Bro. Jones preached, and has preached every evening since, and will continue the meeting over the next Lord's day. On Lord's day morning two young persons confessed the Saviour, and were immersed in the afternoon. Four others came forward to be recognized by the church. One of these had been for many years a Free Will Baptist, and another one a Methodist. Tuesday evening another young man was immersed.

The meeting just closed is the sixth annual meeting held in this city, and was the largest and most interesting meeting we have ever had. I have never before felt so deeply the importance of these annual gatherings. Bro. Drake, from Albion, Me., stated that it was at one of these meetings that he resolved to have a church in his own town. Then the five were only five Disciples in the township, and three of those were sisters. At the proper time Bro. Drake advertised that there would be a meeting held on his farm, and that he would fit up his barn for the audience-cham-

ber. I had the pleasure, and can testify was large, it was a people who came there, with a good hope.

When properly meetings are like way-side, where we renew our strength the soul for true, I can not but think go forth from these a weary pilgrim will be refreshed by the example of those who of the sweet waters of we were here together, fast, unmovable, a work of the Lord; your labor shall not

Worcester, Mass.,

FROM PE

DEAR BRO. ERBERT:—The annual session of the Conference was held day, the 31st of August, the following Lord's day, under the auspices of the Barton W. S. fully up to the stand still retain the old while they have abided and simply regard it as just such a meeting, meeting of the West.

Suffice it to say 2 years suspected of "Campbellism," by died Christian co and our recent meet and they were not after the manner of tain: the Pennsylvania is not behind any portion of the plain apostolic imitations or exceptions justice to a good end this result is chiefly sacrificing labors of as the "Pioneer R" taught them "the w" perfectly "thirty years influence here ever s the recent conference see the work for which and prayed, now pro than ever, and in the advocates as E. E. O. J. Clark, Dr. Milc side the equally ear such as Bro. Calderw are some things here copied by our Western right examination of before passing him to ing all who are found

PROVIDENCE, Pa., Sep

TWO YEARLY

The yearly meeting operation was held at of Meigs County, O., and continued until present were J. H. McA. Pallister, of McA. White, A. P. Frost, I derson, and your cor Each session of t started off with ferv to the very close.

Bro. J. H. Jones sp fervor. He was our sermons were mostly, cal. He quite surpris We were delig age in such firm hea much exhausting lab On Lord's day the The brethren had pe great care. The gro deficient in size, it v canvas awning, and an ample supply of was skillfully and tast seats were more th and heard the Word that prevailed was a hood, and an omen of dinner was served to two churches of friends and brethren the Lord.

The good order of large degree be att ment. The distribut and public preachin quiet discretion whic none. This departu control of A. P. County Evangelists.

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As soon as the me started to join the s holding a meeting at ton County. We ha a thing at the time v Bethel Church is strong in large ear session we met of Bethel Church; the Present. We all fel encouraged. Even th J. H. Jones, said be ended such a receipt But delegates from

ber. I had the pleasure, and can testify was large, it was a people who came there, with a good hope. When properly meetings are like way-side, where we renew our strength the soul for true, I can not but think go forth from these a weary pilgrim will be refreshed by the example of those who of the sweet waters of we were here together, fast, unmovable, a work of the Lord; your labor shall not Worcester, Mass., FROM PE DEAR BRO. ERBERT:—The annual session of the Conference was held day, the 31st of August, the following Lord's day, under the auspices of the Barton W. S. fully up to the stand still retain the old while they have abided and simply regard it as just such a meeting, meeting of the West. Suffice it to say 2 years suspected of "Campbellism," by died Christian co and our recent meet and they were not after the manner of tain: the Pennsylvania is not behind any portion of the plain apostolic imitations or exceptions justice to a good end this result is chiefly sacrificing labors of as the "Pioneer R" taught them "the w" perfectly "thirty years influence here ever s the recent conference see the work for which and prayed, now pro than ever, and in the advocates as E. E. O. J. Clark, Dr. Milc side the equally ear such as Bro. Calderw are some things here copied by our Western right examination of before passing him to ing all who are found PROVIDENCE, Pa., Sep TWO YEARLY The yearly meeting operation was held at of Meigs County, O., and continued until present were J. H. McA. Pallister, of McA. White, A. P. Frost, I derson, and your cor Each session of t started off with ferv to the very close. Bro. J. H. Jones sp fervor. He was our sermons were mostly, cal. He quite surpris We were delig age in such firm hea much exhausting lab On Lord's day the The brethren had pe great care. The gro deficient in size, it v canvas awning, and an ample supply of was skillfully and tast seats were more th and heard the Word that prevailed was a hood, and an omen of dinner was served to two churches of friends and brethren the Lord. The good order of large degree be att ment. The distribut and public preachin quiet discretion whic none. This departu control of A. P. County Evangelists. On Tuesday eve loved young Bro. dained to the minist Church of Bedford, and from seating by ing on of hands. A educe an invitation confirm the Lord, forward, and among newly ordained. Th also followed the go The meeting closed persons were baptis tears shed and partit full of a glorious bo The cause in Meit great impetus in the three hundred have there is great joy an In making this rep overlook the memora brethren, Pickens an labors were greatly t to the Lord under t Bro. Pickens is spec As soon as the me started to join the s holding a meeting at ton County. We ha a thing at the time v Bethel Church is strong in large ear session we met of Bethel Church; the Present. We all fel encouraged. Even th J. H. Jones, said be ended such a receipt But delegates from

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FROM PENNSYLVANIA.

DEAR BRO. ERBERT.—The thirty-eighth annual session of the Pennsylvania Christian Conference was held here, commencing Thursday, the 31st of August, and continuing over the following Lord's day. It was inaugurated under the auspices of the old pioneer reformers of the Barton W. Stone school, and although fully up to the standard of reformation they still retain the old name of "Conference," while they have shorn it of its ruling power and simply regard it as an advisory body.

It is just such a meeting as our district missionary meeting of the Western States. Suffice it to say that it has been for many years suspected of being carried away with "Campbellism," by many of the old prejudiced Christian conferences and preachers, and our recent meeting demonstrated the fact that they were not much mistaken, speaking after the manner of men. One thing is certain: the Pennsylvania Conference as it is now, is not behind any portion of the great reformation of the nineteenth century in its advocacy of the plain apostolic Gospel, without any modifications or exceptions. And it is God's simple justice to a good and noble man to say that this result is chiefly due to the earliest, self-sacrificing labors of Father Wm. Lane, who, as the "Pioneer Reformer" of this region, taught them "the way of the Lord more perfectly thirty years ago, and has exerted great influence here ever since. He was with us at the recent conference and was overjoyed to see the work for which he had so long labored and prayed now progressing, if possible, more than ever, and in the hands of such powerful advocates as E. E. Orris, J. J. Harvey, Dr. A. J. Clark, Dr. Milton Clark, and others, beside the equally earnest, though younger, men, such as Bro. Ciderwood and the writer. There are some things here which might be profitably copied by our Western brethren, especially the rigid examination of each minister's character before passing him to another year, and rejecting all who are found wanting.

Z. W. SHEPHERD. PROVIDENCE, Pa., Sept. 26, 1871.

TWO YEARLY MEETINGS, ETC.

The yearly meeting of the Meigs County Co-operation was held at the First Bedford Church, of Meigs County, O., commencing Sept. 7th, and continued until the 13th. Preachers present were J. H. Jones, of Alliance, O.; H. A. Fallister, of LeMars; A. Gardner, W. White, A. H. Frost, L. M. Harvey, A. C. Anderson, and your correspondent.

Each session of this convocation was professed with special devotional exercises. It started off with fervor, and grew in interest to the very close.

Bro. J. H. Jones spoke with his usual happy fervor. He was our principal speaker. His sermons were mostly, if not exclusively, historical. He quite surpassed the general expectation. We were delighted to see a man of his age in such firm health, and able to endure so much exhausting labor.

On Lord's day the audience was very large. The brethren had prepared the ground with great care. The grove near the house being deficient in size, it was supplemented with a canvas awning, and what was supposed to be an ample supply of comfortable board seats was skillfully and tastefully arranged. But the seats were more than filled, and many stood and heard the Word joyfully. The good order that prevailed was a credit to the neighborhood, and an omen of future success. A basket dinner was served up on the ground by the two churches of Bedford township, and friends and brethren ate and rejoiced before the Lord.

TO THE DISCIPLES IN MICHIGAN.

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THE PAUPER.

Oh! how fast the snow is falling, and the driving wind, how chill!

Am I sleeping? am I dreaming? Sudden fancies rise up now: Two little fair-haired children, at their mother's feet, as they pray.

False and futile, vain and fleeting, all is darkness, weeping and gloom.

So to-night on this cold pavement, ice and snow my softest bed,

So to-night on this cold pavement, ice and snow my softest bed, I shall soon have ceased my dreaming, soon be numbered with the dead.

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SELECTIONS.

It is not on the signboard, sir; Go search both far and wide, Or in the town directory,

It is a fearful neighborhood, So secret and so shy; Although the means oftentimes include the rich and high.

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SOUL-BUILDING.

We read in fairy tales how great champions have been bridged over in a night by benevolent spirits, dwarfs, ogres, and what not how they hustled together vast rocks, and piled one upon another, and built piers, and spanned them with arches, so that the brave knight could pass over them, and reach the castle, and get his lady-love.

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ANNUAL MEETING.

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When properly conducted these annual meetings are like wells of pure water along the way-side, where we may quench our thirst and renew our strength and satisfy the cravings of the soul for true, loving Christian sympathy.

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is a day. They grow into recklessness just as they are weakening of the moral community, and of the tribulations over the same to spasm of public indignation. Not until slavery gives way, and all good to vote for any man of any he is known to be honest will the root of the mischief. There is downright that enslavement to party men to vote for drunkards, mblers merely because they try ticket.

CHICAGO FIRE.

account was written, by commercial, of this city, and is Commercial: returned from the appalling desolation at Chicago, I have the satisfactory to your readers from an eye-witness more called than the mesager telegraphed in your paper to-day. It is true, present satisfactory to public most desire to know, of life and property; there tumult and confusion to allow madon on many points about to are most anxious. But of a speak definitely, representing the burnt district, correct. tion of the city is literally as despatches state. I have notion in the reports I have rely possible to effect a more tion of Chicago as a business effected. The estimates of as high as three hundred considerably exaggerated. known. It was not known at extent the county records, and business documents en- had been damaged or lost; one can soberly guess the loss. es of the number unhoused are not exaggeration. There 000 to 150,000 left without of them without food; very thing. deem it best to say on the ing to any of the scenes and erribly magnificent configura- are of more interest than or narrative statements. go on Sunday morning at burg, Fort Wayne & Chicago witness the devastations of day night. The enormous left in the desolate lumber- ny fiery demons threatening city, and waiting only to be ment by an angry wind to and ruin everywhere. The of the season—the large buildings contiguous—the within reach—the unworthy ocs and cornices of many of stone buildings of the built- city, all to a discerning the city was at the mercy the flames.

the fire-proof buildings of fire-proof. I doubt if the buildings can be relied it is limestone. The best of the lime in it, and can not eat of an immense confid- are also inferior. ce of the people in their fire their cheerful trust in good- fears—and when the fire the evening, there seemed the engines would not master moved by fear I was un- dended to the roof of the H. H. HOBBS—on Michi- the progress of the fire, spreading extensively, and which were sometimes so us to brace ourselves on an immense mischief. But ether west of north, we felt city was not in danger; seek rest and sleep. we were roused with the flames were approaching satisfied us that the river and the fire was moving the lake in a north-east di- as hoped, from the north- wind, which had risen to ward progress would be hed the most valuably in- mity. It was painfully busi- men whose whole fortune, lings, was at the mercy of wreathed themselves that, by luck, the fire would be ar- had their treasures. "The the thought." But in spite shes the stream of devour- ing, even against the big sufficiency to pursue y, towards the lake. New, wildest excitement. The sense of danger, made by their property. The dged with frightened and, clamors and descriptions, the solemn and painful and diverting, was such as forces, carriages, go-carts, and-carts, wheelbarrows, men harnessed for horse, dren pushing behind—the every kind of household to get beyond the reach of driver of flames, that surged relentlessly against every channel through even the Little boys and girls ough the streets with one loved and lost. Huge- goes through the crowd their arms, and leaving their own way. Women bed-late, and carefully nos of safety. Big men squares, and laying them d in a moment. Bare-

and almost naked women and children gathered around their piles of furniture, may be seen falling asleep from sheer exhaustion, only to be roused to gather up their goods and flee farther away from the approaching danger. Millions of yesterday looking in silence at the fire-demon recklessly sporting with their lives and withering to ashes in an hour the half of a life-time past and the only hope of the half of life that lay yet in the future. The air is filled with sparks and burning splin- ders which the cruel winds in their wantonness dash into fury, and send them leaping and dart- ing with fiery tongues, like enraged serpents, to strike at the first object in their way. Some strike on roofs, some stick their fangs into wooden cornices or window-frames; others dash as if with demontal intelligence, after darts, and directly another magnificent building is wrapped in flames. Soon the gas- lights go out—the gas-works being destroyed; the winds start up with fresh bursts of ven- geance just as men's hopes revive of checking the onward sweep of the fire; the moon looks out of the sky with a hue as of death-stones, and a pale glare is detected in her half-hidden face: a sudden roar of an explosion adds to the horror of the scene, and the crash of falling walls and the frantic leap of flame high up into the air, to burst into a deluge of sparks and burning splinters and descend in fiery tor- rents on some new object of vengeance—make up a scene of tumult and desolation and awful grandeur that no words can describe. Then word comes that the court-house is in flames— that the Tremont and the Sherman are gone— and when you lift up your eye, look which way you will, it is evident that the fire-flea's are holding high carnival, and that no earthly power can arrest them. The burning of the new Honore building— one of the most magnificent houses on the con- tinent—and of the new hotel on the opposite corner, was terrible in its grandeur. The new Honore building, not yet completed, on the Hon- ore corner, no sooner caught a spark than it burst forth, like a suppressed fountain, and the fire leaped high into the air with an exultation that seemed sublimely diabolical. Then, broken by a fresh gale of wind, it rushed in a stream towards the post-office—a turbulent river— were succeeding waves, dashing against stone walls, beating back for a moment in sullen fer- ror, then gathering strength for a more fer- rous onset, and breaking in a spray of fire that rushed like an army to scale the wall and carry the torch within the ramparts. The new hotel—the Bigelow—almost ready for occupa- y—furnished new material to feed the fury of the assault. For a time a column of flames rose up from the north side of this build- ing, from the ground to the roof, perhaps thirty or forty feet in height which in its occasional ghastly carvings and with the quickened motion appeared by every fresh conquest of fire within the walls, seemed like an enormous fiery ser- pent, writhing in agony and frantically strug- gling to make a terrible leap into the air, but it is useless to attempt description. In the meantime—the noble and daring struggles to bespeak the flames, and save the buildings; but the wisest and bravest efforts of men were the struggles of Lilliputians, and the engines were absolutely contemptible in their feebleness even when doing their best. At 7 o'clock I took a walk over the business portion of the south side. The post office still held the flames. The Tribune building stood proudly and stubbornly out in a dogged resis- tance that was encouraging. The grand house (Field, Leiter & Co.), was still bidding defiance to the flames. It looked, as if, in this quarter, the fiery foe was about to be conquered, and I turned to Mr. Honore's weary and sleepy, and ventured to lie down for a nap, assured that the danger in this direction was over. We were aroused in the course of an hour with the tidings that the house was on fire. The wind had risen to a very fierce gale, and we were sweeping along the avenue northward with great fury. We had just time to snatch up coats and satchel and descend from the third story, to make our escape over piles of burning carpets and blazing furniture, before the house surrendered to the flames. There we saw that the portion of the city which we had regard- ed as safe, was doomed. As far along as the Michigan Avenue hotel it was evident that the Michigan residences must go, and some of the districts on Wabash Avenue were already in flames. Making our way through clouds of smoke, and through of frantic people, we reached a quiet region in the southern portion of the city. There amidst all the terrible tumult and din, came tidings from Cincinnati of a hundred thousand dollars, and provisions, and fire- engines, and all sorts of brotherly things; and among them took each other by the hand and urged: "It is not all evil, even a calamity like this."

At 5 o'clock Monday afternoon we took the Central train from the 22d st. depot; to make our way back to Cincinnati. It was a fine fire, pretty much all the way to La- crosse. Between Chicago and Michigan City the prairie and the woods were on fire on both sides of us, and sometimes we had to make our way through the fire, the flames flaring up on the car-windows, and the floor of the car becoming so heated that the feet could detect it. In Michigan City they had been fight- ing the flames for hours to save the city. From Michigan City to Lafayette we were in almost constant sight of raging fires, in pairs or in woods, and sometimes to the very tops of the trees the fires were raging. In conclusion let me say that the conduct of the business men of Chicago, was as far as they could see, most admirable. When I speak of the crowds, it is not of the business men that I speak. The men who saw their whole fortune consumed in an hour, looked on with pale hearts, and resolutely talked of trying to escape. They deserve to succeed—and we ought to see Chicago rise from this fiery hap- piness to a new and grander life. Meanwhile, let the opportunity to cheer the hearts of the suffering population be neglected. There is a great destitution, and it must be provided for. Let the terrible darkness that broods over a hundred thousand hearts be dispelled by the ready benevolence of the people at large. ISAAC EARRETT. CINCINNATI, Oct. 10, 1871.

AMERICAN FARM JOURNAL, Devoted to Farm, Garden, and Home Interests, Vol. II, published by Miller, Locke & Co., Cincinnati, Terms: 75 cts. a year.

NOTES AND COMMENTS. Our Kentucky neighbor, the Western Recorder, hits the nail squarely, and with a telling blow, in the following: The Christian Observer thus defines bap- tism: "It means, to assault; to let fall; to weigh down; to pierce; to hurl down; to surround; to press down; to rise above; to dip; to submerge; to trust; to blow; to strike; to proceed; to sink; to immerse; to imbibe; to plunge; to lower down; to immerse; to come on; to over- turn; to bail up; to flood; to whelm; to pour; to submerge; to bring down; to de- press; to steep; to drench, and to duck." In the light of the above definition, we would like to ask the editor or writer of the above in what way he was baptized. Was he assaulted, let fall, weighed down, pierced, hurled down, surrounded, im- mersed, risen above, to proceed, to sink, dipped, (we poor Baptists come in here), submerged, struck, blown, struck, proceed- ed, (we poor Baptists come in here), im- mersed, plunged, lowered down, (not our fault), immersed, come on, (don't feel offended), overturned, bailed up, flooded, whelmed, poured, soused, brought down, depressed, steeped, drenched, or ducked? And we wish further to inquire whether any one blowing the above modes is equally good; and if so, how he found it out? We suggest that the writer of the above ought to be baptized in several of the ways above specified, because of having written such a marvelous, not to say ridiculous, defini- tion of a sacred word. He ought to be "assaulted" by conscience, "let fall" from the list of accurate definers, "weighed down" with a sense of regret, "pierced" with the sting of remorse, "hurlled down" from the lofty position of critic, and so on to the end of the chapter, Tax Reformers known as Old Catholics in Germany, insist on the following re- forms in the Catholic Church: 1. Each community shall have the right to choose its own priest; and priests are no longer to be named by the bishops. 2. Priests must be sufficiently paid by the community to enable them to live respectably. 3. Compulsory celibacy must cease. Priests shall be allowed to marry, as in early times of Christianity. 4. The Chapters shall be dissolved. 5. Masses and the service of the Church must be spoken and read in German, or in the common language of the province. 6. There shall be no separate payments for masses at burials, baptisms, etc. The priest's salary shall be sufficient to enable him to live without additional charging fees. 7. Inequalities between the burials of rich and of poor must cease. There shall be no pomp or extra ceremony. One priest only shall officiate on such occasions. 8. Annual confession must cease. 9. Exorcisms, processions, and beg- ging missions must cease. 10. The worship of pictures, statues and images must cease. 11. The traffic in relics must be discon- tinued, and be proceeded against by the State. When all this is accomplished, it will no longer be the Roman Catholic church, but "a new creature." Such a regenera- tion is not to be expected. The Independent notices the attempt of Mr. JOHN FISKE to establish a religion of science to be known as Coismism. It de- fines God not as a personal being, but as the Absolute Force, which is only a sci- entific attempt to sanctify Atheism. Sin is thus defined by Mr. Fiske: "From the scientific point of view sin is a willful violation of a law of Nature, or to speak in terms of the law of evolu- tion—it is a course of thought or action, willfully pursued, which tends to throw the individual out of balance with his environment, and thus to detract from his physical and moral completeness of life." On which the Independent well remarks: "The Tammany thieves, for example who have been robbing the taxpayers of New York to the tune of millions, are sinners, not in the sense that they have broken any law of personal God, but in the sense that they have willfully thrown themselves "out of balance with their own "environment," and in this way de- tracted from their own "physical and moral completeness." They have not sinned against anybody but themselves by getting a little unbalanced. The cold-blooded murderer is out of harmony with his "environment." There is no person- al God to see him, to be offended with him, or to punish him. There is nothing back of phenomena but an impersonal "Absolute Force," with no intelligence, with no moral character, and with no moral law, published to men or capable of being violated by them. Every one per- ceives at a glance that this definition of sin is the sheerest burlesque of the thing as it exists in the human consciousness. The instincts of our moral nature, to say nothing of the Bible, repudiate it at sight. The New York Herald says of the horde of youthful criminals in New York city: "In the increase of youthful criminals in our midst the churches should see a large field of labor before them, and in the strength of God they should go up and possess it and cultivate it for the Lord Jesus Christ. There is no work in which Christian men and women can engage that will yield half so abundantly as cold culture. And here, in spite of all the benevolent and missionary institutions established for their special benefit, there are still over thirty thousand children, ready-made for the street, and all re- lying on the charity of the State. In the Christian City of New York a few more thousands of dollars spent annually might accomplish this object, but the men and women are lacking, and these 30,000 idle mouths are allowed to grow up in our midst, with their hand against every man and every man's hand against them. Who will try to save these young sinners, who fall and winter? And who will lead the way in giving the Gospel more fully and freely to the masses in their homes and haunts, as they can not get it or will not have it in our churches? It further adds: "Not long since we were told by a stranger that the three great evils which are destroying New York are: Intemper- ance, licentiousness and political corrup- tion. These and kindred evils spring, of course, from a low state of morals in the community; and this comes from the church's neglect of duty. If, therefore,

this state of things would be altered and improved, every Christian man and woman must take hold and work. There must be no shirking and dodging. That has been the cause of all our immorality and crime. There is a tender spot in every human soul which may be reached by the proper means in a suitable way, and the obligation rests upon the Church of God to bring the truths of the Gospel and of morality to bear upon every form of vice and wrong-doing. These are certainly wise counsels to come from what has been known as "the Satanic press." Is it not a burning shame that the churches in all our cities are justly exposed to rebuke from such a source? This miserably bald comfort of infidel philo- sophy is strikingly manifest in a recent num- ber of the Boston Investigator. A subscriber writes to the editor: "It becomes my painful duty to inform you of the death of my fourth and last daughter. I have lost three in this State in less than three years, and one in Wisconsin the year before I left that State. Of four as lovely and beloved daughters as ever gladdened a parent's heart, not one is left to cheer the evening of my days. . . . Your afflicted friend, &c." In view of which the editor tenders the con- solations of unbelief in the following style: "Our worthy friends have indeed been greatly afflicted, and we should be very glad if we could offer them any alleviation. But in such trials, from which few are exempt, even sympathetic words are unavailing. We can not but remember what was most precious to us, and so Time only can assuage the sorrow and anguish of separation. As for the de- parted, though the ancient maxim may not be true that the gods love those who die young, it is certain that they escape all earthly pain, suffering, and the thousand natural shocks that flesh is heir to." It strikes us that if birds or beasts could talk to each other in their bereavements, they could say much. We know not how they could say less.

Will our readers pardon us for just one question from that vile sheet—Woodhull & Claflin's Weekly? We have rigorously ex- cluded all notice of it from our columns, but the following from an editorial in the number for Sept. 16, so clearly reveals the abominably lustful doctrine it inculcates, that we place it on record for the purpose of saying to all who are enticed by the specious plea of Progress, Woman's Rights, etc., made over the country in behalf of this journal, that if they have any regard to decency and the moral welfare of society, they will not suffer it to be seen in their homes, nor in any way countenance it. "We consider it a rather serious as well as a highly unchristian question whether it is a really higher honor for a woman maintaining marriage relations with an indifferent man to bear children by other great and noble types of manhood rather than by him. If the quality of the offspring is to be the consideration, it seems to us that it should be sought from the very highest order. This rule is followed rig- orously in all other cases. If the object is to simply produce children regardless of what they are to be, why then the present order and custom is the logical one. We believe the be- getting of good children to be the true point from which the world's regeneration must be- gin. So think even some of our most popular clergyman and reformers. And the writer of this infamous counsel is lionized by Mr. Tilton, of the Golden Age, (Age of Brass), as one of the purest and wor- thiest of women, whose suggestions come from the bright world of spirits! Let it be that all decent people begin to exercise scrupulous care as to the kind of literature that comes into their homes. PERSONAL. J. L. PENKERTON, formerly occupying the chair of Natural Sciences in Alliance Col- lege, has been elected to that chair in Okaloosa College, Iowa. The Iowa brethren will find in Bro. P., in addition to the learning and ability he brings as college professor, great moral worth and excellent preaching talents. He is capable of large usefulness, and we hope to learn that he has found a sphere in which all his gifts will find full exercise. NORMAN DUNSEER has been appointed to the chair of Mathematics in Okaloosa Col- lege. Many of our Ohio readers will remem- ber him as one of the corps of teachers in the Eclectic Institute at Hiram, and as a teacher of fine abilities. QUEBRISTS' DRAWER. (ALL QUESTIONS touching the meaning of Scripture and all practical questions in Christian doctrine, are gladly welcomed. It is not intended to admit inquiries of a personal bearing, or tending in any way to strife. 1. How do you explain the apparent contradiction between Matt. xvii. 10, 13, and John i. 29? 2. How do you explain the apparent contradiction between John v. 31, and John vii. 14? The phraseology in both passages is the same, both in English and Greek. How can our Saviour's testimony be "true" and "not true" at the same time? 1. The messengers speaking in John i. 16, evidently were possessed of the notion that the very Elijah who had been carried up into heaven would personally return. Their inquiry, therefore, related to the person of Elijah. John denied that he was Elijah. That he did not farther explain, is accounted for, by the consideration that he was intent on directing attention to Christ as already come, and he would not divert their attention by ex- planations concerning himself. In the passage in Matt. our Lord is speaking, not of the person of Elijah, but of a second Elijah in spirit and power. See Luke i. 17 for the reason why John was called Elijah. We know a preacher who has been called a second Spurgeon; yet if any one would ask him, Art thou Spur- geon? we presume he would say, No. At least, he ought to say so. 2. There is no contradiction here. In the first text our Lord simply asserts what the Jewish law and common sense recognized as just, that a person claiming a divine mission could not be accepted on his own unsupported assertion. He does not af- firm that his witness of himself is neces- sarily untrue; but that, being unsupported, it is not sure, not established, and ought not to be received. In the second text referred to, he does not claim that his witness of himself, alone, should be re-

garded; but that, while it is true in itself, because he affirms thereof he knows, it is commended to them by the joint testimony of the Father, and is, therefore, unsupported. His testimony was true in itself, for he spoke out of his own consciousness; but it was made true to them by the concurring testimony of his Father, and thus the demand of their law (Numb. xxv. 30) for two competent witnesses, was met. 1. What would be the best course for a preacher to pursue to promote the spiritual growth of the congregation, visiting them but once a month? The church is rather lukewarm. Have been preaching for about four years. What themes would be best suited to them? 2. Do you know of a church calling themselves Christian Unionists? If so, what is their peculiar doctrine? NORTH VERMONT, Ind. M. R. 1. We know of but one way—Give them one-fourth of the labor that would be given to a church for which you labored all the time; and just such teaching and preaching. Two or three days should be given to visiting and instructing from house to house, and in the evenings there should be a prayer-meeting or Bible-class at a convenient place. At the time of day when the largest attendance of members is secured, there ought to be teaching—instruction in right- eousness, reproof, and correction. Ex- postulatory lectures on the seven epistles to the churches in Asia Minor; or on the epistles to the Philippians, Ephesians, Colossians, or that of Jude; or searching discourses on some of the leading parables, would answer well for such a condition of the church. 2. The following from the Christian Union furnishes the best answer we can give to this inquiry: "The 'Christian Union' commenced in Ohio, in 1862 or '63, and was composed at first of members of various religious denominations, who, becoming tired of hearing political questions discussed in the pulpit, resolved to come out from their different organizations and form what is called a 'Christian Union,' reject- ing all party names. They are considered orthodox in sentiment, and believe in a spiritual religion. The paper advocating their interests is called the 'Christian Witness,' published at Columbus, O. This organization numbers about 20,000 com- municants spread over the States of Ohio, Indiana, Illinois, Kansas, Missouri, Arkansas, and some other States. Their annual meetings are called Councils, and the general meeting the 'General Council.' Will you be kind enough to explain the following:—"For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption?" Whose soul was meant, Christ's or David's?—the two, or one only? Also, is the case of Lazarus and Dives a parable or otherwise? L. K. K. BUNAVANTON, Ind., Sept. 18th. 1. According to Peter's inspired com- mentary on Psalm xvi. the language quoted did not refer to David but to the Messiah. "He, seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts ii. 25-31). 2. It is not called a parable—but that is true of other parables. It bears all the marks of a parable, and it was our Lord's custom to convey instruction by this means. But, so far as its import is concerned, it makes no difference whether we regard it as a parable or as a narrative of fact: Parables are not fables. Our Lord's parables, if not true in fact, are true to nature; he draws on the realms of fact for his illustrations. It makes no difference whether he referred to a particular sower going forth to sow, to a particular father whose younger son left him. Such things did occur, and the narrative portion of these parables has all the force of actual history. Just so in the parable of the rich man and Lazarus—with this exception: it refers in part to another state of being, and the language which describes that state is necessarily figurative, since our ignorance of its realities compels us to receive the suggestions of analogy. BOOK TABLE. SONGS OF THE SIERRAS. BY JOSEPH MILLER. Boston: Roberts Brothers. 1871. Cloth, 50 cts. For sale by B. W. Carroll & Co., Cincinnati. We come to the task of reviewing these poems with some misgivings. The author has divided us again ourselves. We are sensible of a quality in his verse that, in great measure justifies the comparisons made in his favor by British reviewers, as against other American poets—a richer, more spontaneous, rhythmic flow than has been common in our poetry. Yet scanned with an eye to their higher elements they show many grave de- fects—so many that we are glad they can be visited on the head of immaturity. We shall look to see them remedied in his after works. He is a genuine enthusiast in the love of na- ture, and by far the best and most musical of his productions are vivid with the beauties of mountain and tropical scenery. The most af- fecting, perhaps, in diction and imagery are the passages in "With Walker in Nicaragua" which picture the riotous exuberance of ver- dure and animal life in the woods of Central America. It is almost the breathing reality. But when he rises to touch on character, he is not so happy. His men are not lifted high enough above the material level. To look at Walker and his pickering gang, it would seem enough for the purposes of manhood to be broad-chested and a dare-devil. If it were only in these banditti, it would not be amiss; but in the halforescore before us there is scarcely a glint from a nature born of any thing nobler than an overplus of animal vitality. All the catastrophes are as wanton as a boy's day-dream. The high-souled youth or maiden must outface a world of danger and blood to get at last the privilege of superintending his or her own auto-da-fé. There is not a scintilla of humor or vivacity from end to end,

The only relief comes in the ministrations of Nature, to whom alone our author turns for respite from violence and passion. It may be that the title is only meant as a premonition of this. Perhaps the Sierras would disown any but tragic art. It must be confessed that they are sadly belied if burdened with an excess of the gentler virtues, and we can not say but there is some influence resident in their atmo- sphere that works the mischief; but to us it avows much more of the Satanic School than of physical geography or any social conditions. We hope the author's pilgrimage to "Marie England" will result in the importation to his native wilds of a little rotund good sense—not that we would have him affect solidity of thought that is not his own, or badge his inner man for more orthodox delinquencies; but such one-sidedness is plainly unnatural, and we think kinder views of life would not be un- suited to his undoubted poetical gifts. Magazines, Pamphlets, Etc. WESTERN TEMPERANCE HERALD, a Weekly Family Paper, devoted to Temperance, Literature, Moral Reform, Domestic Economy, Home News and General Intelligence: Min- neapolis and St. Peter, Minn. \$2.00 a year. We have for several weeks been in regular receipt of a four-page sheet, of tasteful ap- pearance, bearing the fore-ink title. From our perusal of it, we think it is all it purports to be. Friends of Temperance will find in it an intelligent advocate of this good cause, and an instructive record of its movements, as well as suggestive items from the other side. This illustrated monthly of sixteen pages contains a large amount of useful matter for the household and farm. Its articles appear to be well selected, and directed in the main to the practical affairs of the farmer's home and business. It is certainly published at very liberal rates. MERRY'S MUSEUM excursion party to the White Mountains came off according to the programme, and the October number of that popular Magazine has a full account of it, which the boys will enjoy reading. Terms \$1.50 a year; specimen free. All new sub- scribers for 1872 will receive the remaining numbers of this year free. Address Horace B. Fuller, Publisher, Boston. OLD AND NEW.—October. With this number begins "The Vicar's Daughter," a new novel by GEORGE MACDONALD. It "takes up and carries forward some of the characters first met in 'Annals of a Quiet Neighborhood.'" The publishers offer all the numbers from this out to new subscribers remitting \$4.00 for 1872. Roberts Brothers, Boston. AMERICAN STOCK JOURNAL for October is re- ceived with its usual freight of good matter. This and the two remaining numbers of the volume will be sent free to new subscribers for 1872. Published at \$1.00 a year by N. P. Boyer & Co., Parkersburg, Chester Co., Pa. COMMISSION MERCHANTS. In another column will be found the card of H. J. Hayes & Co., Toledo, O. We take pleasure in com- mending them to any of our readers who may wish to sell produce and provisions of any kind. They are Christian gentlemen, of long standing in busi- ness, and known as an honorable and upright firm. WEDDING CARDS. Very latest Styles. Fine Stationery, Monograms, Etc. BEELER & CURRY, 321y. 808 West Fourth Street. MARRIED. Near Neosho Rapids, Lyon Co., Kansas, Sept. 8, 1871, at the home of the bride's parents, Mr. Geo. F. Boone, of Greenocastle, Ind., and Miss N. ANNIE E. DEWESE. Oct. 4, at the residence of the bride's father, near Buena Vista, Tipton Co., Ind., by Prof. Sam'l K. Hoshour, Mr. JOHN BEVE, and Miss ALICE BLOUNT. DEED. September 22, 1871, JOHN RANDOLPH, at his home in Sallenville, Ohio, aged 87 years. Bro. Randolph was one of the earliest pioneers of the ancient Gospel in the part of the State. Until twenty years of age he was identified with the Baptist, when bearing our plea presented at New Lisbon by Campbell and Scott, he embraced the truth as it is in Christ, leaving what he had learned was wrong. He helped to organize the churches at West Grove, Berea and Sallenville. He was ever active in his work for the Lord. Many a weary, lagging Christian has been cheered on in his pilgrimage by Father Randolph's timely admonitions. The good this humble follower of Christ has done in his life's term alone can show. But he rests from his labors, and his work do follow him." G. P. COBB. September 9, 1871, at Farmington, Atchison Co., Kan., Elizabeth M. HALL, aged 36. Sister Hall, with her husband, emigrated from Sallenville, Ohio, three years ago, since which time she has been a devoted member of the church at Farmington. Faithful in all widely and modestly quiet, she was also an earnest Sunday School teacher; and the cause of Christ was, more than any other, the theme of her conver- sion. She became a Christian at the early age of fourteen. She leaves four little children and a kind husband to mourn her irreparable loss. May the good Lord bless them. PABER BUTLER. On the 26th of September, at her home near Udes, Ind., and with scarcely a struggle, our beloved and amiable Sister BERT, wife of E. Burt and daughter of Bro. HERRICK. Sister Bert was born in Oldham Co., Ky., in 1826. Twenty-nine years ago she became a Chris- tian, and eight years from that time was mar- ried. She became the mother of seven children, six of whom are living. She so suddenly departed that her Christian companion knew not that death was near. She was a devoted wife and mother, and one of the best of Christians. We all feel grieved that she is gone, but are assured it was best for her to exchange worlds. "How blest the righteous when they die, When sinks a weary soul to rest!" Let us all labor to be ready when death comes. R. L. HOWE. Mrs. LEMIE FENNER, wife of Thomas K. Fenner, departed this life, at the residence of her husband, in Butler township, in Montgomery Co., Ohio, on the evening of September 19th, 1871, in the 28th year of her age. It is hard to realize that sister "Linnie" is dead. Spring-tides and autumn will come at the appointed season, but she has gone to return to earth no more. Her presence will never more gladden the society of loved ones here, or cheer the heart and home of her afflicted husband. She has gone from earth, and every circle in which she moved will deeply feel her loss. Sister Fenner was an affectionate and devoted wife. Her husband has lost in her his best earthly friend. She was an affectionate and devoted wife. The church has lost a worthy member. In early life she gave her heart to the Saviour. She was a consistent member of the Christian Church (last) about four years ago, when she united with the

Disciples, as Monroe. Her life was devoted to the service of God. She had implicit confidence in the Saviour. She was not disposed to make a show of religion, but was modest and unassuming. The last year of her life was one of affliction. Consumption, that terrible plague, was gnawing at her vitals. As her life springs were dried up, and the day of her death was near, her spirit was strengthened for the conflict. Life to her was dear, yet she was willing to die. Her husband is comforted in submission by the happy assurance that his loss is her gain; while he mourns, she is comforted. Earth's sorrows with her are over, and her rest is sweet. She will sleep but awhile amid the desolation of the tomb, and arise refreshed in the morning. J. C. IRVIN. FREASLEY, O., September 20, 1871. SPECIAL RELIGIOUS NOTICES Railroad Arrangements for General Convention. Please say that members attending the General Christian Missionary Convention, to be held in Cin- cinnati, commencing Oct. 19, will be returned free by paying full fare on the following Railroads: Pittsburgh, Cincinnati and St. Louis R. R. Marietta & Cincinnati R. R. Cin. Ham. & Dayton " Dayton & Michigan " Cin., Rich. & Chicago " Kentucky Central " Cleve., Col. Cin., & St. Louis, from Cleve. to Col. Ohio & Mississippi R. R. Baltimore & Ohio " A. & G. Western, from Orangeville to Cin. only. Cin. Ind. Junction R. R. Cin., Ind. & Lafayette R. R. Louisville & Nashville " Members coming on this road must ask at the Sta- tion before starting for tickets to General Chris- tian Missionary Convention. The grant on this road is from the following points only and along that line, Nashville and Guthrie, 4 cents per mile coming, 1 cent returning. Freshers having half-fare tickets are not includ- ed in the above arrangements. R. M. BUCKER, [Commissio- ner. W. H. LAY, ] Commissio. Investigation Meeting in Trenton, West Tennessee. Please announce the next investigation meeting in West Tennessee will be Trenton, commencing Wednesday, Nov. 1, at 11 o'clock, in the Chris- tian church. The questions for investigation are: 1. What is the mission of the Church in the conversion of the world? 2. How is this work to be done? 3. How are persons made members of local churches? 4. How are converts to be nurtured? It is also proposed at the meeting to raise means to send out some suitable person to do the work of a general Evangelist in West Tennessee. 1. To visit the churches and by teaching induce and help them to set in order the things that are wanting among them. 2. To encourage the brethren scattered abroad, and help them organize themselves into congrega- tions of Jesus Christ. 3. To preach the Gospel in desirable places. That such work is needed no one will deny who is acquainted with the facts in the case. We make special appeal to the scattered brethren to assist in the effort. If you can do it, let the meeting write the word what you will do for it. Let the churches who feel an interest in the work send competent men to represent them in the meeting. The brethren everywhere are invited to attend. We propose no plans. We are sick of plans with- out work. Any plan that does the work is good. The work is what is wanted. The brethren in Trenton extend Christian hospi- tality to all who will attend. B. W. LAVERDALE, Sec'y. BAILY, Tenn., Oct. 3, 1871. Notice. Bro. W. D. FRANK, having succeeded A. ASKE & Co. in the Book and Stationery business, in the city of Indianapolis, we take this method of informing all the brethren and friends in the State of Indiana and adjoining States, that he is a brother of un- questioned integrity, and worthy of the patronage of the scattered brethren. He will be pleased to supply the brethren with any books that they may want, provided he is able to obtain them. L. H. JANSON, W. F. BLACK, A. C. SCOTT, Sec'y. OVID BUTLER. INDIANAPOLIS, Sept. 13, 1871. Noble County (O.) Co-operation. The various meetings in this Co-operation occur as follows: Foreman's School-house, October 7; Salem, October 14; Pawpaw, October 21; Winget's Run, October 28; Mount Pisgah, November 4; Mount Hope, 11; Point Pleasant, 18; Salt Run, 24. W. M. HULL, W. M. SHAW, [Commissio- ners. W. M. SHAW, ] CALDWELL, Sept. 20. Half-Fare. The Indianapolis, Fair & Chicago, and the Louis- ville & New Albany Railroads will grant free returns to delegates paying full fare coming to the Mis- sionary Convention. We have not yet heard from the Pan Handle. We hope yet to get free returns over the branch leading by Kokomo at least. J. H. McCLOSKEY, Cor. Sec'y of State Board. KOKOMO, Ind., Sept. 29. To the Churches of Christ in Northern Illinois. DEAR BRETHREN:—The next co-operation meet- ing for this district will be held at this place, Launk, commencing Wednesday, the first day of November, at 2 o'clock P. M. We hope to see de- legates here from every church in the district. Arrangements will be made as far as possible to get reduced fare on the roads of the district. Bro. Burgess and other able preachers will be here. The church here cordially invite all to come. We expect the largest and best meeting yet held in the district. Come, and let us prayerfully consider the interests of the Lord's cause in Northern Illinois. We especially urge that every congregation will be sent by express, draft or mail, a large contribu- tion. Send to Bro. Burgess at Chicago, or to me here. Let those who are able contribute a hundred, fifty, twenty-five, ten or five dollars each. We need you who can well give them. Let the poor send up a dollar, fifty, twenty-five, ten or five cents each. "Let every man give as of the ability which God giveth him." What we now need is money and fervent prayer for God's blessing upon us. We have a good plan of co-operation. I have been engaged by the Board to succeed Bro. Shu- crood, who has resigned, and if sustained will spend all my time in the field as Corresponding Secretary. Other laborers will be employed as soon as we can pay them. Brethren, if you will all give liberally we shall have money enough with which, by God's help, to inaugurate a new era in the cause of primitive Christianity in this long-neg- lected portion of our State. Let us make one strong and united effort. J. N. SURRA. LAUNK, Ill., Oct. 2. Discussion. A debate between Eld. W. J. Howe (Christian), and Rev. M. Crosby (Universalist), will be held at Muncie, Ind., beginning, Tuesday, Oct. 24, at 10 o'clock A. M., and will continue four days. Proposition I. "The Bible teaches that all men-kind will be ultimately holy and endlessly happy." Her opponent affirms. 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THE LOCATION HISTORY, AND CONSTRUCTION OF THE GREAT ALPINE TUNNEL.

The Mont Cenis Tunnel may now be named with the Suez Canal, the Pacific Railroad, and the Atlantic cables, in recording the great enterprises begun and completed within the last fifteen years.

The need of an unbroken highway between France and Italy has been strikingly obvious since the railroad lines approached their respective frontiers.

Upward of thirty years ago Sommeiller advocated the construction of a tunnel through the Alps, but his proposal was treated with indifference and incredulity.

THE LOCATION AND COST OF THE TUNNEL.

Although called the Mont Cenis Tunnel, the name is a misnomer, as the track selected is a considerable distance from that mountain.

Leaving a point above the village of Fourneaux on the French side, 3,804 feet above the sea level it strikes through the mountain at a point between the Col de Frejus and the Col de la Boma.

Each box contains one quire of paper and a package of envelopes, handsomely stamped.

The engineering difficulties were of the most discouraging character. The construction of a tunnel nearly eight miles long, where no vertical shafts for light or air or refuse were possible, where the work must be begun from each end, where the levels and the angles must be perfect to insure a meeting, presented a problem which even the boldest engineer might shrink from with alarm.

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imprisoned to compress the air, the air was conducted along vast tubes as the cuttings advanced, and after doing all the hard work for man's hands, escaped from its imprisonment and made existence possible for the very men who made this air a slave.

One half of the tunnel was completed in nine years (1868), the third quarter by the end of 1868, and the whole mountain mass, a thickness of 12,236 meters, or nearly eight miles, was pierced through from end to end before Christmas day last year.

The construction of the tunnel gave constant employment to about 2,000 men, who were provided with dwelling-houses along the banks of the torrent of Rochemolles.

The usefulness of the tunnel will be retarded for a while by the want of railroad communication between St. Michel and Fourneaux a distance of about ten miles.

Each box contains one quire of paper and a package of envelopes, handsomely stamped.

The "Oriental" and "Siddons" are rose-colored tint, the "Everett" white paper. Also a fine lot of 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.

If you want good paper for your correspondence, send and try the above. Orders filled the same day they are received.

Each box contains one quire of paper and a package of envelopes, handsomely stamped.

BETHANY COLLEGE. The Thirty-first Session of this Institution will commence on Monday, September 18, 1871, and terminate on the 15th of June, 1872.

COURSES OF INSTRUCTION. 1. Preparatory course of one year. 2. Regular Library Course, including the Ancient Languages, for the Degree of Bachelor of Arts.

EMINENCE COLLEGE. MALES AND FEMALES. 10,000 Catalogues of this flourishing Institution now ready for distribution.

KENTUCKY UNIVERSITY. ASHLAND, THE HOME OF HENRY CLAY, AND TRANSYLVANIA. With 400 acres of beautiful grounds, the sites of the various Colleges.

THE NEW WHEELER AND WILSON Sewing Machine. We are now prepared to furnish the New Machine, and recommend persons to buy from our Travelling Agents, as the price is the same as at our offices.

FINE STATIONERY IN BOXES! We have in stock an assortment of Paperties—plain and tinted papers—STAMPED WITH INITIALS, in neat boxes, which are sent by mail, post-paid, at the following prices:

Each box contains one quire of paper and a package of envelopes, handsomely stamped.

Agents Wanted for Convent of St. Elizabeth, German, French, and English. Agents are wanted for the West.

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WANTED—AGENTS for Fifty Years Magic Circle! BY SIGNOR BLITZ.

WANTED—AGENTS for "ORANGE BLOSSOMS" FRESH AND FADED! BY T. S. ARTHUR.

Walks About Jerusalem BY ISAAC ERRETT. Paper Covers, 50 cents.

The School Festival. "THE SCHOOL FESTIVAL" is a beautiful original quarterly Magazine, devoted to new, sparkling Dramas, and Day School Exercises.

Newspaper Advertising. A Book of 125 closely printed pages, lately issued, contains a list of the best American Advertising Mediums, giving the names, circulations, and full particulars concerning the leading Daily and Weekly Political and Family Newspapers, together with all those having large circulations, published in all the great cities of America.

The Complete History of the RED REBELLION IN FRANCE. The Origin, Causes, Battles, and Results of the Great War and Full History of PARIS UNDER THE BARRICADES.

The Song King A NEW BOOK. For Singing Classes and Conventions, BY H. B. PALMER.

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POPERY, THE FOE OF THE CHURCH AND REPUBLIC. What it has done, what it is doing and what it means to do. Its power, its despotism, its infidelity, its frauds, its relics, its miracles, its idolatry, its persecutions.

Physical Life of Man and Woman. A plain, concise, and thoroughly scientific treatise, containing information of the highest importance to every man and woman.

God in History. A grand theme, and the grandest book of modern times. All History analyzed from a new standpoint.

CRUMBS SWEPT UP. Of the Brooklyn Free Chapel, the most Popular preacher in America.

SACRED HEROES AND MARTYRS. Written in the light of the latest Biblical researches, with original Bible Engravings of surpassing beauty.

W. T. Horner's Periodical Tracts, &c., &c. A TRACT—"A Protracted Meeting in every House."

HISTORY OF ALL RELIGIONS. By S. SCHMUCKER, LL. D. gives the Origin, Development, Doctrines and Government of the Religions of all Nations of the world.

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VINEGAR BITTERS. PREPARED BY DR. WALKER'S CALIFORNIA WINE. PURELY VEGETABLE. FREE FROM ALCOHOL.

AGENTS WANTED FOR PRIEST and NUN. The best book on the Roman Catholic Controversy.

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

AGENTS WANTED EVERYWHERE FOR CRUMBS SWEPT UP. Of the Brooklyn Free Chapel, the most Popular preacher in America.

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FROM CORRESPONDENTS. Marylan. The severe illness of my children has prevented my laboring here in its own way.

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RECORD OF THE WEEK

Spanish Affairs. King Amadeus has returned from his tour through his dominion. He had an official reception at the residence of Don Espartero...

Refuse to Take the Oath. The Italian Government requires all persons holding office through its gift to take an oath of allegiance. This step twenty professors in the University of Rome have refused to take.

Extensive Fires. The drought which has prevailed for several weeks is now bearing disastrous fruits in the shape of fires, which have prevailed in several States, especially in Wisconsin and Minnesota...

Sentence of Deftender Hodge. The court-martial which recently tried Major Hodge, the defaulting paymaster, sentenced him to be cashiered, to forfeit all pay and allowances due at the date of sentence...

The Utah Troubles. The United States authorities are still making vigorous efforts for the enforcement of the laws, and arrests continue to be made of those charged with their violation.

France. The friends of the Empire are becoming more active and outspoken. The editor of the new Bonapartist paper says Thiers is falling, and that the country will naturally return to the Government which gave it twenty years of order.

Domestic Briefs

The official census shows the new Constitution was adopted in Nebraska by 61,703 votes over five hundred Ku-Klux indistinctly appearing as Raleigh, and fifty-three of the Klan have been convicted and sentenced...

Commercial and Financial Review. The Ohio River is now nearly as low as it has ever been known to be, and none but the smallest boats can be used.

Great Britain. The London Times has the statement of Jules Francis Ferrant, that the real Fibonacchi sailed from Rio Janeiro for New York in a vessel called the Bella...

ASHES. Pot. per lb. 7 1/2. Soda Ash, per lb. 5 1/2.

EGGS. Fresh, per doz. 20.25. Fruit. Apples, Northern, 3 1/2. Apples, Southern, 3 1/2. Apples, Northern, 3 1/2.

Table with columns for various goods like Flour, Sugar, and other commodities with their respective prices.

Table with columns for various goods like Molasses, Oils, and other commodities with their respective prices.

Table with columns for various goods like Poultry, Provisions, and other commodities with their respective prices.

Table with columns for various goods like Beans, Peas, and other commodities with their respective prices.

Table with columns for various goods like Butter, Lard, and other commodities with their respective prices.

Table with columns for various goods like Coffee, Tea, and other commodities with their respective prices.

Table with columns for various goods like Spices, Sugar, and other commodities with their respective prices.

Table with columns for various goods like Flour, Beans, and other commodities with their respective prices.

Table with columns for various goods like Wheat, Corn, and other commodities with their respective prices.

Don't Wait for a Cold to go away of itself, for your throat and lungs may become so irritated and inflamed from the accompanying Cough...

THE LIVING PULPIT OF THE CHRISTIAN CHURCH. REASON AND REVELATION, by R. Milligan.

HIRAM COLLEGE, HIRAM, OHIO. This Institution now has a larger patronage than at any time since it began its College history.

PRANG OHROMO. "Bonquet of Moss and other Rhymes." Edited by W. T. Horner.

W. T. HORNER'S LECTURE, Spiritualism Exposed—or its Teachings and Tendencies.

"THE EVANGELIST" The Organ of the Disciples in the GREAT NORTH-WEST.

RELIGIOUS FAMILY NEWSPAPER. Giving all the most important news of the day, both secular and religious...

LOTZE'S Improved Warm Air FURNACES, FOR WARMING Public and Private Buildings.

AGENTS WANTED FOR LIFE OF JESUS OF CHRIST. Circulars giving full particulars, sent free of charge.



DR. M'LANE'S Celebrated American WORM SPECIFIC, or VERMIFUGE.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed 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...

DR. M'LANE'S VERMIFUGE DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation...

DR. HOOFLAND'S GREEK OIL. APPLIED EXTERNALLY. It will cure all kinds of Pains and Aches, such as Rheumatism, Neuralgia...

DR. WM. HALL'S THE GREAT AMERICAN Consumptive Remedy, BALSAM FOR THE LUNGS.

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CORRESPONDENCE.

A PLEA FOR THE OPPRESSED.

Under this caption our venerable Bro. Hoshour has said some good and timely things, which I hope will be well weighed by the pleasure-seekers, shoppers, and business men, who go to our Conventions to save money by sponging on the railroad companies and hospitable brethren.

I see, however, a cloud rising, and it is larger than a "man's hand," dark with the frowns of certain good sisters and brethren, and giving forth, in low, threatening tones, sounds of indignant thunder.

By the way, Bro Hoshour, if it is "more difficult to accommodate them [ladies] than gentlemen," is it more than an act of simple justice that they, though with difficulty or extra effort, be accommodated—for when the great meeting is held with their church, upon whom but the ladies does the burden fall? If not indolent, they may be of less trouble than gentlemen. The danger lies here: while these good brethren are endeavoring to fence out the men "spongers," some who would go to contribute to or enjoy the meeting, but have no credentials to show that they are regularly appointed delegates, will dread the suspicion of being spongers or hangers-on. I would like to assure all that all who attend such meetings honestly are welcome.

Bro. H. objects to the mass-meetings. I do not, but think them very beneficial. The effect upon the church and community is salutary. Bro. Hadsell, pastor of the church at LaPorte, Ind., says he was glad to have the hospitality of his people taxed. It did them good. The church was not burdened with a debt, for the great Convention gave of their money to defray expenses, and after it was over the citizens kindly came forward and helped to make up the deficit.

I am now just home from the Indiana State Missionary Meeting, held at Kokomo. Who will say the brethren there were burdened? Certainly not one who was there, for it was a time when "seven women laid hold upon one man," and said, "Come home with me to dinner." The trouble was to find guests enough to supply the demand. A hundred more would have found plenty of welcome.

Our own church in Dayton entertained the Ohio meeting in May last, and though it was a very large meeting, it was a source of enjoyment to the church, and did us permanent good. So much do we enjoy them that we now extend a pressing invitation to all the faithful of our own and other States to attend our State Sunday School Convention to be held in Dayton in April next.

But I have another and better reason for desiring these meetings to be general. It is that the young preachers may be encouraged, taught and strengthened. I would have them to receive, and the older ones to give. Let the business be done by delegates: that is certainly right and wise; but let us be there to see how it is done.

I can not tell how much I am benefited by attending these meetings. I come home full of enthusiasm, gaining in them not only instruction, but heart-power, feeling like I could make the child of God weep for joy, and the sinner tremble with fear.

I say, let men transact their business, and ladies do their shopping, and pleasure-seekers seek their pleasures at another time; and let the sponge be always voted a bore and a nuisance, and let all save the latter, go to the conventions.

E. L. FRAZIER.

DAYTON, O.

AMONG THE CHURCHES.

NUMBER III.

A drop of rain falling upon the top of the Allegheny Mountains is a small thing of itself, yet mingling with other drops no larger than itself, in time forms a purling brook, which, uniting with other brooks, soon forms a larger stream, until we have the beautiful Ohio River, bearing upon its broad bosom magnificent steamers, freighted with an invaluable amount of produce of farms, mines and work-shops. The universe itself would not be perfect if, one grain of sand were taken from it and destroyed. One can not grasp the magnitude of the universe, nor measure the lack of one atom of matter to its completeness.

As early as 1820 there might be seen a few persons assembling at an old school-house known as the Cherry Hill School-house, on Short Creek, Ohio Co., W. Va., where old Bro. James Hough taught the children of two generations. It was here that our venerable brother, Robert Richardson, first commenced teaching the people the way of the Lord more perfectly. It was here the Neffs, the Bonds, the Andersons, and others, first took their stand on the Bible and the Bible alone, amidst the ridicule and derision of their religious friends and neighbors, as well as the scoffs and jeers of the unbelieving dispensing from a Bible stand-point every position they had taken in contrast with the generally received religious opinions of that day. It was with these brethren the writer first sat at his Father's table to break bread, on the first Lord's day of August, 1822—these brethren then meeting in the old Roberts School-house, near West Liberty, Brooke Co., W. Va. Here they met and worshipped for more than a year—until they built a small brick house in West Liberty, it be-

ing the most central point for those that had been meeting in the school-house, and for the good brethren living in other directions from the town. Among these were the Rays, father and brothers of Bro. Joseph Ray, author of so many of our arithmetics, the Curtises, Coxes, Martins, and others. (The Martins—William and Thomas—I was sorry to learn, were standing aloof from the congregation.) It made a convenient preaching place for the young brethren who were students at Bethany. This congregation has never had a very large membership at any one time, yet they have always maintained a respectable number—many who for faithfulness and earnestness have never been excelled in any other congregation.

They have now a neat and comfortable new meeting-house, 36x56 feet. The arrangement of the house is the best, I think, that I have seen anywhere, and well adapted to the wants of the community. They have the labors of Bro. Myers and Reese—each half the time—for the present.

The brethren there do not keep up a Sunday School all the year, but let it freeze out in the winter time. This, I think, is a great mistake. At almost any sacrifice they ought to keep it going all the time. They have, however, an interesting Bible class on Lord's day mornings, before their regular service. But, oh! how sorrowful I felt to see so few of these brethren present at the meeting—only two or three that I had met with in former years. The furrowed brow and whitened locks told me too plainly that their places in the church must soon be vacant, too, whilst the grave-yard would soon have other occupants. But what of the grand result of these meetings held many years before? When these old veterans are gone, is that all of it? Let their children and their grandchildren tell it, who are now filling up the vacant places, besides the many that are scattered far and wide over our beloved country, each exerting an influence which eternity alone can reveal.

We doubt not that there will be very many among those that have washed their robes and made them white in the blood of the Lamb, who got their religious training directly or indirectly from the old brethren that first composed the congregation at West Liberty. I did think, however, there was rather more formality among the brethren than in former years. "Mr." and "Mrs." were more frequently used than "Brother" and "Sister." Why is it, dear brethren? Are the ties that bind you together any less sacred now than in former years? "Be not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and perfect will of the Lord."

The Feeling between Baptists and Disciples in Tennessee.

DEAR BRO. EBERT:—While we read of the fraternal and kindly feelings existing between our brethren and the Baptists of Ohio, we regret that such is not the case here in Tennessee. I believe that they are more hostile to us, and have less kindly feeling for us, than do the Methodists or Presbyterians. I would as soon go to either of these to get a house to preach in as to expect to succeed in getting a house from our Baptist brethren. Not only would they refuse the use of their pulpits to us, but they could hardly be induced to fill one of ours. These opinions I have entertained for a long while, and recently they have been very much strengthened by visiting the Concord Association, which has just held its last session near where I live. I had heard that a young brother of ours (George W. Packett), who was until recently a member of that Association and preaching very acceptably the Baptist doctrine, was to be present and to give to those who sought it a reason for the faith that was in him, or, in other words, why he quit them and identified himself with a people who call themselves simply Christians. When I got there the Rev. Mr. Inman, pastor of one of the churches in Nashville, was up talking, and among other things which he said I remember he stated that the Baptists were the only people known to him who were in favor of free and fair investigation; that while others shrank from it they desired it, and always instructed their hearers to read and examine for themselves, to go home and get their Bibles and see whether or not the things which they had preached were so. The Baptists, said he, knowing that they have the truth, feel that they run no risk in giving such instruction. I must be permitted to say that if any of his good brethren ever talk that way to their hearers it has never been my good fortune to be present when it was done—and I was present several years since. After this pretty talk for Bro. Inman is a nice talker—I looked around and saw Bro. Packett, who was watching his chance to bring his business before that body of dignified divines. I found, then, that I was mistaken as to the nature of Bro. Packett's visit. The Association had educated him for the ministry at one of their colleges, located at Murfreesboro, in this State, and now that he had left them he had been called upon to refund the money which they had expended upon him for that purpose. The object of his visit was to ascertain how much he was owing them, and to have a fair and square settlement with them. After a little our young brother quietly arose and asked the Moderator when he would be permitted to bring his business before the body, and then resumed his seat. He hardly seated himself before an old brother

arose and said, "Bro. Moderator, I would like to know what business Mr. Packett has with this Association. I, for one, am opposed to his having anything to say here, or any time being consumed with him." "Amen! Amen!" loudly responded some old brethren on the front seats.

Another old brother said that Mr. Packett was no longer a member of that body, and he could not see what business he could have in it; but supposed, however, that if he had any business with any individual member present, it was his privilege to take that member out, and talk to him about it. Although Bro. Inman had boasted that the Baptists were the only people that were in favor of investigation, yet it seemed that they were unwilling to allow to our young brother the very poor privilege of thanking them for their kindness to him, and assuring them of his intention to pay them the last dollar and cent which he owed them. Bro. Weaver, who was a college mate of Bro. Packett, then moved, that on account of the relation which once existed between Mr. Packett, and this body, that a committee of three be appointed to wait on him, and see what he wanted, or what his business was. This motion was carried by a small majority, and the committee of three went out with him, and seated themselves upon a log, and there made the calculation, and ascertained how much he was owing them. They soon came in and reported, when Bro. Packett requested permission to make a short statement of matters, as they existed between them. Bro. Weaver now opposed him, stating, as his reason, that the committee appointed for that purpose had already done so, and there could be no necessity for anything further on the subject. After considerable debate upon the subject, it was finally voted, by a tight squeeze, that he could make a talk, provided he would confine himself strictly to his business and cast no reflections upon them as a body, or preach any of his new doctrines. He arose and addressed them as friends and brethren, stated that he saw around him many familiar faces, was happy to meet them, and sorry that any of them found it in their hearts to close his mouth and not permit him to speak. Said he: "I return to you all my sincere thanks for your kindness to me in the past, and assure you that I appreciate very highly all you have done for me; and now I intend to pay you every dollar and cent which you have expended on me, as it is stated by some—at this point, a brother arose and objected to his remarks, as reflecting on the Association. Packett saw they did not want him to talk, and after again thanking them for their kindness to him, and assuring them that he entertained none other than the kindest of feelings for all present, he concluded by asking them to do him the justice in their report to set him before the world as an honest man and a gentleman; and said he: "If I do not live a Christian, from now on, you are welcome to censure me." The church with which the Association was held was built up principally through Bro. Packett's instrumentality. He was their preacher about two years ago, at the time their house was built, and was beloved and respected by them all; but at the Association some of them turned their backs on him, and would not speak to him. Men, too, who were once among his best friends—no charge against him farther than that he has departed from the Baptist faith—it was amusing to see how they would watch him, and still more so to listen to the different remarks made about him through the groups, as they were scattered around under the trees eating dinner. But I must close, as I have exhausted my space. Suffice to say that our young brother has obtained the money from some of our good brethren, and paid the Association up; and will now return to the Bible College at Lexington, to complete his studies. He has been preaching during the vacation.

JOHN M. HILL.

INDIANA CHRISTIAN MISSIONARY CONVENTION.

INDIANA CHRISTIAN MISSIONARY CONVENTION.

At the annual State meeting of the Christian Church, held in Kokomo, October 3d, 4th and 5th, I was selected to act as Corresponding Secretary. I have consented to labor in this capacity for the present year. I wish, therefore, to ask of my brethren in Christ, throughout the entire State of Indiana, their sympathies, co-operation and prayers. The field is large; the work a great one. In order to succeed, we must have the active co-operation of the brotherhood.

I would especially ask the aid of all our elders and preachers. My work consists in getting you to work, and success will crown our efforts in proportion to the effectiveness of your labor. The purposes and aims of our Society need to be better understood among the brethren. Intelligence in these matters must be more widely diffused.

What we are doing is even unknown to many. We want to reach such immediately. It will not do to postpone it till an agent comes along to present the subject. We must reach the brotherhood through the elders and preachers.

With the aid of one active man in each church, we can accomplish great results. With but very few exceptions, every Disciple (male and female) if solicited, would give something. Every brother and sister can and should do something for our missionary work. The rich can give largely, the poor can give something—all can pray for its success.

We want to hear not only from the District secretaries and evangelists, but from all our elders and preachers, and from every one that may have anything

at all to communicate of interest to our mission.

We are exceedingly anxious this year to make such an exhibit of work accomplished, in preaching the Gospel to the destitute, as will gladden the heart of every true Disciple. We are already securing pastoral work for weak congregations, and establishing missions in destitute fields. Brethren, by your sympathies, your prayers, and your contributions, help us in this great work, and the result will be, that the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. All communications to be addressed to

L. L. CARPENTER.

WARREN, IND.

SUGGESTIONS.

EDITOR CHRISTIAN STANDARD:—Being a reader of the STANDARD, I am naturally interested as to the character of the articles which it contains.

I therefore make the following request of those brethren who may, hereafter, contribute to any of the various departments of your excellent paper. My request distributes itself into several parts, as follows:

1. If you are engaged in any worldly business, be sure to have it advertised in the STANDARD. This will exhibit a spirit of "doing good" to yourself which is highly commendable in a disciple.

2. If you write an obituary, please to state all the particulars of the history of the deceased, for the benefit of those who are entire strangers.

3. If a debate occurs in your vicinity, which can not, for any reason, appear in print, and you report it, don't fail to make as glowing an account as possible of the affair; and the weaker the effort of your opponent, the more you should laud your champion. This is genuine crowding, and tends greatly to promote friendship between us and those who differ from us, and is very likely to advance the interests of the truth.

4. If you send up a report of the annual meeting of any district, be sure to give the names in full of all the preachers present, as, of course, they constitute the meeting. This, in one or two instances, has been neglected, which neglect has been the cause of untold anxiety to many readers.

5. If you write an exegesis of any Scripture passage, please to select John iii. 5, or Acts ii. 38, as "upon these hang all the law and the prophets."

Or, in lieu of that, you might give your opinion in full as to the feasibility of a union with the Baptists.

Earnestly hoping that my request may be attended to, I remain, your brother in the faith,

B. VANATOR.

WILLIAMSVILLE, N. Y., Sept. 25, 1871.

SUNDAY SCHOOLS.

It may not be known to all the Sunday School lovers and workers of the 10th O. C. M. District that an organization for more effective and co-operative work in Sunday Schools was effected in Dayton, Sept. 12 and 13, 1871. Yet such is the fact. Bro. D. W. Chase, of Cincinnati, was chosen President, and Bro. E. L. Frazier, of Dayton, Corresponding Secretary. The Convention held at that time was very large, but in many respects it was very interesting and valuable. The two days were profitably spent upon the theory and practice of Sunday School work. The church at Dayton showed a commendable interest in the meeting. I am anxious and still trusting that all the churches and schools in the district will co-operate in this most important movement.

Where Sunday School interests are cherished and carefully nourished, and wisely extended, every other good word and work is advanced. This is my experience.

Correct principles of living, giving, loving, working, instilled into the hearts and minds of children, and the young generally, will become a part of their mature nature. Direct them as they should go, and they will not depart from the good and right way. I hope that the entire body of Disciples in this district will earnestly try to make the District Association a worthy auxiliary to the State Association.

Correspond frequently with myself, and with the officers of the district and with each other, in regard to the wants of the district, and the advancement of the cause.

Let us not be afraid of each other, but talk often and earnestly one to another. There is an immense amount of work to do in the State in this direction, as every one will readily testify who travels among the churches.

If you have good schools now, make them better, and not rest satisfied until the full measure of success of which you are capable is reached. What I would say to you I would say to all my fellow-workers everywhere in the State.

The next quarterly convention for the 10th district will be held in Cincinnati some time in January, 1872. Due notice will be given. Let us have a grand report, then, from all the Schools. Do not forget or neglect this great cause. Keep the object of the Sunday School before the mind continually. Lead the children to Christ. Introduce them into Christ. Keep them in Christ, that they may be with Christ.

F. M. GREEN, Cor. Sec.

"NOT IN THE BOOK"

In submitting a few thoughts under the above caption, my main object is to aid in guarding against an extreme into which too many have run already.

Nothing is truer than that "one extreme begets another." Truth, safety, and success lie between extremes. The Christian brotherhood evidently fails to do that amount of good which it would otherwise accomplish, because of those among us who, from fear of patterned after the sects, are found ever ready to oppose many a good word and work.

Such Disciples are over-plumb—like the Indian's tree, "they are so straight that they lean a little the other way."

If you call their attention to the importance of family worship, they will tell you that "You can't find it in the Book," or that they do not intend to walk in the steps of sectarians. These brethren are Bible-alone men, out-and-out. You may succeed in inducing them to read occasionally some religious periodical, for the sake of such articles as oppose sharply and strongly the sects, or for the sake of such productions as brother Jer. Smith's. Whether Bro. S. intended it or not, his "Instruction in Righteousness" is well calculated in some respects to lead brethren who greatly lack piety, sobriety, liberality and zeal in good works to oppose the right and support the wrong.

He is quoted as authority against Sunday Schools, as well as against Missionary Societies. These "It is not in the Book" and "You can't show an express" thus saith the Lord" brethren will surely go on to perfection, if let alone. They will give unbounded limits to the sentiment they hold, in a light not intended by Alexander Campbell and other leading brethren. If these fastidious disciples succeed in carrying out their views of reformation, we will then have no yearly co-operation meetings, no district or State missionary conventions, no church records, no Sunday Schools, no note-books, no colleges, no hymn-books, no periodicals or papers, no printing press—for "it is not in the Book"—and consequently no published articles on "Instruction in Righteousness."

There are those among us who will oppose preaching by any brother who favors and urges forward the cause of missions and Sunday Schools.

Generally such persons were brought up under what afterward they were taught to regard as dangerous extremes, and hence they have run into other injurious positions.

Not long since a complaint was urged against baptiseries, on two grounds: 1. "Not in the Book." 2. Result of pride. Obviously, the first objection has no weight against baptiseries. Says one, "I think the baptism should occur in some running stream, and I will consent to nothing else."

We have heard of one who is evidently in advance of all the rest of these "over-plumb" brethren and sisters. "Jesus was baptized in Jordan; and we must be, in order to be his true followers." So it seems to one old sister at least.

As regards the second objection, let it suffice to say that to sound minds baptiseries may be accounted for on other grounds than the one assigned.

We wish not to censure, or write to ridicule the views of honest brethren, but we hope our common cause will be saved from the ridicule to which such extremes as the above tend to subject it.

J. A. WALTERS.

ANTHONY, O., July 31, 1871.

MICHIGAN CHRISTIAN MISSIONARY ASSOCIATION.

Fourth Annual Meeting.

This Association met at Ionia, in the basement of the Christian Church, on Thursday, Sept. 21st, 1871, at 2:30 p. m.

After social exercises of an hour, led by Bro. John A. Mavity, the Convention proceeded to business, Bro. Richard Hawley, President of the Association, in the chair.

On motion of Bro. L. R. Gault, brethren John Mavity, J. W. James and E. Sias were appointed a Committee on Enrollment.

On motion of Bro. Sias, brethren L. R. Gault, I. E. Barnum and C. M. C. Cook were appointed a Committee on Order of Business and Religious Exercises.

After an announcement, by Chairman of Business Committee, that there would be a devotional meeting at seven o'clock, and preaching at half past seven, by Bro. J. W. James, the Convention adjourned to 9 a. m., Friday.

At 7 p. m. a social meeting was held, under the leadership of Bro. I. E. Barnum, who referred very feelingly to the valuable services rendered by the late Father Preston, who was the second Disciple baptized by the revered Walter Scott.

At 8 p. m. Bro. J. W. James delivered an eloquent and instructive discourse from Romans x. 1-11. The principal points elucidated were:

- 1. No true sympathy without a corresponding effort; 2. God's sympathy for the Israelites in bondage manifested; 3. God's sympathy for sinners shown by the gift of his Son; 4. Example of Paul.

SECOND DAY.

Convention assembled at 9 a. m. After singing, the President read the fourth chapter of Galatians, and prayer was offered by Bro. Lodge.

Minutes of yesterday were read and approved.

Committee on Order of Business reported the following as the order for the morning exercises:

- 1. Report of Committee on Enrollment. 2. Reports from churches. 3. Recommendations from Executive Board.

4. Social exercises until 11 o'clock, to be led by Bro. Wilson.

5. Address at 11 o'clock by Bro. C. M. C. Cook; subject, "The Christian's Work and Reward."

The Committee on Enrollment made a partial report.

On motion of Bro. Gault, Resolved, That the names of all the brethren and sisters attending the Convention be enrolled as members.

Carried.

Bro. Lodge remarked that to avoid misunderstanding and to make our practice conformable to that of the General

Missionary Convention, to which we are auxiliary, he would offer the following: Resolved, That all the brethren in attendance be invited to participate in deliberations, but that voting on all resolutions be restricted to the delegates from all churches.

Bro. Barnes enquired if the passage of such a resolution would not conflict with the constitution under which we now act. Bro. C. M. C. Cook referred to Arts. 1 and 5 of the Constitution, showing that the resolution now offered would not be in agreement with the provisions of these articles.

Bro. Gault and others spoke in relation to the necessity of some change such as that contemplated by the resolution.

Bro. Lodge suggested the propriety of referring his resolution to the Executive Board for consideration.

Bro. Gault moved that the resolution be so referred.

Bro. I. E. Barnum considered such a reference necessary. Some modification of the Constitution were certainly called for.

After a friendly discussion, participated in by brethren Gray, Linn and others, a resolution was referred to the Executive Committee, one brother only voting negatively.

Reports from the churches being called for, Bro. Sias read report of the church at Vandalia.

Bro. J. Hurd, pastor of church at Vandalia, said that when he first visited the church he found the brethren greatly discouraged. They had been without preaching for four years. Now they were doing a good work. They had a hard-fidel element to contend with, but they were earnest. The cause was well supported by a few brethren. Two Bible schools were kept up. The sisters—last at the cross, earliest at the grave—were working. They had obtained missionary money and many pledges.

Reports were also read from the churches at Paw Paw, Jamestown, Detroit, and Pewamo.

Bro. I. E. Barnum said that the church at Paw Paw was in a very prosperous condition, under the ministerial labors of Bro. O. Ebert.

Bro. Colin Campbell reported the consolidation of the First Church of Christ of the city of Detroit and the Jefferson avenue Christian Church, and said there was now union and harmony, and prospects of successful work.

Bro. J. A. Mavity spoke of the condition of the church at Pewamo as encouraging.

The reports of churches were then deferred, and, on motion of Bro. I. E. Barnum, a Committee of three on resolutions was ordered.

On motion of Bro. L. R. Gault, a Committee of seven was ordered on nominations of officers for the Association and delegates to the General Convention at Cincinnati next month.

On motion of Bro. I. E. Barnum, a committee of three, on time and place of next meeting, was voted for.

Committee on order of business reported the following order for afternoon and evening.

- 1. At 2 p. m., social exercises for half an hour. 2. Annual address of President. 3. Announcement of Committees. 4. Unfinished business. 5. Miscellaneous business.

Evening: 1. At 7 p. m., social meeting for half an hour. 2. At half past 7, address by Bro. John Hurd.

At 11 a. m. the Convention was addressed by Bro. C. M. C. Cook, on "The Christian work and reward," from Luke vi. 15. This address was edifying and encouraging, and listened to with deep attention by all present.

After prayer, by Bro. Alex. Linn, adjourned to 2 p. m.

AFTERNOON SESSION.

The Convention met at 2 p. m. for devotional exercises. These were under charge of Bro. John A. Mavity. The 12th chapter of Paul's epistle to the Romans was read and commented upon to edification.

Bro. Richard Hawley, President, then addressed the Convention. He had manifested sympathy in the work. It is the work of the Master. He will bless us in it, if we are steadfast, immovably, always abounding in the work of the Lord. It matters not what our position may be, whether we have one or ten talents, we are assured we can all aid in this blessed work. Every brother and sister can assist. "The spirit and the bride say come, and let him that heareth say come." "We can all say come." Having tasted the good things of the Gospel feast; having experienced the peace which passeth all understanding; having known the joy of redeeming love, we can speak of them. We can all do something.

There was imperfection with the disciples of old. "Some doubted." The Lord did not discourage any. He will not discipline an imperfect faith, even. He will help listen to the cry, "Lord, I believe; help thou my unbelief." In his ministry he was always encouraging all who came to him, however feeble. Our efforts may be feeble and imperfect—a day of small things. He rejoiced however that they had been commenced. He trusted that they would advance to an eminent degree of success. All who come to the meetings are comforted.

Two years ago at this place (Ionia) we were edified. 1. Edification. 2. Multiplication. This is the divine order. At Paw Paw last year we were happy and blessed. We had tokens of the divine presence and blessing. Hereafter we expect three centres—three places of compact together, instead of one. We have ad-

vised. The following recent Executive Board were elected: Art. 2 of Constitution inserting General Convention instead of "A Missionary Association."

11. That the work be divided into three districts: Eastern District—All east line. South Western District—Meridian line and south line. Northern District—All line and west of the meridian.

The location of each explained by Bro. C. A. Mavity. The recommendation of the Board were unanimously adopted.

Adjourned to 9 a. m. At 7 p. m. the Convention, Bro. John A. W. Mavity, after invocation, delivered a very eloquent II. Cor. v. 7, "We walk by sight."

Business Committee following as the order for 1. Reading of minutes; 2. Reports of churches; 3. Reports of committees; 4. Unfinished business; 5. At 11 a. m. Alex. Linn.

THIRD DAY. Convention convened. After singing of the reading of the first prayer was offered by the Minutes of yesterday read and approved.

Reports were read from at Sebawa and Blooming. The following letter from Himes and Sister Eliza Sabinaw, was read:

Dear SAGINAW, Michigan: To the Preaching Brethren: We feel as though we

ditional encouragement each other more to make greater efforts extended acquaintance each other more. May work never flag. May and to prosper.

The following Com announced:

Committee on Names: C. Ebert, Darius Ball, G. A. Willett, W. Andrews.

Committee on Resolutions: C. M. C. Cook and L. Committee on time and place: Edwin A. Lodge, Elias Sias.

The reading of reports was then resumed by Secretary.

The following churches: Haven, Ionia, East T. Middlebury, Duplain, Sun, Plum St. church, Union City, South

Lake, Sebawa, Bloomington. Bro. Sias referred to the reports of the Executive Committee, one brother only voting negatively.

Reports from the churches being called for, Bro. Sias read report of the church at Vandalia.

Bro. J. Hurd, pastor of church at Vandalia, said that when he first visited the church he found the brethren greatly discouraged. They had been without preaching for four years. Now they were doing a good work. They had a hard-fidel element to contend with, but they were earnest. The cause was well supported by a few brethren. Two Bible schools were kept up. The sisters—last at the cross, earliest at the grave—were working. They had obtained missionary money and many pledges.

Reports were also read from the churches at Paw Paw, Jamestown, Detroit, and Pewamo.

Bro. I. E. Barnum said that the church at Paw Paw was in a very prosperous condition, under the ministerial labors of Bro. O. Ebert.

Bro. Colin Campbell reported the consolidation of the First Church of Christ of the city of Detroit and the Jefferson avenue Christian Church, and said there was now union and harmony, and prospects of successful work.

Bro. J. A. Mavity spoke of the condition of the church at Pewamo as encouraging.

Convention, to which we are invited to offer the following: That all the brethren in attendance be invited to participate in our services, but that voting on all questions be restricted to the delegates from churches...

encouragement. We shall see each other more frequently. We shall make greater efforts. We shall have more frequent meetings. We shall have more frequent meetings. We shall have more frequent meetings...

much neglected in this city. We have been waiting and praying, and begging these five years for help; and we think that you have come for the purpose of doing our duty. Here we are about eight of our brethren in a city of fifteen thousand inhabitants...

day—10 1/2 a. m. discourse by Bro. Edwin A. Lodge, 13 1/2 a. m. communion. Basket meeting at 1:30 p. m. Social meeting at 5 p. m. 7:30 p. m. discourse by Bro. Sias. Afternoon session. Bro. Colin Campbell, Vice President, in the chair...

was indispensable was preposterous. Let the evangelists stay with the churches until they are strong enough to stand alone and then go out to plant other churches. It was also disastrous to go about from place to place organizing churches and then leaving them without proper care...

there is too much of this going away of the preacher, and not enough of keeping a "good preacher" by the congregations. One thing, unfortunately growing too much among the disciples, as among the sects, is the desire to hear somebody or something new. It matters not how good the man, or faithful the preacher, some Christians are always longing to hear a new preacher; and that part of the congregation generally "carries the day"...

an Executive Board, Secretary and Treasurer. The object of the Society of 1868, its own was to spread a pure gospel. We were not violating any fundamental principles of the reformation of the Bible by our organization. There was nothing anti-scriptural in a Missionary Society, organized as ours was for the alone purpose of spreading a pure gospel and Evangelical Christianity. The churches in Georgia with few exceptions favored it, and he believed the day could not be far distant when we would be a unit on this as on all other questions...

Resolved, That the thanks of this body are due and are hereby tendered to the brethren and sisters of the church in Atlanta, for their generous and Christian Hospitality in entering the delegates of this meeting. And, by Bro. T. M. Harris, Resolved, That a brief synopsis of the proceedings of this meeting be furnished to the CHRISTIAN STANDARD for publication, with the request that the proprietors send copies of the same to such names and addresses as may be forwarded to them by our Secretary...

Christian Standard

ISAAC ERRETT, Editor. J. S. LAMAR, Associate Editor, Augusta, Ga. CINCINNATI, OCTOBER 21, 1871.

THE CHRISTIAN STANDARD.

- 1. An uncompromising but dignified advocate of New Testament Christianity. 2. A faithful record of the movements of the Christian brotherhood, and an ally of every enterprise that will help to advance the cause of Reformation. 3. An earnest pleader for the union of the people of God, and an unyielding foe to sectarianism and denominationalism. 4. An independent critic on all popular movements in their moral and religious bearings. 5. A supporter of a pure Christian literature. 6. A family visitor, laden with good things for old and young in the family circle. 7. A faithful instructor in all that pertains to the spiritual life, Church life, and the co-operation of Christians in works of benevolence.

On business matters, address R. W. CARROLL & CO., Publishers "Standard," 117 West Fourth Street, Cincinnati, O.

FOR CHICAGO SUFFERERS.

Contributions begin to come in. Central Church, Cincinnati, O. \$281.35 Jefferson St. Church, Louisville, Ky., per Benj. Skene 37.25 J. M. Tilford, North Vernon, Ind. 2.00

We hope to hear speedily from many individuals and churches. Remember, this is, first, for our own needy brethren, and then for all others who may need.

FURTHER RECEIPTS FOR CHICAGO.—Wilmington, O., per A. C. Diboll, 230.50 (\$100.00 of this from First National Bank of Wilmington); Church at Clarksville, Tenn., 75.00; James G. Kinnaird, Chilesburg, Ky., 10.00; Levi Prewitt, 5.00; M. Crosby, Ravenna, O., 5.00; John Hampshire, Poplar Grove, Ind., 5.00; George Smith, Utica, N. Y., 1.00. Total, \$631.50.

FOUR MONTHS FOR FIFTY CENTS.

We are advised that many friends of our cause and persons desirous of information with regard to it, would be glad to take the STANDARD for a short time to test its merits. We have therefore resolved to depart from our usual rule for a short time, and send the paper to any one subscribing for four months at the very low price of fifty cents. We shall hope that every new reader thus obtained will become a permanent subscriber at the regular rate. If not, the loss will be ours and will be pocketed cheerfully. We expect the STANDARD to stand or fall on its merits.

Please remember, we will send the STANDARD to new subscribers four months for fifty cents.

THE STANDARD TO JANUARY, 1873.

It has been our custom to offer inducements to new subscribers to the STANDARD to send us their names in advance of the first of January, so as to avoid the confusion which is apt to be caused by the great influx of business at that time. We shall, therefore, until the close of the year enter every new name for which we receive \$2.00, from the date of its reception to the first of January, 1873. The sooner those wishing to subscribe send their names, the longer they will get the paper for the money.

We are compelled to surrender our third page to correspondence this week, owing to the reports of State meetings. This sacrifices our usual variety, much to our regret. We can not, often, publish such lengthy proceedings of missionary meetings as are published from Michigan in the present number; but while the work is in its infancy, and there is need to learn how the brethren are dealing with the new plan of co-operation, there is need to give us of the proceedings more in detail.

Dr. W. S. MOUNTAIN, Conference, Somerset Co., Pa., writes: "We would be glad if any of the brethren traveling the Pittsburgh and Conewille Railroad would stop with us a few days, as there is a fine opening for a church, and we need the truth."

It will be seen from the following dispatch, that Papal Infallibility has nothing to hope for from Bavaria:

MUNICH, Oct. 14.—There was an important debate to-day in the Lower House of the Bavarian Reichstag on the subject of papal infallibility. The Minister of Worship and Public Instruction, replying to an interpellation by a number of Deputies, heretofore reported in these dispatches, said that the State had at all times the right to make changes in the law relating to the church. The church having declared a change of principles, and infallibility being a doctrine dangerous to the State, the government had resolved to protect any and all of its citizens who could not accept the infallibility of the Pope as an article of faith. The government would still consider such persons as Catholics, and it would oppose any encroachment by the church upon principles of civil constitution. Moreover, the Minister declared the sentiment of the King and Council of State favored a separation of the religious and political branches of the government, and the complete independence of each.

We publish, in our special, the prospectus of a new journal which Bro. T. Fanning, of Franklin College, Tenn., intends to publish. There is some sense in proposing a new monthly when its aim is entirely different from that of the monthlies in existence. Bro. F. proposes a definite and worthy object, and with proper diligence and ability, such a journal can be made highly interesting and profitable. It wants, however, a large acquaintance with ecclesiastical literature. Bro. F.'s age, experience and extensive research entitle him to confidence in this particular, and if he is successful in gathering about him the right contributors, we have a right to look for a valuable periodical.

We are pleased to publish the following dispatch. Bro. Palmer left Chicago on Sunday evening, before the fire broke out, to attend the funeral of a sister in New York. It will be seen that heavy as his losses are, his indomitable spirit asserts itself in cheerful resign-

tion. We learn that he will proceed with the erection of his mansion hotel. The following dispatch has been received by Mrs. Potter Palmer: I have particulars of fire. Am perfectly reconciled to our losses. We shall not be embarrassed. Have an abundance left. Be cheerful and do all possible for sufferers. Will return by first train after funeral.

THE CHRISTIAN QUARTERLY FOR OCTOBER HAS BEEN DELAYED, BUT WILL BE OUT NEXT WEEK; CONTENTS AS FOLLOWS: I. Genuineness and Authenticity of the Gospels (third paper); II. In the Jewish Sabbath now in Force? III. Classic, Baptism; IV. Werthe on the Ethics of Clothes; V. The Gift of the Holy Spirit; VI. An Outline of the History of Immersion and Sprinkling; VII. The Nature of the Office of the Presbyter; VIII. Literary Notices—Home and Foreign. We will give an extended notice when it appears.

Let us say, further, that the doctrinal questions which occasioned such strife in the past are not the leading questions of this time. Who cares to insist on Calvinistic or Arminian peculiarities? Who cares, even among the most devout worshippers of the Lord Jesus, to make the Trinitarian technicalities of former times a bone of contention? We are learning more and more to regard Christianity as a life; to seek after faith in a personal Saviour rather than in a formulated creed about Christ; and the development of that faith in a life of holiness and benevolence, in blessed consecration to righteousness and goodness, is now recognized as worth a thousand times more than accuracy in theological doctrines.

CHRISTIAN UNION AND CREEDS.

If we linger on this point, it is because we are assured that just here there is skepticism in the religious mind of this country as to the practical workings of our plea for union. So, although we may have fairly met, in previous numbers, the objections urged against that plea, we are disposed even to perform works of supererogation rather than leave objectors unsatisfied.

It is urged that there is, necessarily, so great a diversity of sentiment—such an impossibility of all seeing alike—owing not merely to difference of education, but to constitutional differences, that it is entirely unfeasible to unite even all earnest believers in the same body. We admit the premises, but deny the conclusion. There were the same differences of mental constitution in primitive times as now—yet there was "one body" and "one Spirit." It is not meant to assert that there was no diversity of views and sentiments in the apostolic churches. On the contrary, we contend that there were great diversities; yet there was but one church.

Jews and Gentiles were diverse from each other and from one another. There were notions and practices touching sacrifices, circumcision, Sabbaths, the law, and many other subjects, strangely diverse and contradictory. There were even grave errors prevailing on these questions; but it was never suggested that different denominations would be a remedy for these. No: the apostles steadfastly set themselves against everything that even squinted towards parties and sects. Their doctrine of Christian Liberty allowed of much diversity; union in diversity was evidently what they aimed at. They tolerated erroneous notions and practices so long as they did not lead to a denial of Christ, or a rejection of his authority. They were uncompromising in their hostility to every doctrine that denied the Lord Jesus, or sought to impose other bonds of union than faith in and obedience to Him.

While these were held sacred, they trusted to the growth of the power of Christ in the soul to eliminate error and to wean believers from incorrect ways. The trouble is, we have not learned to recognize men's right to differ. We are more sectarian than even the Jewish sects and Sadducees, with all their differences, still worshipped in the same synagogues, and brought their offerings to the same altar—but we can not fellowship those who refuse to assent to the same theological abstractions that we accept! The great lesson to be learned is, that so long as men remain firm in their faith in Christ and in obedience to him, we are to recognize their right to differ about other things, and admit, in this respect, a perfect equality of rights. We do not mean that all differences are to be allowed free ventilation in the pulpit. Many of the questions on which men differ are metaphysical, and have no legitimate place in the house of God. All questions that gender strife rather than godly edifying, are to be avoided. They belong to the schools, and in the schools let them be freely discussed without forfeiture of Christian fellowship. It is essential to growth in knowledge and to the attainment of truth in that department of inquiry, that discussion be not smothered. Only let them be discussed where they belong—in the schools of philosophy and not in the school of Christ. The latter deals with things in the concrete rather than in the abstract, and is keenly alive to matters of life rather than matters of speculation. Not only foolish questions are to be avoided, but untaught questions also.

Shall we be told that there is danger of latitudinarianism where such liberty is allowed? We answer, not so long as reverence for the authority of Christ abides. Latitudinarianism is a reaction from creed authority. When men have been bound to accept as religion what has been enjoined only by human authority, and have been accustomed to recognize fellowship in dogmatic utterances, they can not see, when they are led to change, why they should not be as dogmatic in their new notions as they were in their old ones. In the battle that rages between one set of human speculations and another, the binding authority of the

word of God is forgotten. Only hold men firmly to the supreme authority of Christ, and latitudinarianism will cease. Strange how we lack faith in divine wisdom! Our poor, blundering, ridiculous creeds can save men from running into extremes—but the wisdom of God is inadequate to the task! Lord, increase our faith.

We insist, therefore, on the all sufficiency of the Holy Scriptures as a rule of faith and life, and welcome the freedom they allow from the trammels of human authority—the free range of soul they give to every earnest inquirer to learn all he is capable of learning in every proper field of investigation. A reverence for the authority of Jesus Christ—a recognition of the right of every ransomed soul to learn for itself the truth of God—and an observance of that law of love which teaches us to regard the welfare and deal gently with the prejudices of our brethren, will do more to unite Christians in a living fellowship than has ever been accomplished by all the creeds in Christendom. We are not proposing a union like that of the Roman Catholics—a mere negation—a surrender of soul and conscience; but the union of free souls, which acknowledges their right to think and investigate, and holds them only in voluntary and intelligent assent to the authority of the "one Lord." In contrast with the blind submission of Roman Catholics, it is unspeakably grand and noble, and does honor alike to God and man. It can not be realized, however, by a mere repudiation of human authority; it is possible only through faith in the Lord Jesus Christ—a faith that dares to trust his word as all-sufficient, and trembles to dishonor him by a doubt of the perfection of the means He has ordained for the salvation of sinners and the edification of saints.

God's law demands one living faith. Not a hazy crowd of lifeless creeds; No warrant is a firm "God said;" It claims, not words, but living deeds.

Yet, Lord, forgive: thy simple law Grows tarnished in our earthly grasp; Pure in itself, without a flaw, It dims in our too-worshipful clasp.

We handle it with unwashed hands; We state it with unhalloved breath; We gloss it with desire of man's, And hide this image underneath.

Forgive the sacrilege, and take From out of our souls the unworthy stain; And show us, for thy Son's dear sake, Thy pure and perfect law again.

THE CALL TO BENEVOLENCE.

Not only in Chicago is there suffering, but in Michigan, Wisconsin and Minnesota, thousands have been despoiled of all they possessed by the terrible ravages of fire. It is impossible to describe the desolation that reigns, or the destruction that prevails. What makes it more terrible is, that winter is almost on us, and it is too late to rebuild this season. The multitudes that have been unhoused and impoverished must be fed and clothed and sheltered; and even then there is left a heavy load of woe to bear in terrible bereavements which no human sympathy can relieve. Here is an opportunity to exercise the divinest of the sympathies with which God has endowed us. If our religion is worth anything, it will show itself in care for the suffering. We have already made a brief appeal for our suffering brethren in Chicago, which we hope will be liberally responded to. We desire now to propose to all our churches:

- 1. To establish at once a poor fund, and give it, every Lord's day, such contributions as can be afforded. Relief will be needed all winter long, and every church should be ready to lend a helping hand.
- 2. Send your means in the promptest way to such persons as you can count on to appropriate them wisely. We have already volunteered to see to the careful appropriation of all funds sent to us for Chicago. We now state farther, that we will be responsible for the faithful appropriation of all moneys sent us for Michigan. We will publish all receipts in the STANDARD. This is not meant for one or two weeks only, but for the coming winter. Brethren, remember the suffering—and as you would wish others to do to you were you the sufferers, do ye even so to them who are now plunged in deep distress and want. Let us hear from you speedily.

THE SELFISHNESS OF OUR PRAYERS.

The intense selfishness of our piety may be detected at several points. 1. Notice the absence of genuine worship from our devotional exercises. How cold and feeble and limited our thanksgivings! How little recognition of the adorable goodness that has crowned our days with untold mercies! How dim and vague our attempts at adoration. How we hurry over it, when we mention at all, the adorable Truth, Justice, Holiness and Compassion of the Being whose throne is the habitation of judgment and justice, and whose face glows with truth and mercy! Read the Psalms. What outpourings of thankfulness and reverence! But with us it all runs into petition.

2. Notice the selfish character of these petitions. They are mostly for me and mine. How little outgiving of earnest sympathy with the wants and woes of others. Our needs, our kindred, our party, our church, exhaust our petitions; or if we tack on a few feeble mentions, in a general way, of the sorrows and distresses of mankind, it is apt to be an appendix to the prayer, of a few stereotyped sentences with which we round out the performance with rhetorical plumpness.

3. Notice the character of the petitions we offer. We pray for good things, especially for earthly good in the shape of health, wealth, peace and safety. We pray for exemption from calamities and distresses. But how few learn to pray mainly for spiritual good, at whatever sacrifice of earthly ease and comfort, and for grace to welcome trials and losses and crosses, if these are needful to secure the higher blessing? We easily learn to pray for the bitter cup to pass, but how few, alas! learn to say, "not my will, but thine be done."

The reason why many prayers are unanswered, is the same now that it was in apostolic days—we ask that we may consume it upon our lusts. Our prayers mean, give me money; give me ease; give me pleasure; let not others outshine me in gifts or in prosperities. They too seldom are burdened with cries for a pure heart, for the meekness and gentleness of Christ, for cheerful submissiveness to the will of God. It is a sturdy piety which says, even in darkness and tempest, "Though he slay me, yet will I trust him!"

We would not discourage prayer about even the smallest affairs of individual life, but they should ever imply and express the subordination of all earthly interests to the interests of the soul, and of all the interests of time to the interests of eternity. Pray for strength to resist sin; pray to overcome selfishness; pray for a closer walk with God; pray for others; cherish sympathy with a world lying in wickedness, and seek to God for a blessing on the children of poverty and of sorrow—and see if the heavens do not open and pour down blessings richer than gold or health, on your waiting soul.

NOTES AND COMMENTS.

It is to be hoped, for the honor of human nature, that the following statement is untrue. We copy it from the Detroit Weekly Tribune, of Oct. 12, which credits it to the Ypsilanti Commercial. If correct, it exhibits an appalling depth of superstition to which we did not think the most ignorant Catholic priest in this country capable of descending: The Commercial states that a recent extraordinary proceeding of the Roman Catholic priest of this city, Rev. E. Van Pommel, has created such an excitement in the community, that the Bishop deemed it wise to transfer him to another locality. He had the dead body of a woman, a member of his church, opened, and the fetus of a child seven months old taken out and sprinkled. This is in accordance with the teachings of his church that, if this be not done, the mother must forever endure the pains of purgatory. It is asserted that the mother, before her death, adjured her husband not to allow any such operation to be performed, but it seems that her death was sudden and occurred in her husband's absence, and that the operation was performed before his return.

A WRITER in the Liberal Christian says of the public schools in New York: No more alarming fact appears in the condition of our city—not even the gross corruption of its rulers and the total decay of public morality—than that its free school system has received a fatal blow. Its children are ceasing to attend school. Each year the usual increase in attendance has been three or four thousand, but since 1868 it has scarcely been as many hundreds. Population advances, but the number of pupils in the public schools remains nearly unchanged. Should this condition of things continue, it is easy to see that in a few years the system of general education must sink into decay, and wholly fail to supply that basis of intelligence and virtue upon which all free governments must rest.

This is the result of the game played by the Roman Catholics for the overthrow of our public school system.

The Methodist Miscellany, of Covington, Ky., has the unenviable distinction of reproducing the vile doggerel which we insert below. Such violent and unscrupulous men as LAWRENCE GREATBAXE could, in their time, consistently employ such weapons. They were of a piece with the villainous and maliciousness that marked the whole career of that class of unscrupulous religious demagogues. But that any editor having the least claim to gentility and truthfulness could be bold and reckless enough to revamp such abominable stuff, whose literary villainy is only exceeded by the falsehood and slander with which it teems, we were not prepared to believe. Methodism in Kentucky is surely beset and reduced to desperate straits, if it finds a necessity to

fight with such weapons. Among all people who have the least regard to truth, or the least respect for the ordinary controversies and amenities of social and religious life, this unprovoked outrage will meet with the sternest reprobation. We apologize to our readers for disagreeing our columns with this lying doggerel; but if must go to record for the sake of history, that coming generations may know the amount of pure taste, manly dignity, and truth-loving scrupulousness that belonged to Kentucky Methodism in the year of grace, 1871.

"Gospel in Water."

No, every mother's son and daughter, Here's the "gospel in the water," Here's the ancient gospel way, Here's the road to endless day, Here begins the reign of heaven, Here your sins shall be forgiven; Every mother's son and daughter! Here's the "gospel in the water."

All ye sons of Adam's race Come and share this wat'ry grace; Water gives the soul promotion, Water is the healing lotion, Water purifies the nation, Water is regeneration; Every mother's son and daughter, Here's the "gospel in the water."

Though your sins be black as jet, Never mind to mourn or fret; Come to me, no longer dream, I will purge you in the stream. Up you'll come in garments white, Holy as a saint of light—Come to me, each son and daughter, Here's the "gospel in the water."

Here's the regenerating laver, Here begins the reign of favor: To the kingdom I will take you, And a holy subject make you. Come along, for if you tarry Soon I'll send you to old Harry! All who are not born of water Shall be doomed to death and slaughter.

Move along, my subjects hearty, Blaming every sect and every party, Crushing creeds, opinions, isms, Breaking churches, making schisms, Bringing in meddling glory, Move along, for 'tis before ye, Free yourself from every trammal, Follow nothing but—A. CAMPBELL.

STARTLING FACT.—The amount spent last year in this country for ministers, churches and missions—home and foreign—was about eight million dollars; and that for artificial flowers, fifteen millions. When the amount spent for external adornments of the head is almost double that spent for heart riches, we may well say with Solomon, "all is vanity."

THE Tablet, among the ablest of Roman Catholic papers, says: "One thing seems to us certain, namely, that Catholics have lost the control of European society. Through whose fault? We believe, through their own, through too much reliance on external authority, and too little on spiritual guidance and support; through the neglect, we will say it, of the clergy to instruct their people in the great and immutable principles of the Catholic faith. We are struck, even shocked, at the ignorance of the population of old Catholic countries, not of the forms, but of the principles, of their religion, and the grounds on which it rests; at their unpreparedness to meet the attacks of its enemies, or to sustain themselves as Catholics when deprived of the external supports on which they have been accustomed to rely."

AND this is frankly admitted of an infallible church, under the control of an infallible pope!

ACCORDING to the reports of last year, the various Evangelical churches of the United States have on their roll about five million four hundred thousand communicants, nearly one-seventh of our whole population.

PERSONAL.

L. L. CARPENTER has accepted the place of State Evangelist or Corresponding Secretary for the State of Indiana. Bro. C. has the ability, energy, and generalship necessary to success in this important work, and his personal popularity will do much to forward the enterprise. Now let the brethren generally and the preachers and church officials in particular, give him hearty co-operation in his responsible and arduous task, and we hope to see Indiana take a front rank in missionary enterprise. We most earnestly urge the brethren to prompt and steady effort to second the labors of their State evangelist. We learn that Bro. JAMES G. ARCHER and family, of Bellaire, have moved to Columbus, O., and that under the firm of J. G. & D. W. Archer, the father and son have commenced business as wholesale dealers in "Fine Groceries, Confectionaries, canned fruits," etc., etc. Their place of business is No. 111 North High Street. Bro. Archer has been a member of the Bellaire Church for thirty years; and has during all that time been one of its most active workers and liberal supporters; and the church there will feel severely his removal from that place. All the adult members of his household are Christians. His accomplished Christian wife is uniting in her efforts to build up the cause, and she is always at her post in the prayer-meeting, the Sunday School, in visiting the sick, and wherever her presence is required. We speak for Bro. Archer and family a cordial welcome in their new home. Those who may have business dealings with the "firm," will find these brethren upright, honorable and prompt. The church will find them liberal and devoted. The first church of this city rejoices in having seven persons recently added to their number—two by letter and five by baptism. Among those baptized is Bro. P. C. CHECKS, a son-in-law of Bro. H. T. ANDERSON. He was educated for a Roman priest in Baltimore, Md., and was nearly ready for his ordination, prepared for a foreign mission among a Spanish speaking people, when he left the Romish Church, because of her impiety, false teachings and superstition. He then connected himself with the Methodist Episcopal Church, to which his parents belong. He was an acceptable preacher among the Methodists, and was constrained to

leave them by a desire to be made free by the truth that he might follow Christ and his apostles. He is a young man of culture, and gives promise of usefulness in the Church of Christ. Can not some of our brethren who have means support him as a missionary in this great city? We think this would be a profitable investment in the interest of the Master; but the brethren here are unable to do more than they have now undertaken in the missionary work. W. L. HAYDEN.

PHILADELPHIA, Oct. 9, 1871. SISTER C. CALLIFF, well known over the West as an accomplished teacher of Light Gymnastics—especially to the students of Alliance, Hiram, and N. W. C. University—is now engaged as a Teacher in the celebrated Vassar College, Poughkeepsie, N. Y. Her numerous friends will know where to address her.

HIRSH WALLACE, formerly of West Gore, Nova Scotia, is now located in Mentor, Lake County, O., to labor with the Mentor Church. Bro. W. is an earnest and faithful minister of the word, and will add to the strength of the ministerial corps on the Western Reserve.

BRO. A. TRACHTOFF passed through Cincinnati last week, on his way to Louisville and Chattanooga, expecting to spend the winter in business in the South. Let us say to all our Southern friends that we know Bro. T. as a Christian gentleman of high and wide reputation alike for probity and sound judgment, and they may confidently deal with him as an honorable upright business man.

BRO. J. S. RANDOLPH, Beverly, O., now of Nelsonville, had nearly all his property consumed by fire some three weeks ago—the house taking fire in the night when the family were asleep. We hope the brethren in that region who know Bro. Randolph will stand by him in the hour of calamity.

BRO. A. W. PLATTENBURG, formerly of Chicago, has removed to Paxton, Ill., and taken charge of the Bennett House in that place. All who know Bro. P. will be glad to call and see him in his new house. As a member of the Sanitary Commission during the war he gained an excellent reputation, and is extensively known as an energetic, straightforward and accommodating gentleman.

QUERISTS' DRAWER.

(ALL questions touching the meaning of Scripture and all practical questions in Christian doctrine, are gladly welcomed. It is not intended to admit bearing of a personal bearing, or tending in any way to strife.)

We teach that the kingdom was set up on the first Pentecost after the resurrection of Christ. Now if this is true, and I do not deny it, how are we to understand the following: Matt. xi. 12, xiii. 13, vii. 11, Luke xiii. 28, 29, Matt. xxi. 43, Luke xvii. 21? "From the days of John the Baptist the kingdom of heaven suffereth violence." Was not John the kingdom, etc., in existence from the days of John the Baptist? If so, what does this Scripture mean? "Sit down with Abraham in the kingdom." Was not Abraham in the kingdom of heaven? I will not repeat farther; you understand the use made of these Scriptures by the orthodox in discussing the setting up of the kingdom. Please give us an exegesis of these passages.

The principal source of confusion on this subject is found in the different senses in which the phrase kingdom of heaven, or kingdom of God, is used; or rather, the different phases of the kingdom which are at different times presented to view. When we read that from the days of John the Baptist all men pressed into this kingdom (Matt. xi. 12), yet that the least in the kingdom was greater than John the Baptist (ver. 2), while the disciples of Jesus were taught to pray, Thy kingdom come, and the seventy (Matt. x.) were sent out to proclaim that it was near, and the twelve were assured that there were some of them who should live to see the Son of Man come in his kingdom (Matt. xvi. 28), it is evident that we either have entirely different meanings of the phrase, or that the kingdom is viewed in very different phases. One thing, amid all this apparent confusion, is clear; that the ministries of John the Baptist, of Jesus, of the twelve and the seventy, were employed in proclaiming the approach of, and preparing the people for, a kingdom which had not yet been established. John's proclamation was, that it was near, and Jesus, after John, made the same proclamation (Matt. ix. 17). The twelve and the seventy made the same proclamation. That this kingdom, as an actual institution, embodying and asserting distinctive authority, did not exist during the personal ministry of Jesus, is evident (1) from the fact that the Jewish institution existed all that time in full authority, and that Jesus, even towards the close of his ministry, taught his disciples to respect the authorized teachers of the law and obey them (Matt. xxiii. 2, 3); (2) from the fact that Jesus did not claim the authority of this kingdom until after his resurrection (Matt. xxviii. 18); and also from Paul's teaching (Phil. ii. 9) that his exaltation to authority was subsequent to his resurrection. To make him a king during his ministry and have him set up a kingdom before the authority of Moses was abolished, and then to have him dethroned by his enemies and crucified, is to involve the affairs of his kingdom in awful confusion. The authority of the law and the prophets as represented in Moses and Elijah, the law-giver and law-restorer, was not to be announced as withdrawn until after the resurrection of Jesus. See Matt. xvii. 1-9, especially the ninth verse.

Yet it can not be denied that the kingdom is spoken of as actually present during the personal ministry of John and of Christ, and even Abraham, Isaac and Jacob are spoken of as being in the kingdom, and the Jews as children of it. Let us look at some of the texts cited by our querist, and endeavor to learn their meaning.

Matt. xi. 12: H... kingdom of heaven was set up... power realized; the... were, therefore, the... from the days of Jo... different with the... What was the dif... kingdom was actual... time that... and every... (Matt. xvi. 16). Th... kingdom is now... is at hand—is... pressing into... dom, suffering... ed harmoniou... kingdom as n... its principles... and that the... nation and r... of its prin... through fi... The Amer... Com., say... y the prese... may not... quently f... press into... on to app... mess will... 13 is... and Ph... timen... even w... here... kind... of vi... or... in... 24—omp... "k... fell... only... But... an... keep... broad... time... grow... king... seed... grow... first... oorn... truth... identify... churches... germ of... pose run... and... different... churches... one, as... sacrifices... of God... phrase... "the... whole... velopmen... that... Jews... more... identical... the New... Jesus of... Moses, A... Ament... "The Jew... kingdom... cherish... of the r... The expr... taken gen... omies—the... The term... either in... the presen... which hel... to those... "Child... heirs to th... Matt. x... the light... Luke x... on the que... lishment... teaches it... dom from... were looki... external... not so, but... in the mid... apprehend... principles... already be... they did r... spiritual... true of the... state, but d... against the... established... Pentecost... As the A... theme of... view to pre... surprising... spoken of... entering... likely to be... Some of the... service, to... with mere... passionate... ought to s... have the k... tion—in the... ripe corn... after Jesu... placed on... name of Jes... to his reign... tion which... universal au... earth.

I would li... Matt. v. 42... in regard to w...

to a desire to be made free by the might follow Christ and his young man of culture, and given of the Church of Christ. of our brethren who have means a missionary in this great city it would be a profitable investment of the Master; but they are unable to do more than they do in the missionary work.

Matt. xi. 12. Here are two periods mentioned. 1. That of the law and the prophets. During this period the kingdom of heaven was not near enough to have its power realized; the law and the prophets were, therefore, the sole authority. But from the days of John the Baptist it was different with the kingdom of God. What was the difference? That the kingdom was actually established? No, "since that time the kingdom of God is preached, and every man presseth into it" (Luke xxi. 31). That is the difference; the kingdom is now proclaimed. And how was it proclaimed? "The kingdom of heaven is at hand—is come nigh unto you." The pressing into the kingdom—the kingdom suffering violence, must be interpreted harmoniously with this. It means no more than that this proclamation of the kingdom as near, and the unfolding of its principles, caused violent opposition; and that they who believed the proclamation and ranged themselves on the side of its principles, had to fight their way through fierce and powerful opposition. The American editor of Luke in Lange's Com., says, "Nor do I see any reason why the present tense in Matthew and Luke may not have the tentative sense so frequently found in the Present and Imperfect, and be nearly equivalent to 'essay to press into it,' or 'with vehement exertion to appropriate it,' with the implication that the future will show how far this exertion will accomplish its end."

to? If there is, where do we find it? Also, how are we to take that apostle Paul's words, where he says, "Owe no man anything."—G. G. GAZAR, Cal.

1. We must distinguish between a principle and its application. Principles of right are eternal and unchangeable; but their application in practice may vary according to circumstances—and while general rules may be given to guide us in applying these principles, they can not be universal or without exceptions. In the text referred to, our Lord is not laying down a principle, but illustrating the principle of love in some of its applications. He gives us a general rule—but not a rule without exceptions. For instance: "Give to him that asketh of thee," would not apply if a man came asking arsenic or laudanum with which to kill himself, or whisky wherewith to get drunk. To give, under such circumstances, would be a violation of the law of love; and the object of the rule is to fulfill, not to violate, the law of love. Whenever giving will promote benevolent ends, it is a duty to give.

Again: we are not bound to give only as we are able. We can not, therefore, rightfully give what is another's. If we owe money, we have no right to give that which we owe to another without his consent—because, in that case, we make this precept conflict with another which requires us to "owe no man any thing but love."

So as to lending—when lending will fulfill the law of love, we ought to lend. But if lending leads to laziness or recklessness, we are not to lend, because the object of lending is to bless and not to injure. Sometimes to lend is better than to give—does more good. Keeping in mind "the end of the commandment," which is love, there is little difficulty in regard to these precepts. In all doubtful cases, we should give the benefit of the doubt to the side of mercy.

2. It can not be taken literally to mean that we ought not to incur a debt—for if we are to lend, as the text previously considered says, it is right, under some circumstances, to borrow. Paul himself went in debt to Philomene. See Philomene, verses 13, 19. Its import we take to be, in the light of the preceding text—"Render to all their dues"—that we are to be prompt in meeting our obligations and careful to assume no obligations that we can not discharge. The prompt payment of debts is an essential mark of a true Christian.

What is the duty of a congregation when a brother pays regularly for the support of the church, is of good character, but seldom meets with the brethren (not once a year), attends a Free-Mason Lodge regularly; lives two miles from the church and twelve miles from the lodge. Give as an excuse that Sunday is his busiest day, as his son and hired hands expect to enjoy Sundays, and he attends to his stock, etc. Inquire.

It is difficult to say without knowing the man and the circumstances. The reason assigned may be a valid one—although, if he were in deep earnest, we think it likely he could hire hands with an express provision that they should divide the time with him in caring for the stock on the Lord's day. The presumption is that he is more interested in the lodge than in the church. He ought to be kindly labored with to convince him that his reason is not good for such prolonged absences. If he is a good man, as his liberality in paying would seem to show, he can be persuaded to make arrangements for more frequent attendance. We can not counsel exclusion in such a case until all hope of reformation is gone, and his refusal amounts to a defiance of the counsels and wishes of his brethren. But if his example is tending to demoralize the church, it may become a necessity to deal with him, if it can be made evident that his reason is not a valid one.

Please inform us through the STANDARD what should be done in case a brother fails to keep the Lord's day of the week; and in case he meets with the brethren to break bread, and after meeting he goes to work.

JOHN GRICE.

There is no positive law violated in this case—But the man sins against his brethren and violates the law of love. To put it on no higher ground, he ought to abstain from work lest he grieve his brethren and bring reproach on the cause of Christ. A man must be dead to the noblest Christian sentiments who can, from a selfish greed of earthly good, despise the religious convictions of his brethren and bring reproach on the cause of the Master by a stubborn resistance of the religious sentiments of the community at large. He is certainly a sinner, against that law which says, "I will neither eat meat nor drink wine, nor do any thing by which my brother is made to stumble." What ought to be done in such a case, is a difficult question. We think it doubtful whether it would be right to exclude such a person, if, in all other respects, he is without blame. But he ought to be made to feel that he is under the reprobation of his brethren, and held away from their confidence and respect so long as he continues to despise their wishes. They should "note that man and have no company with him."

In STANDARD Sept. 9th, you say the deserted Christian spoken of in I. Cor. vii. 15, was loosed from the marriage bond and was at liberty to marry again. Will you please tell me how to reconcile this with the teaching of Christ, in Mat. v. 32, xix. 9, Luke xvi. 18, Rom. vii. 3.

What course should be pursued toward a brother who is divorced by the law of the State, from a believing wife, and marries another? A. SKEKES FOR TAYLOR.

1. Paul deals with a case not contemplated in the texts referred to. In I. Cor. vii. 10, 11, he speaks of the cases contem-

plated in these texts, and says expressly that not he, but the Lord, gave directions concerning such cases, namely in the sayings recorded in these texts. But in verses 12-16, he deals with a case which had not arisen and was not contemplated when our Lord spoke, namely, the case of a divorced Gentile whose husband or wife remained in idolatry, and chose to break the marriage bond rather than live with a Christian partner. In such cases, Paul says, "I speak, not the Lord;" that is, the Lord, in his instructions, had not regarded such a case, and therefore a new case is provided for by a new revelation: "A brother or sister is not bound in such cases." The bondage, we think, is clearly the bondage of the marriage covenant, and being released from bondage by the voluntary action of the idolatrous party, they were free. We conclude, therefore, they could marry again. But just such cases are not apt to be found now.

2. Unless his divorce was on account of fornication or adultery, he has no right to a divorce at all, and of course no right to marry again.

What should be done in the case of an elder that is known to have been intoxicated, not only by his brethren but also by the world, and where such knowledge possessed by the world is calculated to exercise a very deleterious influence in the neighborhood wherein is the congregation over which he presides?

D. P. BLACK.

It is simply disgraceful that such a question as this has to be propounded. A church that does not know enough to bring such a man to trial should be put under guardians until better instructed. Some responsible member of the church should at once prefer charges against the offender, before the other elders; and if they refuse to act in the case, the church should dismiss them all from office, and bring the offender to trial before a suitable committee appointed of their own number, if they have competent men; if not, they should ask the assistance of neighboring churches, and accept from them the services of competent men to conduct the investigation.

[The following communication was crowded out of our first form, and is therefore given here.]

MICHIGAN.

DEAR BRO. BARNETT:—I wish to say, through the STANDARD, that at our late annual meeting in Ionia, I was chosen Corresponding Secretary for our State Missionary Association. I therefore desire that all who are willing to aid in preaching the Word in destitute places, or those who desire preaching, should write to me concerning the matter. The brethren of the Association are determined to work in faith and hope. Profiting by the experience of the past, and by the success already attained, we feel we can and will do more than has ever been done before in this State. It is true we are weak in numbers and somewhat scattered throughout various portions of the State, but we are strong in the Lord, and being still joined in heart we may hope to meet often in our yearly gatherings. "Aid, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

C. M. C. COOK.

LANSING, Oct. 2, 1871.

BOOK TABLE.

The season is now at hand when the youngsters will be kept indoors more than the nerves of housekeepers can endure with equanimity. The best allies of such sufferers are good juvenile works. They can be more to keep the enemy quiet than all other coadjutors combined. We present them with confidence the first in all recent receipt (eight books) from Claxton, Remsen & Haffelinger, Philadelphia, through Bowers, Chase & Hall, Cincinnati:

THE VALLEY MILL; or, SKETCHES FROM THE DIARY OF A GERMAN TRAVELER. From the German of CHARLES WILK, by Rev. JOSEPH STEWART, D. D. 1870.

THE SCHOOLMASTER AND HIS SON. A narrative of events that occurred during The Thirty Years' War. Designed for Christian families. By Rev. K. H. CASPARI. Translated from the Third Edition of the original German. Price, \$1.00. 1870.

THE IRON-AGE OF GERMANY. Translated from the German of R. F. BOWEN, by R. B. BOWEN, H. With a Historic Sketch of the Time, by C. P. KRIST, D. D. 1870. Price, \$1.10.

THE LITTLE CLOISTER BUNN. A Narrative by WILLIAM BERNARDER. Translated from the German by Rev. J. O. SWALD, D. D. 1871.

These four belong to "The Fatherland Series," published by the Lutheran Board of Publication. They are tastefully printed and bound, and are each garnished with several engravings on tinted paper. The tales will be found instructive as well as pleasing, and written in the interests of the highest morality.

LITTLE GEMS FOR LITTLE PEOPLE. Compiled by S. H. PARKER. Philadelphia: Claxton, Remsen & Haffelinger, 1871.

This collection includes many of the old ballads of child-lore that belong to every book for the little one, and many that are new, or at least new to us. They have evidently been selected with care, and are presented in a good dress.

THE KING'S GOD-CHILD. And Other Tales. Translated from the German. By M. A. T. PHILADELPHIA: Claxton, Remsen & Haffelinger, 1871.

This contains three tales of lovely German life: "Elizabeth," "Little Louise," and the one foregoing. They are simple and pure, and touch on points of morals and behavior that will be best apprehended by a child.

AMERICAN WONDERLAND. By ROBERT MEADE. Author of "The Young Wanderer of Florida Reef," etc. Philadelphia: Claxton, Remsen & Haffelinger, 1871.

A "prime" book for boys. The beautiful legends of the American Indians are rendered with a genuine Indian flavor, at once simple and half humorous. They are marvelous enough for the most unappreciable boyish taste, yet so unaffected that even the boys can enjoy them.

LOWLY WAYS; or, The Diary of a Poor Young Lady. From the German. By T. E. B. PHILADELPHIA: Claxton, Remsen & Haffelinger, 819 and 821 Market Street, 1871.

This we have classed with the juveniles, both for convenience, and because it is most admirably adapted to the wants of the older Sunday School scholars, for whom it is so difficult to find proper reading. It is the diary of

a young, devoted girl, of high birth but narrow means, taken into an aristocratic and intensely worldly family as governess; and can be read by persons of all ages with profit.

All the above are on sale at Bowers, Chase & Hall's, of this city. They are especially designed for the family and Sunday School, and will be found unobjectionable. We have only been furnished with the prices of two.

THE CHILDREN'S ALBUM of Pretty Pictures with Short Stories. By UNCLE JOHN. Boston: Lee & Shepard. Price \$1.75.

THE CHILDREN'S SUNDAY ALBUM. By the Author of "A Trip to Cooch a Sunbeam," etc. With upwards of one hundred and fifty illustrations. Boston: Lee & Shepard. Price, \$1.75.

It is a pleasure to get hold of a book for the "wee things" to which we can give unqualified praise. Such are the two before us. The first has reached the twenty-sixth thousand, and we see no good reason why it should ever want a ready sale. The second can not be such a favorite, as it is altogether serious, and lacks the variety of humor and popular instruction that belongs to its fellow, but it is as beautiful in mechanical and artistic execution, and as pure and wholesome. The pages are alternately print and engraving. The print is large and bold-faced, and each page, in simple language, explains the cut on the opposite page. In the "Children's Album" the pictures are illustrative of all manner of subjects—animals, landscapes, scenes in history and fiction, national peculiarities, and what not—in every possible stage of representation. In the Sunday Album they are nearly all sober in conception, and each printed lesson is prefaced with a line or two of Scripture. Both are bound in bright, illuminated covers, and as substantially, perhaps, as other juveniles; yet, as they will be in incessant demand wherever they are found, it would have been good economy to make the binding very strong. The paper is heavy and firm and will outlast the cover.

On sale at B. W. Carroll & Co.'s

ORANGE AND CROSS-TREE; or, The Sea Swashes of a Sailor. By OLIVER ORRIS, Author of "Young America Abroad," etc., and with fourteen illustrations. Boston: Lee & Shepard, 1872. Cloth, \$1.50. For sale by Carroll & Co., Cincinnati.

Another installment (the fourth) on the "Upward and Onward" series. The heroine Phil Harrington—ships for a cruise, and finds himself a hand on a slaver. After a fruitless attempt to escape and expose the crew, he sets himself to work to defeat the object of the voyage, and succeeds, after a liberal allowance of hazardous adventure, and comes off with colors flying, "just as he ought to do."

Magazines, Pamphlets, ETC.

THE NATIONAL QUARTERLY REVIEW. The characteristic essays of the September number are: "Our Aristocracy as Manufactured from the Raw Material," in which the "Jenkinsism" of "Society" papers is discussed in a style most refreshing to all but Jenkins and his patrons; "College and Scholastic Quackery, Male and Female," which also treats of a species of Jenkinsism, the senseless and often shameless "puffing" solicited, and too often secured, of any body and every body, for colleges and schools, and all other clap-trap of that kind; and "The 'Splendid' National Quarterly and Innocent Ring-Leader Rule," in which the editor fully recoils from his mid-summer rapscall and handles Messrs. Sweeney & Co. with out-gloves. The Historical essays are "England under the Tudors" and "Ancient Africa and its Races," both fresh in information, and entertaining. The literary topics are "The Decline of Poetry," "The French Tragic Drama—CORNEILLE," and "American Colonial Literature." The National deserves credit for the fearless way in which it attacks sham of every kind, and the foes of sham will find this number a more than ordinarily inviting one.

THE PEOPLE'S MAGAZINE. The October number is received. We have space to notice but one or two of the many good articles: "The English Constitution," "The River Police," "The Origin of Our Navy" abound with information of more than passing interest and of practical value to us. "Our Rights" is a tale of lowly English life, begun in the last number, which excites a wholesome interest already and bids fair to turn out most satisfactorily. Other articles, long and short, will be found up to the best standard of miscellaneous reading. Price, 35 cts per number. London: Society for Promoting Christian Knowledge, 77 Great Queen St. New York: Pett and Amery, 5 and 13 Cooper Union.

OUR OWN MUSICAL VISITOR, Vol. I. No. 1. Published by John Church & Co., 68 W. Fourth St., Cincinnati. \$1.00 a year; 15 cts. a number.

This new monthly appears likely to take a foremost place among its somewhat numerous congeners, both by the excellence of its typography and the fund of intelligence from the musical world. The occasional notes are witty and racy, and the reports from our large cities pointed and comprehensive. It is in every way a credit to the publishers. The musical contributions are three: Good-bye, Little Kathleen (ballad); La Sincera Masurka; In Time of Apple Blossoms.

THE YOUNG FOLK'S BURAL for September, published by Mr. Lewis of the Western World, is filled with full of nice things for young people. The College World pronounces it "the most entertaining paper in existence for young people." Cash prizes are offered for best contributions by young folks, \$1.00 per year, and free for remainder of this year to new subscribers for 1872. Specimen numbers free. Address H. N. F. Lewis, Publisher, Chicago.

COMMISSION MERCHANTS.

In another column will be found the card of H. J. Hayes & Co., Toledo, O. We take pleasure in commending them to any of our readers who may wish to sell produce and provisions of any kind. They are Christian gentlemen, of long standing in business, and known as an honorable and upright firm.

WEDDING CARDS.

Very latest Styles. Fine Stationery, Monograms, etc. BEELER & CURRY, 32-1/2 208 West Fourth Street.

MEMBER.

At Dayton, O., by E. L. FRASER, assisted by C. M. Robertson, Oct. 12th, Mr. MICHAEL GAZAR and Mrs. SOPHIA ACHRY.

At the Christian Chapel, Madison, Indiana, on Wednesday, Oct. 4, 1871, by Elders J. B. Ludwig, Thomas J. Griffiths, M. D., of Darlington, Ind., and MARTHA E. HUTCHINS, M. D., of Madison.

DEED.

Barra Mary J., wife of Dr. D. H. Lockwood died Oct. 24, aged 58 years, 7 months and 18 days. She died at her home at 1000 Broadway, New York, and both were buried the same day. This is the second instance of the kind since I came to Bedford eighteen months ago, and the twelfth whom we have consigned to the silent tomb.

She was the daughter of Geo. Malcolm Esq., of Oakland Co., Mich. She was brought by a Baptist and from them brought a letter and united with us April 3, 1859, since which she has been a faithful member of the Church of Christ. She has sustained the relation of a wife some eighteen years, and became the mother of two children. The oldest is a daughter and a devoted member of the church. The little son, though deprived of a mother, will still continue to be instructed in the way of righteousness and we trust some day take the yoke of Christ upon him and learn of him who is meek and lowly in heart and find rest to his soul. The church greatly sympathizes with the family and relatives of the deceased, and feels that it is its duty to mourn, and take heed to the admonition, "By ye therefore ready also, for the Son of Man cometh in an hour when ye think not." A. B. GAZAR, Bedford, O., Oct. 7, 1871.

In Bedford, Ohio, Oct. 2, SURVEY MARY ABRAHAM, wife of W. P. ROBERTS, aged 39 years, 8 months and 19 days.

Mr. Roberts left with three children to care for, deeply feels the loss of one who was a devoted wife and an affectionate mother. But the sorrow is not all in his own bosom; the aged father, James and Mary Young, who are among the pioneers of the cause here, having been devoted members of the church for thirty-four years, feel that their cup of sorrow is nearly full. A few years ago they buried their only son, and but two short months since they laid by the side of her husband D. Robinson, their daughter Harriet, who died after a long illness. Their daughter should look with a degree of anxiety on the two remaining daughters is not strange. But although afflicted, they sorrow not as those without hope. Their children had been taught the way of righteousness in their youth and became members of the church when young, and the voices of the parents of praise to God in the church. The father, after going for a time upon the corpse of his child, turned to me and said, "Well, my children seem to be fast going to swell the throng on the other side." I could but think, if there is joy in believing, "what must it be to thee?" A. B. GAZAR, Bedford, O., Oct. 7, 1871.

On the 5th inst, at 12:40 P. M., in full prospect of a glorious immortality, my beloved wife, AMERICA BARNETT, aged 59 years, died at 24 days.

Whilst much is said in obituaries of preachers, suffer a word in this of a preacher's wife. If any one suffers and grieves more than all others for the cause of Christ, it is the faithful, devoted wife of the evangelist. This was certainly true in the case of my dear wife. She led the way in confessing her faith in the blessed Jesus a few days before herself, in February, 1859. I soon commenced preaching. From that day till her death I never knew her to falter. In sickness or health, in prosperity or adversity, she always said to me, "Go." Whatever I am, whatever good I may have accomplished, she has been the cause of it. She carried my burdens, sympathized with me in all my sorrows, and encouraged me in the good work. During her last illness she suffered fearfully, but without a murmur. At times she would say, "I could only depart, it would be glorious. Lord Jesus, receive my soul." At one time she said, "The angels are around me now." She talked calmly to each member of the family, and to dear friends, exhorting all to be faithful and meet her in Heaven. To me she said, what she had always said, "You must preach."

We lived together 29 years, and in all that time I never saw her angry or impatient. I never heard her speak an unkind word. She was as incapable of malice as an infant. Whilst all this is true, she had an unusual amount of energy and determination, enjoying good health the greater part of her life. She sympathized deeply with the poor and needy, and with the fallen of her own sex. But she is gone! She leaves me and five single daughters, the youngest but one of age 10. How these need her counsel and oversight. Two daughters are married.

"Praise be, O Father, in thine arms, And let her henceforth be A messenger of love between Our broken hearts and Thee."

JOHN BRANTLEY, QUEENSVILLE, Ind., Oct. 9, 1871.

At her residence in New York, September 19th, Miss FANNING DUNCAN, aged 47 years.

The deceased was a prominent member of the Christian Church in this city. She was the wife of our late elder, Francis Duncan, and daughter of Mr. Robert Pettigrew. She was born in Scotland, but came to New York with her parents while still young. At the tender age of thirteen years she united with the church. Exemplary from the first, she soon exhibited a life peculiarly rich in the Christian graces. Her religion was not an impulse, but a duty. So, amidst the influences of society, the cares of home, and the trials of a young church, she bore the cross of her Master with faithfulness and honor. And so praiseworthy was her career that the church called her to the office of deaconess, the duties of which she discharged with credit for many years.

She leaves three sisters and their families to mourn her absence. To them all she was very dear. Few large families remain located together, and praiseworthy to the third and fourth generations such intimacy and affection as existed among these.

For several years Sister Duncan had been the only connecting link between the New York church of 1840 and that of fifty years ago. Her parents, the Brantleys, with their family were intimate, the Oringtons, Hittelfords, Handmeres, and Monroes, are all gone from here.

About four years ago she buried her husband; and eight months after, her son—her only child. As the grave closed over their remains she felt that the last strong earthly cord of her life was severed, and she longed to go to God. From that hour till her death she anxiously awaited her summons. Her last sickness was protracted and very painful. She murmured not, but prayed for patience to endure. Her last words were assurances of triumphant hope. She honored all her relations of life—daughter, sister, wife, mother, and Christian. She cut off all her home-alls, and shut the door. And that house of darkness is shut forever.

We miss her from our ranks, but fondly think of her as among the victors, and with the "under shepherd" waiting "for the flocks they feed below."

C. C. FORBES, New York, September 28, 1871.

[We tender our sincere sympathies to the circle of friends stricken by this bereavement. Sister Duncan is associated with our earliest childhood recollections, and her name, in our family, has always been associated with all that is pure and noble. The friends of early years are all passing away. It is a joy when they are ripe, as in this case, for the joys of a better land.—Ed. STANDARD.]

Rev. Thomas Armitage, D. D., President, will deliver a discourse on Thursday evening, on the Verbal Inspiration of the Sacred Scriptures. The issues of the Book of Proverbs, and other important circumstances, will add great interest to the Anniversary.

The usual arrangements for the entertainment of delegates.

HENRY J. WATSON, Assn. Treas.

W. H. WICKOFF, Cor. Secy.

Investigation Meeting in Trenton, West Tennessee.

Please announce the next investigation meeting in West Tennessee to be in Trenton, commencing Wednesday, Nov. 1, at 11 o'clock, in the Christian Church.

The questions for investigation are:

1. What is the mission of the Church in the conversion of the world?
2. How is this work to be done?
3. How are persons made members of local churches or congregations?

It is also proposed at the meeting to raise money to send out some suitable person to do the work of a general Evangelist in West Tennessee.

1. To visit the churches and by teaching induce and help them set in order the things that are wanting among them.
2. To encourage the brethren scattered abroad, and help them organize themselves into congregations of Jesus Christ.
3. To preach the Gospel in destitute places.

That such work is needed no one will deny who is acquainted with the facts in the case.

We make special appeal to the scattered brethren to assist in the effort. If you can not come to the meeting write the word what you will do for it. Let the churches who feel an interest in the work send competent men to represent them in the meeting.

The brethren everywhere are invited to attend. We propose no plan. We ask such of plans without work. Any plan that does the work is good. The work is what is wanted.

The brethren in Trenton extend Christian hospitality to all who will attend.

B. W. LAUDERDALE, Secy.

BAILY, Tenn., Oct. 8, 1871.

Notices.

Bro. W. D. FRASER, having succeeded A. Aron & Co. in the Book and Stationery business, in the city of Indianapolis, we take this method of informing all the brethren and friends in the State of Indiana and adjoining States, that he is a brother of unquestioned integrity, and worthy of the patronage of the Christian community.

He will be prepared to supply the brethren with any books that they may want, provided the possible to obtain them.

L. H. JARVIS, W. F. BLACK, A. C. SHORTRIDGE, OVID BUTLER.

INDIANAPOLIS, Sept. 13, 1871.

The Religious Historian.

A MONTHLY AT ONE DOLLAR, PAYABLE IN ADVANCE.

In the belief that there is a fruitful field of Christian labor not fully occupied by our many able writers, I respectfully solicit the aid and co-operation of my brethren in Christ, and friends of the world, in conducting a Periodical, devoted mainly to the exposition of the principles of Religion and church history, as revealed in the Bible, and set forth in denominational records. Lengthy articles, of course, should not be anticipated in a small monthly, but by a diligent selection and arrangement of materials, I hope to furnish an interesting form, such an embodiment of elementary details and historic sketches, as shall tend to unite the sincere in their religious researches, and lead honest inquirers to satisfactory conclusions. My main purpose is to prepare the way, for giving at so very distant day, as mature a history of the Church of Jesus Christ, as may in the present age be practicable. In the meantime, I ardently desire the criticisms of my fellow-leaguers in regard to all difficult questions, and such assistance in historical researches, as may enable me to furnish a work which can not fail to give confidence. Condensed church and school reports will appear in each number, and no pains will be spared to make the "Historian" an earnest and efficient auxiliary in the dissemination of light and defense of truth and righteousness.

TERMS.

"The Religious Historian," will be issued in monthly numbers of 32 pages, neatly covered and stitched, at one dollar per annum in advance. Agents who remit by Express, in Post office orders, or Registered Letters, for ten or more subscribers, will retain ten per cent. for their labor. Publication Office in Nashville, Tenn.

Business, Correspondence and Exchange Orders, Franklin College, Tennessee.

The first number will be issued January, 1872.

T. F. WATSON, Editor and Proprietor.

FRANKLIN COLLEGE, TENN., Oct. 1871.

Western Reserve Christian Association.

Eighteenth Semi-annual Convention, at Ravenna, November 7th, 8th, and 9th, 1871, commencing Tuesday, 7th.

One-half hour Devotional Exercises at the opening of morning and evening sessions. Preaching every evening.

PROGRAMME.

QUESTIONS FOR DISCUSSION:

1. What are the officers of a Church of Christ?
2. Are the Young Men's Christian Associations, collectively, worthy of our good wishes and co-operation?
3. Are Bible Societies and Irrigation increasing in the world, and if so, what should Christians do; from that fact, and what should they do with reference to it?
4. What attitude should Christians maintain upon the various amendments of the day, such as dancing, card playing, theater going, etc.?
5. Should church discipline be conducted by the congregation in mass meeting? If not, by what officers; and what is the best mode of conducting it?
6. Are the individual congregations according to the Scriptures, absolutely independent of each other? And if not, what relation do they bear to each other and the church at large?
7. How shall we protect the cause we plead from the injury inflicted upon it by men of bad character, who profess to be preachers among us, or who may at any time take refuge among us from other religious bodies?
8. By what name shall we designate the people sometimes called Disciples when we wish to distinguish them from all other Christians?
9. What is our true relation to other denominations of professing Christians?

It is expected that every member of the Association will come to the Convention prepared to engage in the discussion of these important questions, and in Christian love give and receive instruction.

A cordial invitation extended to all.

A. B. GAZAR, President.

H. J. WATSON, Secy.

J. M. ARWATZ, Committee.

ED. J. HAYES, Secy.

Dedication.

The New Christian Church at Kipton, Lorain Co., will be dedicated October 28th, and sister churches are invited to attend. Bro. A. B. GAZAR will preach the dedication sermon. A letter from the church will be read. There will be preaching also Friday and Saturday evenings previous.

H. H. CARROLL.

CARLETON, O., October 10, 1871.

A Bible Map or Guide.

We have 50 copies book form, and 4 copies half mounted. The former have sold at \$2.00, and the latter at \$1.50. We wish to close out the entire stock, as we have no time to devote to this department, and will mail the former at \$1.00 per copy, the latter at \$1.00 per copy. They contain an immense amount of Bible knowledge. A letter from Sister Jane Strudwick, a fine Bible scholar, closes with these words, "I can truly say of the Bible Map, that it contains the best key to a proper study of the Scriptures that I ever saw." Every teacher or minister should have it. Direct to W. T. ROBERTS, Buffalo, N. Y.



PROM CORRESPONDENTS.

Maryland. A meeting was closed at this place last night...

Pennsylvania. Since last reporting, I spent a week preaching...

Ohio. I thank God that he has restored my health...

Indiana. I have just closed a five days' discussion...

Illinois. Some ten months since Bro. Z. T. Sweeney...

Virginia. I have just closed a five days' discussion...

Missouri. I have just closed a five days' discussion...

Alabama. I have just closed a five days' discussion...

Georgia. I have just closed a five days' discussion...

South Carolina. I have just closed a five days' discussion...

I have held four protracted meetings since I came to this county...

The brethren at this place have again called Bro. F. M. Hooton...

Yesterday one of our most aged citizens, in answer to an earnest appeal...

Since coming here in May, there have been twenty-three additions to the congregation...

Quite an interesting revival of religion has been going on at the Christian Church on Cherokee Creek...

The undersigned having used Dr. Jas. C. Kerr's Great System Renovator...

Reported this week in our own columns, and gleaned from our exchanges:

Some ten months since Bro. Z. T. Sweeney, of Paris, Ill., came to our little place...

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DR. JAMES C. KERR'S GREAT SYSTEM RENOVATOR

THE SYSTEM RENOVATOR. WE WARRANT TO CURE all diseases arising from Impure Blood...

REDUCTION OF PRICE. SPECIAL NOTICE.—It has long been the desire of Dr. James C. Kerr...

Look at the names of some of the most prominent citizens of Cincinnati, who have used our medicine.

Gen. Peter Sullivan, late U. S. Minister to Columbia, S. C. Russell, public writer...

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NOTICE. Redemption of 5-20 Bonds of 1862.

TREASURY DEPARTMENT. By virtue of the authority given by an Act of Congress approved July 14, 1871...

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WINTER TREATMENT AT "OUR HOME" ON THE HILLSIDE. Dansville, Livingston County, N. Y.

TESTIMONIAL. JAMES C. JACKSON, M. D. and HARRIET N. AUSTIN, M. D.—Dear Sir and Madam...

Many names are omitted for lack of space. For further information address JAMES C. JACKSON, M. D., or HARRIET N. AUSTIN, M. D.

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This describes the true condition of the Jewish nation's heart; and the bringing to the surface of this truth is the meaning of the passage. All else is incidental. The case of the young man in the 10th chapter, Matthew, has precisely this extent. "Professors" are those who in these men have been professed in all ages, but when this young man heard from the lips of the great Teacher, "Said all that thou sayest, and give to the poor, and thou shalt have treasure in heaven; and come take up thy cross and follow me," he stood amazed to himself very much as the sinner of Israel did, when he heard the welcome truth from the lips of the great Teacher. I greatly desire to see you, my dear brother, and renge eye we go hence, the friendship and love of our years; when the candle of the Lord shone brightly upon us both, when in the vigor of manhood we used to take sweet counsel together. How sweet now to be able to say with one of old: "The Lord is my shepherd; I shall not want. He leadeth me to down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."

A. BURNS  
CHAMBERLAIN, O., Oct. 6, 1871.

**FOURTEENTH (1871) DISTRICT.**

It has as a basis to start on; (I say start, for we have just begun to see what there is for us to do) 864 members, with a church property valued at \$14,800. The last year ended Sept. 1, 1871. We have invested \$2,050 for the employment of regular evangelists \$815 for transient preaching; \$116 to help our poor brethren, and \$135 to aid in the machinery of the General Society, making the sum of \$3,226, besides incidental, buildings, and repairs—six accounts of a little more than \$3 00 per member. One thing we should see, and that is that this sum be more equally divided, or that every member give something; then we may raise three times this amount, and be no harder on our liberal-hearted brethren. Three congregations employed Bro. Jos. Dunn, all his day, at \$60; eight congregations employed Bro. M. A. Harvey and J. F. Moody, at \$500 each; Bro. N. W. Moody, Saturdays and Lord's days, at \$200; and one, J. Beard, one-fourth of his Saturdays, at \$52; as transient preachers, Brethren S. H. Bigman, Uriah Huffman, and N. J. Orsamblet, to the amount of \$925; and as the visible result of the work of these brethren, there were nearly two hundred added to the army of the faithful. I can not say this report is strictly true in every particular, as I did not get as strict a report from all the churches as I should have had. I hope the clerks will be more exact in the future.

J. F. MOODY.  
LLOYD'S X BLDG., MORGAN CO., O., Oct. 11.

**THE FAMILY.**

**A FUNNY FAMILY.**

You've heard a good deal about the families who live in the sea. There are the *Polyptera*, the *Mollusca*, and—O dear! I can tell you half the interesting families with dreadful names who live in that damp place.

I wonder what they'd think, if they knew what names they are known by up here!

I want to tell you about one family. They have their honorable, scientific name as well as their neighbors, and it is *Aeolophis*, but people not very wise—like you and me—call them jelly-fishes.

It's a very good name for them, too, for they have no bones, and they look more like lumps of jelly than anything else. When they die, they just melt, or dissolve away into nothing. A jelly fish weighing thirty pounds, will, in a short time, fairly melt away, and leave hardly anything but a wet spot in the sand.

In spite of this unpleasant habit, they are the most beautiful family in the ocean. To begin with, they are almost transparent, like soap-bubbles, and of the most exquisite colors. They are so brilliant, that in pleasant weather, when they ride near the surface, they color the sea for miles and miles. And at night they not only color it, but give it most wonderful phosphorescence.

The waves fairly sparkle, and at any disturbance the water seems to burst into red or blue flames. A boat going through seems to sail in a lake of melted silver, and the spray looks all aflame. It's a marvelous and beautiful sight, and all due to these little jelly-fishes.

These little, transparent little fellows, are not very easily examined. There really seems to be nothing of them but a lump of jelly, and naturalists couldn't make much out of them—until one of them happened to think of an experiment to try.

He could easily find a mouth—indeed, I don't suppose there's a creature in the sea, or out of it, that has a more beautiful mouth. Well, into this mouth he forced some milk. The faintest deers that jelly-fish ever took.

Of course the milk went to his stomach; and as the naturalist could see through him, he could see just where it went. And thus he found out, that his structure was most beautiful, and though he had no bones, he had as many organs as if he was full of beautiful things.

A very odd thing about him, too, is, that he breathes through his skin. You would naturally think such a delicate, dainty creature must feed on dew. Far from it—he is very greedy; snags up everything that comes in his way, and stuffs it into his mouth.

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**SELECTIONS.**

BY MARY B. BODGE.

I do not ask for brightest beams  
Of light, nor for the sun's own gleam,  
But for the simple, steady light  
That comes from heaven's own light.

The cross in my way,  
The cross in my way,  
The cross in my way,  
The cross in my way.

Only ask, O tenderest Love,  
Shine upon my heart, my love,  
That I may be like thee,  
That I may be like thee.

The precious cross we can not hide  
From the world's eyes,  
The precious cross we can not hide  
From the world's eyes.

Invokes the martyr in our breast,  
The martyr in our breast,  
Invokes the martyr in our breast,  
The martyr in our breast.

A beautiful hymn in all styles;  
A beautiful hymn in all styles;  
A beautiful hymn in all styles;  
A beautiful hymn in all styles.

Beulah's sympathy,  
Beulah's sympathy,  
Beulah's sympathy,  
Beulah's sympathy.

They who share of our friends,  
They who share of our friends,  
They who share of our friends,  
They who share of our friends.

Eastward, westward,  
Eastward, westward,  
Eastward, westward,  
Eastward, westward.

Oh! give me grace to wear my cross,  
Oh! give me grace to wear my cross,  
Oh! give me grace to wear my cross,  
Oh! give me grace to wear my cross.

A sweet hymn in all styles;  
A sweet hymn in all styles;  
A sweet hymn in all styles;  
A sweet hymn in all styles.

Of thy sublimity,  
Of thy sublimity,  
Of thy sublimity,  
Of thy sublimity.

**THE MOST BEAUTIFUL GIRL.**

"What is the prettiest girl in your school?" asked Uncle Edward, of his little son, Winifred, as he stood by his side, and looked up into his laughing eyes. Uncle thought if his heart that his Winnie was, but he answered unhesitatingly, "Ruth Colburn."

At this her brother and sister laughed a little, and then said to each other, "Ruth is one of the plainest girls in the school, uncle," remarked Alice, but she hears the little girl recite in geography and spelling, and they think she is ever so nice. Every one else would tell you that Isabella Seybirt was the handsomest girl in school or in all the town.

"She does not look like me," persisted Winnie, shaking her head. "She does not look like my little girl around, and almost always says 'little pitchers' when we come near, where she is talking with the big girls. That means for us to go away. Would you think such a girl was nice, uncle?"

"You believe, Winnie, in the old saying of 'handsome is that handsome does,' and so do I too, dear. Now tell me what makes Ruth so beautiful in your eyes?"

"Oh! she loves us, that's the main thing, and she lets us love her as hard as we please. She always stops to help us when we tear our dresses, and cuts us pretty paper dolls at noon-time, and O! I can't tell you how many nice things she does for us."

"Well I know from your description, Winnie, I should like her looks. People who have really kind hearts show it in their faces, and a kind heart shines out in the greatest beauty a young lady can have. You can cultivate this sort of beauty, too, and it pays a great deal better than cultivating the hair and complexion so much as some young ladies do. It grows more beautiful, too, with age, which is not true of the other sort of beauty. Try, dear children, to cultivate this highest kind of beauty, and it will make you pleasing, not only to men, but also to your Heavenly Father."

—Child's World.

**WHAT DOES IT MEAN?**

"Father, what does it mean to be a drunkard? Maggie Gray said you was a drunkard, and her father said so."



Italy and France shaking hands... Editor of the Methodist Record... from the West...

the Christian, dwells in him, sheds the love of God abroad in his heart, and bears witness to his spirit that he is a child of God. We will set down a few passages: The Spirit itself bears witness with us...

answered the claims of the law, magnified and made it honorable. To illustrate, a man commits a crime against the law of the State by theft, the law is brought to bear in his case, and the penalty executed against him...

And he declared unto you that in saying a great deal, it would not dispense us from the golden-haired angels' world... Galatians, Pamphlets, etc.

Foreign Cleanings. The commandant of Agram, Croatia, telegraphs that sixty-three insurgents of Ogulin have been made prisoners, and one hundred and ninety-four rifles captured...

WEDDING CARDS. Very latest Styles. Fine Stationery, Monograms, etc. BEELER & CURRY, 22-ly. 208 West Fourth Street.

Religious Notices. The Religious Historian. A MONTHLY AT ONE DOLLAR, PAYABLE IN ADVANCE. In the belief that there is a fruitful field of Christian labor not fully occupied by our many writers...

CHRIST'S DRAWER. Some touching the meaning of Scripture... Being a reader of your paper, and living in a part of the world...

And why may he not know that he possesses the Holy Spirit promised to him, in the same way? When he is told that if the Spirit of Christ be in him, the body is dead by reason of sin, and the spirit is life by reason of righteousness...

PERSONAL. J. A. WALTERS, HAVING MOVED FROM ANCHORAGE, O., to labor for the Dutch Fork Church, Pa., desires correspondents to address him at Clayville, Wash. Co., Pa.

BOOK TABLE. GOLD DUST for the Beautifying of Lives and Homes. By M. M. Pomeroy. New York: G. W. Carleton & Co., Publishers. 1871. For sale by R. W. Carroll & Co.

OUR YOUNG FOLKS. The contents, prose and verse, are reliable, one and all. "The Picture Story of Two Bad Boys" in an awful warning to the evil-inclined of the up-stair, at least to keep clear of the comic artist...

SPECIAL RELIGIOUS NOTICES. Dedication. We will dedicate the new Meeting-house in Bro. Willis' community in Montgomery Co., on the first Lord's day in November, at 10 o'clock a. m.

PROGRAMME. 1. What are the officers of a Church of Christ? 2. Are the Young Men's Christian Associations, collectively, worthy of our good wishes and cooperation?





RECORD OF THE WEEK

There formally announced, Oct. 15, to the Legislative Committee the completion of the outside treaty, which governs transactions between France and the provinces of Alsace and Lorraine...

The outlook for the permanency of King Amadeus' government is not very promising. A large Republican meeting was held a few days since in Madrid...

The much talked of plans for the emancipation of the slaves in Brazil have at last taken shape, by the passage of a bill which appropriates \$8,000,000 annually for their liberation.

Many Americans are leaving England for home on account of the calamity in Chicago. The workmen, through their representatives, have issued an address, demanding the separation of Church and State.

The Auditor of the State of Ohio has issued a call to all insurance companies of other States that are transacting business in Ohio, and to all Ohio companies which have offices in Chicago...

The Board of Arbitrators provided for in the Treaty of Washington for the adjustment of claims by citizens of Great Britain and this country, growing out of the late war, is now completed...

The details of the great fire in Wisconsin and Michigan are numerous and very sad. We have not room for full statements, and only say, that there is abundant opportunity afforded for the exercise of charity by gifts of money, clothing and provisions.

At a meeting of the European and North American Railroad. An immense crowd assembled at Bangor, Me., on Wednesday of last week to witness the

Table listing various commodities and their prices, including Flour, Wheat, Corn, and other goods.

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Table listing various commodities and their prices, including CINCINNATI MARKETS, Business and Financial Review, and other market data.

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California Vinegar Bitters, the ingredients of which are carefully selected by the manufacturer...

Attention Agents! GOOD AGENTS WANTED. The American Household BOOK OF MEDICINE, EVERY ONE'S GUIDE IN SICKNESS!

THE CHICAGO FIRE Destroyed The Little Corporal. Publishing House with all its contents, including School-books, printed and ready for the press...

ASTHMA. POPHAM'S ASTHMA SPECIFIC. Is warranted to relieve any case in ten minutes. Trial Package sent FREE on receipt of a three cent stamp.

Iron City College. The most extensive and complete Business College in the United States. Patronized by the sons of Merchants, Bankers, and Business Men...

THE HOUSEHOLD BOOK OF MEDICINE. Also contains an article on CHOLERA. From the pen of a physician who has had the most extensive experience in its treatment...

ISAAC HERBERT'S NEW WORK. AGENTS WANTED. We have now ready, bound in paper and in cloth, Walks About Jerusalem.

WALKS ABOUT JERUSALEM. Is enriched by an Appendix of 64 pages of authorities, prepared with a view to meeting the wants of those who have an interest in the larger works of Ecclesiastical Historians...

FAMILY CHRISTIAN LIBRARY. FOUR GREAT WORKS. Price \$10 per set. Sent by mail, postage paid. We have just issued a uniform edition of THE LIVING PULPIT OF THE CHRISTIAN CHURCH.

DR. McLANE'S Celebrated American WORM SPECIFIC, OR VERMIFUGE. SYMPTOMS OF WORMS. THE countenance is pale and leaden, colored, with occasional flushes...

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# THE CHRISTIAN STANDARD.

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

CINCINNATI, OHIO, SATURDAY, NOVEMBER 4, 1871.

VOL VI—NO. 44.

\$2.00 PER YEAR.

## THE CHRISTIAN STANDARD.

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**ISAAC BRERETT, Cincinnati,**  
**J. S. LAMAR, Augusta, Ga.**

TERMS OF SUBSCRIPTION—\$2.00 per year in advance.  
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aries, 25 cents a line. Notices of funerals, 10 cents  
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All communications intended for the Editor must  
be addressed to B. W. CARROLL & CO., Cincinnati, O.  
Business communications must be addressed  
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Written for the Christian Standard.

### LOST.

BY MARIH RADCLIFFE BUTLER.

He went to the morning, and wandered away,  
Gone with the day that is ending,  
A beautiful child; and the incoming night  
Puts a shadow already impending.  
Eyes have grown weary, and cheeks have been  
wet.

Prayer has been offered in agony; yet,  
Thy face pass by, and could I not forget  
It was lost, lost!

You know when you passed it alone on the street  
That you passed it forever and ever.  
Gone you and the child, and the spot, and the hour  
Which we need that had brought you together,  
Compassionate moment, divorcing again,  
Crossing your heart, left a burden of pain,  
That sometime and somewhere will meet you  
again.

Not be lost, lost.  
To the midnight to you and the world,  
Down into infancy sinking;  
These yours, but your love had forgotten, and now  
God play the dregs you are drinking.

For pray, but you know where the guilty one trod,  
And you know that the love and the promise of  
God  
Will never reach under the earth and the sod  
For the lost, lost.

Lost in the morning, at noon and at eve,  
Things that the angels are finding.  
Wish of self-sacrifice, angles of love  
That angels are patiently winding—  
Exalted deeds, that might have been true  
But we were stronger to will and to do,  
Secretly gathered and hidden from view,  
But not lost, lost.

Lost in the dark, on the edge of the grave,  
A lead to mansion in heaven,  
Pursued for gold that was wrung from the poor—  
And then to a charity given;  
Not that forgive not—a life that was grand—  
And a purpose—all that is left of the grand,  
With a prayer that went up with no deed in its  
hand,  
These are lost, lost.

ADDRESS

of the Committee of the Ohio Christian  
Missionsary Society to the Ohio Baptist  
Convention, Oct. 20, 1871.

DEAR BROTHERS:—At our annual meet-  
ing in May last, at Dayton, Ohio, we re-  
ceived a visit from a committee appointed  
at your Convention in October, 1870, in  
response to the visit made by a commit-  
tee from this Society to that Convention.

They brought with them a carefully pre-  
pared address, responding to that which  
our committee bore to you, and abounding  
in similar expressions of friendly  
greeting and fraternal sympathy. Your  
delegation was cordially received. The  
address they brought was delivered to us  
at our morning session, May 25, and after  
being listened to with profound attention,  
was referred to a committee of three to  
consider it and report thereon at the  
afternoon session. Their report was as  
follows:

The Ohio Christian Missionsary Society  
to the Baptist Association of Ohio:

Your committee to whom was referred  
the communication of the Baptist Con-  
vention of Ohio, respectfully submit the  
following:

1. We desire to say to our Baptist  
brethren that for the kindly spirit, candor  
and magnanimity of their address, they  
are entitled to the sincere and cordial  
thanks of this Convention; and we as-  
sure them that their expressions of sym-  
pathy and good feeling are fully and  
heartily reciprocated. We bid them wel-  
come, and hail their presence and gener-  
ous words of fraternal interest as a prom-  
ise of a better understanding between  
the religious bodies which we respectivel-  
ly represent.

2. We recommend that one hour be  
spent in prayer and exhortation, in which  
our Baptist brethren are requested to  
participate, and that the President of  
this Convention, and such other persons  
as he may name, be also requested to  
take part.

3. We recommend that the address of the  
Baptist brethren be published in the  
minutes of this Convention.

4. We recommend that a committee of  
five, consisting of the following brethren:  
W. T. Moore, S. E. Shepard, J. H. Jones,  
I. E. Erett, and T. D. Garvin, be ap-  
pointed to attend the next Baptist Con-  
vention of the State of Ohio, and make a  
suitable response to their communication.

(Signed)  
J. P. ROBINSON,  
W. T. MOORE,  
J. A. GARFIELD.

We are here in obedience to the fourth  
resolution quoted above, to renew, in be-  
half of the Ohio Christian Missionsary  
Society, assurances of good will; to ex-  
press to you their hearty gratification at  
the friendly visit of your delegation; and  
to make such reply to the communication  
made to us as seems to be called for in  
view alike of our agreements and our dif-  
ferences.

Allow us, first of all, to congratulate  
you, dear brethren, on the evidences of

your steady growth in numbers, in influ-  
ence, and in benevolent enterprise. We  
rejoice with you in all this, because we  
look on it as the development of faith in  
and devotion to the Lord Jesus Christ,  
and as indicating an enlargement of  
moral and religious power to be enlisted  
in a holy warfare against sin and unbel-  
ief, in earnest labor to save sinners from  
ruin, and in manly defense and advocacy  
of those grand features of New Testam-  
ent Christianity which you and we mutu-  
ally regard as essential to the complete  
exhibition of the faith and practice of  
primitive times. No doubt you feel, as we  
are made to feel, in reviewing our  
work, that it is little and feeble in view  
of the great spiritual wants of the age,  
or even in view of our actual means and  
capabilities. Still it is matter of re-  
joicing so much has been accomplished,  
and we pray that "your love may abun-  
dantly yet more and more in knowledge  
and in all judgment; that you may ap-  
prove things that are excellent; that you  
may be sincere and without offense until  
the day of Christ; being filled with the  
fruits of righteousness, which are, by  
Jesus Christ, to the glory and praise of  
God."

In the communication made to you by  
our committee one year ago, some eleven  
points of agreement were stated, not in-  
deed as a creed, but as indicating a suf-  
ficient unity of faith and practice to war-  
rant a more friendly intercourse between  
Baptists and Disciples, and a better mu-  
tual acquaintance. It was then distinctly  
stated that we proposed no union or co-  
operation, as neither could be hoped for  
until a better acquaintance was had, and a  
better mutual understanding arrived at.

We wish to say now, that the points of  
agreement then enumerated have since  
been published in all our journals and  
carefully and anxiously scrutinized. No  
voice of dissent has been raised against  
the correctness of the statement. It may  
justly be regarded, therefore, as fairly re-  
presenting the general sentiments of our  
brotherhood, not only in this State, but  
throughout the United States. We are  
careful to state this, because some of our  
Baptist brethren expressed not only sur-  
prise that there should be such agreement  
between the two bodies, but honest doubt  
whether the Disciples at large were truly  
represented in said statement. This but  
shows the necessity for a freer and franker  
interchange of views.

But that paper was not designed as a  
complete expression of our principles and  
practices. It relates merely to points of  
agreement between the two bodies, and,  
indeed, does not present all these, but  
only such as are deemed of leading im-  
portance—those concerning which we  
thought our Baptist brethren did not un-  
derstand us. In confirmation of what we  
stated concerning these points of agree-  
ment, we may further say that, since that  
paper was submitted to you, the details  
of a conference between Baptists and  
Disciples in Richmond, Va., in 1866, have  
been given to the public; from which it  
appears that there was even a fuller agree-  
ment than we expressed, and fewer dif-  
ferences than the address of your com-  
mittee would seem to indicate.

Your committee, in their address, men-  
tioned certain subjects on which the two  
bodies are supposed to differ, and made a  
frank statement of what they deemed  
the general sentiment of the Baptists on  
these subjects. This would seem to in-  
vite us to express, in turn, what we hold  
on the same points. To this we have no  
objection, it being understood that the  
object is, a better understanding, with a  
view to abate needless discussions, and  
promote, if possible, unity of faith and  
practice.

But, first, let us inquire whether an  
agreement in all these particulars is nec-  
essary to Christian fellowship and co-  
operation. This is a grave question. It  
is evident, we think, from the New Testa-  
ment, that any unity there contemplated,  
is unity of faith and of spirit, not unity  
of opinion in all things; and that true  
Christian unity and union is consistent  
with large freedom of thought and large  
diversity of opinion.

That there was wide difference of opin-  
ion in the apostolical churches—and prac-  
tice, too—is evident. Jews and Gentiles  
differed greatly in respect to circumcision,  
sabbaths, sabbaths, holy days, meats of-  
fered to idols, etc., and there were even  
great and grievous errors respecting the  
law, and other subjects; yet without de-  
stroying the fellowship of those who differ-  
ed, although that fellowship was sometimes  
severely strained. In two points, the apos-  
tles insisted on union, with uncompromis-  
ing fidelity. These were: 1. Faith in  
Jesus as the Christ, the Son of God. 2.  
Obedience to Him as Lord of all. They  
proclaimed a divine Saviour, who died  
for our sins and rose for our justification;  
and insisted on such a faith in Him as  
should lead its possessor to accept his  
teachings as a prophet, to trust for salva-  
tion the sin-offering made by him as his  
High Priest, and to obey him faithfully as  
his King. All who came confessing this  
faith were immersed in the name of the  
Father, and of the Son, and of the Holy  
Spirit, and thus were added to the church.  
So long as they preserved this faith and

walked in the commandments of the  
King, they were "one in Christ Jesus,"  
notwithstanding their many differences  
in other matters—nay, notwithstanding  
serious errors which still existed in their  
minds and cropped out in their actions.  
There was a sublime confidence in the  
regenerative and conservative power of  
Christ in the soul as the central spiritual  
force of the new life; and time was given  
to converse to outgrow and cast off nu-  
merous errors which could not always  
live if Christ continued to live in them.  
The expulsive power of this new affection  
was much relied on; and, we can not but  
think, should be relied on now. Many  
errors will die for want of nourishment,  
if Christ is loved and honored; and many  
others will give way where there is liberty,  
which, if you attempt to coerce submis-  
sion, will thrive on opposition and grow  
stubborn in resistance of authority. To  
us, therefore, these two are the essential  
points, without which there can be no  
Christian union, with which there ought  
to be union, in spite of a thousand other  
differences. Now there is no serious dif-  
ference between Baptists and Disciples on  
these two points. We not only agree  
that there must be faith in Jesus and  
obedience to him, but we are agreed, in  
the main, as to what that faith and obe-  
dience are. We hold to "one Lord, one  
faith, one baptism." We are agreed on  
what is commanded in baptism, and in  
general, in regard to what constitutes obe-  
dience to Christ in individual life, family  
life, state-life, and church-life. And here  
our principles hold us bound to stand  
ready for union with all who hold the  
faith and keep the commandments of  
Christ, trusting to the power of the truth,  
the freedom and frankness of Christian  
intercourse, the legitimate growth of be-  
lievers in Bible knowledge, and the influ-  
ence of Christian forbearance, to over-  
come all tendencies to strife or alienation  
on account of differences on other ques-  
tions. We have only to insist that no  
one shall attempt to compel others to ac-  
cept his opinions, and that all shall re-  
spect each other's prejudices, and for  
Christ's sake avoid needless offense; and  
all will be well.

On these two points—faith in Christ,  
obedience to Christ—we desire to be un-  
compromising and exacting; in all else  
as tolerant in feeling, as free in thought,  
and as elastic in ecclesiastical arrange-  
ments, as the doctrine of Christian liberty  
allows us to be.

We occupy this point of view in notic-  
ing the points of difference submitted by  
our committee.

I. How any one can doubt the divine  
personality of the Holy Spirit who com-  
mits to be baptized into the name of the  
Father, and of the Son and of the Holy  
Spirit, we do not understand. But we are  
cautious in admitting stereotyped creed-  
phraseology—a phraseology often more  
expressive of the vain philosophy of men  
than of Scripture truth, and tending  
more to produce confusion and division  
than to strengthen faith—in speaking of  
anything so ineffably mysterious and in-  
comprehensible as the mode of the divine  
existence or the relations of Father, Son,  
and Holy Spirit. Even the word *personality*  
is a vague one, justifiable in use only on  
the poverty of language, and felt to be  
utterly incompetent by many Trinitarians  
to bear the idea with which we would  
load it. We are content to use the lan-  
guage in which God has revealed himself,  
and would not irreverently or presumptu-  
ously intrude upon our poor speculations  
into those things which we have not seen  
and can not know except as they are re-  
vealed to us. We prefer the "words  
which the Holy Ghost teacheth" not only  
as the end of controversy, but as a means  
of preventing vain and mischievous con-  
troversy. When we say, then, that we  
have no doubt about "the deity and per-  
sonality of the Holy Spirit," we say it in  
accommodation to your style, and to re-  
move a doubt that seems to be implied in  
the address of your committee; but we  
should object to propounding any dogma  
concerning the Holy Spirit in any unin-  
spired terms whatever, as a test of faith  
or of fellowship.

We believe, too, that this divine Spirit  
is the agent in regeneration and conver-  
sion. We go farther than your commit-  
tee when they say that "the Holy Spirit  
commonly uses the word of truth as his in-  
strument and means in turning the sin-  
ner's heart to God;" for we know of no  
cases of conversion accomplished without  
this instrumentality; and to be "born  
again of the word of God," or "to be be-  
gotten of the will of God," by the word  
of truth, is only another phase of the  
same regenerative process described by  
the phrase "born of God," or "born of  
the Spirit." We understand the phrase  
"direct agency" to mean that the Holy  
Spirit operates directly on the sinner's  
heart without human agency and without  
the instrumentality of the truth. If not  
this, it is not direct agency, since the in-  
strumentality of the truth implies, in  
every instance, human agency, and there-  
fore the communication of the Spirit's illu-  
minating, convincing and converting  
power, through means—a mediate and  
not an immediate operation. But we do  
not propose union or co-operation on any  
such basis as *our* theory or *your* theory of

spiritual influence. Theories are a poor  
bond of union, for they are necessarily  
imperfect and subject to constant change;  
and, moreover, are cold and lifeless  
things. We have but one apology to offer  
for what may sometimes have appeared to  
be, on our part, an anxiety to discuss the  
mode of the Spirit's operation, namely,  
that certain theories were in existence  
which undervalued the word of God as  
dead and ineffectual, and made regenera-  
tion a miracle in such a sense as to remove  
all freedom and responsibility from the sin-  
ner. It became necessary to rescue the  
word of God from this dishonor, and the  
sinner from the dark despair to which such  
a theory consigned him; and therefore  
we earnestly to show that, according  
to the Scriptures, the Spirit accomplishes  
his mission through the truth. That  
this sometimes led to trains of reasoning  
and philosophical speculation, and to  
modes of expression not to be justified,  
may be conceded. But that controversy  
has lost much of its angularity. We  
now agree that, ordinarily, the Spirit op-  
erates through the truth. The exception-  
al cases surely need not be a bone of  
controversy. We agree in the necessity  
of employing human agency in mediating  
between the truth and the soul of the  
sinner—that is, in preaching the Gospel  
to every creature. We agree in the nec-  
essary, after all we can do, of prayer to  
God to make the seed sown to grow and  
become fruitful. We alike recognize the  
divine and the human sides of this ques-  
tion. We agree, moreover, that when  
the sinner is brought to believe and re-  
pent, we have, in this faith and repent-  
ance, the evidence that the Holy Spirit  
has wrought a regenerative work in the  
heart, and that the subject of this di-  
vinely wrought change should be admit-  
ted to baptism and church-membership,  
and to all the blessings and privileges of  
the family of God. Why, then, should  
we divide on the question, *How* does  
the Spirit operate? We agree what we  
must do. We agree as to what the *Holy*  
*Spirit* is to do. Neither of us believes  
that any *theory* of ours will either help or  
hinder the working of the Spirit, if we  
fall not in our duty to preach the Gospel.  
Why, then, be alienated about the *modus*  
*operandi*? It may serve a good purpose,  
at proper times, to compare notes on this  
question, and even freely discuss differ-  
ences; but it belongs to metaphysics  
more than to faith; and union in Christ,  
we take it, depends not on metaphysical  
subtleties.

### THE POOR SAINTS.

BY THOMAS D. BUTLER.

The crosses which poor people have to bear  
are always the most rugged, angular and  
weighty that rest on human shoulders and  
hearts. The cravings of hunger, the "human  
form divine" clad in tattered or thread-bare  
garments, the comfortless surroundings by  
day and by night, the cankering longings and  
ever-absent resources, are burdens upon the  
spirit which may well be almost insupportable.

The life of the poor, with its manifold expe-  
riences of the bitterest ills and woes known to  
the sons and daughters of Adam, is too severely  
exclusive for the general good of the race.  
There is too much mystery about it; not  
because the poor designedly conceal their wretch-  
edness and want from the gaze of the world,  
but because the people whose means are suf-  
ficient for their needs, like those whose re-  
sources are still ample, selfishly regard their  
condition with repugnance and their vital  
concerns without sympathy.

It is a faithful saying that "one half the  
world does not know how the other half lives,"  
and it is a shameful truth that it does not care.

As a question in political economy and  
morals, the common well-being of society de-  
mands that this exclusiveness, this mystery  
and isolation of the life of the poor, should be  
removed, and that the claims of humanity  
wherever existing shall be recognized frater-  
nally, that the rich shall seek the amelioration  
and elevation of the poor and the poor be led  
to respect in return. Society at large needs this  
visual adjustment, that the highest, and the  
lowest may develop their full measure of use-  
fulness as citizens.

"Every cloud has a silver lining" to all  
but the poor: for them there is ever the cloud,  
ever the dark side of life, ever the pinching  
want and the piercing thorn of neglect.

I sometimes wish that the Christian religion  
possessed at least this characteristic of the  
Mosaic covenant, that worldly prosperity was  
an unraisable proof of the fidelity of God's  
children; that the saints of the Most High  
were never poor in this world's goods, but  
always rich in the temporal as well as spiritual  
and eternal things.

But, "Ye have the poor always with you"  
is as true to-day as when the Saviour uttered  
those tender words. Everywhere the poor  
saints are made to feel that poverty is a very  
disagreeable and inoonerous thing; that to be  
without the means of independent subsistence  
is a cross which embitters life and crushes  
self-respect. The prospect unvaryingly pre-  
sented to them from the earthward stand-point  
is full of overhanging shadows and grim  
phases of necessity forever unsatisfied; but their  
consolation is that their cloud, however ap-  
palling, has a silver lining on the heavenward side,  
and there are always the radiant light and  
peace of the better country.

The poor saints are peculiarly the children  
of the church, the beneficiaries of her most  
generous liberality and her kindest guardian-  
ship. The church is bound by all her relations  
and highest obligations to her great Head, not  
only to respect the claims of God's indigent  
and suffering children, but to satisfy, those  
claims in the true spirit and full measure of  
Christian affection and benevolence.

is said she could read and play scores as  
well as any leader of an orchestra.  
She wrote much for the orchestra, piano,  
etc.

"Madame Ciamobetini, born 1779, in Bo-  
hemia, was a good composer and a fine per-  
former on the piano.

"Miss Broes was born in Amsterdam,  
1791; was a fine performer on the piano,  
and also wrote rondos, etc., for the instru-  
ment."

"Madame Marie Schmidt was born in  
Bern, 1762, and excelled as a violinist.  
She wrote many dances, etc.

"Miss Willmann, born 1770, was one of  
the best pupils of Mozart. Traveled, giving  
concerts, and playing her own compo-  
sitions.

"Madame Kathrina Cabbins, born in Vi-  
enna, 1798, composed much music.  
"Louise A. Berlin, born in Roesch, 1805,  
composed with much soul and spirit; wrote  
operas, etc."

Many more names might be added to  
the list, but I will not trouble you with  
the reading of any other quotations now.  
For the satisfaction of all, and to set your-  
self right before the public, please explain  
what you did mean when you said so em-  
phatically, "It is a most striking fact that  
no woman has ever composed a piece of  
music."  
MABELLITOW, Iowa, August 22, 1871.

### THOUGHTS ON THE EDUCATION OF FEMALES.

BY N. A. MCCONNELL.

BRO. R. R.—In your second number,  
entitled "Thoughts on the Education of  
Females," published in the STANDARD  
of July 15th, you say: "Again, if woman  
be considered in relation to the depart-  
ment of music, we can not fail to notice  
a striking distinction. As vocalist, and  
performer in the opera and upon the  
stage, women seem to be quite in advance  
of men. No Philips, no Ingleton, no  
Braham, has ever approached the triumphs  
of a Grisi, a Catalani or a Nilsson. In  
purity of voice, in flexibility and power  
of execution, they have distanced all com-  
petition. And as performers upon instru-  
ments, what astonishing facility they ac-  
quire and how quickly they surpass, in  
their progress, the opposite sex! Not-  
withstanding, however, all their readiness  
of movement, their knowledge of music,  
their constant occupation and delight in  
it, it is a most striking fact that no woman  
has ever composed a piece of music! [It  
is to me alone that the world is in-  
debted for those charming combinations  
of sound, which fill the soul withapture  
and delight, and serve to soothe the sav-  
age breast, and humanize mankind.]

My dear brother, my attention was  
called to the above italicized sentence by  
a young sister who is a devoted student  
and great lover of music. Having read  
the statement, she asked, "What does he  
mean?" I replied, "He means to state a  
simple fact, and as he is a well-read and  
careful writer, and usually knows whereof  
he affirms, I accept his statement as true,  
and shall believe it until evidence to the  
contrary is presented. Whereupon she  
called my attention to an article in the  
Musical World, entitled, "Lady Musi-  
cians," from which I quote as follows:

"When speaking of lady musi-  
cians, we do not intend at this  
time to speak of the many noble singers  
who have lived, and are still living, in our  
hearts and memories. This would make  
our article too long. At a future day we  
may mention their names. To-day we  
desire to speak only of those ladies who  
have excelled as performers on some mu-  
sical instruments, or who are known to  
have composed music. Though in com-  
position none of the ladies have succeeded  
in placing themselves alongside of art-  
masters, yet many have fully appreciated  
their works, and rendered them in a truly  
artistic manner. . . . We will mention  
only those of the eighteenth and nine-  
teenth centuries.

The first we find in the eighteenth  
century is Marie Antoinette, daughter of  
Charles VI., born in 1772, in Saxony, Ger-  
many. She possessed remarkable knowl-  
edge and taste in matters of art. She  
composed operas, and was elected mem-  
ber of the Arcadian Society in Rome.

"Marianna Martinez was famous as a  
singer, composer, and performer on the  
piano. She wrote, among many other  
things, some oratorios, masses, sonatas, etc.  
Born in Vienna, 1750.

"Paulowna, Grand Duchess of Weimar,  
who was born in 1769, was an excellent  
performer on the piano, and was also well  
acquainted with the theory of music. It

The great Tschobor goes even still further  
and represents himself as the grand imper-  
sonation of his poor saints in that most solemn  
period of the future when the final judgment  
of the world shall transpire. The pious  
loyalty of every one will be searchingly tested  
by this brief question, "What did ye do to  
my poor saints while they fought the fight of  
faith, and endured the trials of my service?"  
and salvation or condemnation will be ad-  
judged by the answer rendered. The Saviour  
designed the Christian life as a preparation to  
play your part well, in the simple yet all-com-  
prehending colloquy recorded for us by Mat-  
thew, (xxv. 34-42)

If the passages quoted are simple statements  
of solemn truths, to be thoroughly demon-  
strated at the most serious juncture of our  
history as immortal beings, and if the con-  
sequences of our relations to the poor among us  
are not exaggerated or hyperbolic truth, but  
graciously foretold to us that we may prepare  
for their full revelation when the day of reck-  
oning arrives, should not the "church of the  
present" enter at once upon the consideration  
of the subject with profound gravity, anxious  
care and earnestness, and guard well the so-  
lemn issues involved, affecting the external  
status of every soul within the jurisdiction of  
the kingdom of Christ?

The high crime, with which many congrega-  
tions stand charged before God, is that His  
poor saints are neglected, that they are treated  
as paupers rather than as God's children who  
possess the God-given claim to participate in  
the abundance of those whom he has pro-  
vided that succor might be provided for the  
needy.

It is measurably true that Christians, like  
sinners, do not rejoice that they have poor  
relations. It is rather a source of annoyance  
to them, and in a large measure they specul-  
atively disown them. The poor saints are espe-  
cially the conservators of Christianity in the  
world, and are, to a certain extent, the means  
of saving the more favored members of the  
church. I believe this was the Divine purpose  
in the economy of the Christian institution.  
The poor saints, by the inexorable force  
of their condition, are urged to seek a "better  
country" than this. Their circumstances here  
naturally sharpen their desire to gain the  
heavenly fatherland. To us they furnish the  
best field for the exercise of our talents and  
power for the development of Christian char-  
acter in all the virtues and graces of Christ,  
whose chief glory on the earth was that "He  
went about doing good."

I believe the church requires to have the  
poor saints always with her, that she may keep  
herself humble; that she may preserve a ten-  
der consciousness of her dependence on God;  
that her sympathy and affection may remain  
their freshness, warmth, and life, by indus-  
trious exercise; and that employment may be  
provided for body, soul and spirit in the entire  
Christian commonwealth. I conceive that the  
poor saints are absolutely necessary to the  
safety of the church, and for these reasons  
alone, although there are others equally sig-  
nificant and vital.

When will the church arouse herself to act  
in this department of her work? Her lethargy  
and selfish unconcern fasten upon her much  
deserved reproach in the eyes of even humane  
worldlings, and this reproach becomes a  
mighty obstacle to the progress of the Gospel.  
Even the superabundance of the rich does not  
reach the poor saints, because those who con-  
trol the superabundance do not frequent the  
habitations of want.

Let the rich go to the abodes of the poor  
saints, and open their eyes to the privations  
and wants of their brethren and sisters;  
then the covering of selfish indifference will  
drop from their hearts—they will march up to  
their duty, do it, and receive into their own  
hearts a blessing too rich to be estimated.

The only remedy for this very prevalent sin  
of omission or indifference, that I can offer,  
is that every individual Christian shall make it  
a personal matter between himself or herself  
and God. Meditate upon it as a living issue.  
Resolve to work up to it as a sacred duty, and  
then enjoy it as a sweet privilege that is fragrant  
with the rarest pleasure and holiest satisfac-  
tion.

The heavenly King has suspended our salva-  
tion upon the faithful discharge of our duty  
to His poor saints, so far as we have ability  
and opportunity. The question for each one  
to settle, is, Will we do our duty in this par-  
ticular, as a proof of our love and loyalty to  
Christ, and be saved, or continue to live for  
self and selfish objects only, and be con-  
demned?

I close by quoting a paragraph on this great  
subject, from Bro. Milligan's valuable work on  
"The Scheme of Redemption," Page 511, which  
should be solemnly pondered. He says, "No  
congregation of disciples can flourish while  
some of them, like Dives, are feasting sumptu-  
ously every day, and while others are, like  
Lazarus, lying at the gate and begging to be  
fed with the crumbs which fall from their  
tables. The rich must be made to feel that  
they are not their own, that they have been  
bought with a price, that their bodies, their  
souls, their spirits, their property, their time,  
their talents and their all belong to God, and  
that it is, therefore, their business, as good  
shepherds of his manifold flocks, to dispense  
to the needy the rich bounties of his provi-  
dence as they have opportunity. And on the  
other hand the poor must be made to realize,  
that if they are indeed the children of God,  
they are then the heirs of all things, that their  
bread shall be given them and their water  
shall be sure, and that those who seek the Lord  
and serve him faithfully shall not want any  
good thing. There is a fellowship in the  
church of Christ which gives to all its members  
a right to whatever is really necessary to their  
comfort, and which, if properly understood,  
would render all secular policies of insurance  
wholly unnecessary."

M'LANE'S  
Celebrated American  
M SPECIFIC,  
OR  
VERMIFUGE.

FOR THE CURE OF  
DYSPEPSIA, COLIC, AND  
OTHER AFFECTIONS OF THE  
STOMACH AND BOWELS.

It is a safe and certain  
remedy for all the above  
mentioned ailments, and  
is particularly adapted  
to the treatment of  
children, and the aged,  
and is also a valuable  
agent in the cure of  
all the above mentioned  
affections, and is also  
a safe and certain  
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CORRESPONDENCE

WESTERN ITEMS.

DEAR BRO. ERRETT.—I thought I would give you a few items from the great State of Illinois—great in agriculture and sad calamities. But it is my intention to write—not about farming or of burning cities—of Belle Plain church. This church was formerly called Crow Creek church, but owing to this being the most central point, they organized here, as the following letter or statement will show:

"On the 10th day of May, 1845, the persons, whose names are subscribed, met at the school-house near the headwaters of Crow Creek, and adopted the following resolutions, to wit: 'We, whose names are herein subscribed, do agree to organize ourselves into a congregation of worshippers at this place, taking the Bible as our guide and rule of faith and practice.'—[Names, etc.]

It had been their custom to meet once a month, but they had adopted resolutions to meet every Lord's day—"To read God's word, pray, sing praises, to celebrate the death and suffering of our Lord, to attend the fellowship, and whatever was found wanting."

The first protracted meeting recorded in the church book was held by J. J. Harvey and Wm. Davenport, commencing on the 28th of July, 1848, continuing three days, with nine additions; the second meeting was held by James Robinson and Amos Watkins, with six additions; the third, by James Robinson and John Lindsay, with seventeen additions. Other meetings were held by Elder James A. Lindsay and others. The first death recorded was that of Sister Jane Hester, mother of one of the present elders, Robert Hester.

The church here has built two houses of worship. The first was a brick; the present, a neat and commodious frame. The church numbers 120 active members, good and true men and women. Some are quite aged, but their faith continues as strong as ever; they are at meeting twice a day, though they live some distance away.

Our present elders are Robert Hester and John Cox, both good and true men, true to the cause of Christ, working to build up—not to build themselves up in the estimation of the people, but—the cause of Christ. This church is composed of a very industrious and intelligent class of people, and at peace among themselves. They have no time or inclination to attend to other people's business, as all have enough to attend to of their own. Another particular worthy of notice, in which some other churches are faulty, is to tell all the tales of scandal ever occurring in the church, or heap reproaches on their former preachers. This we have not heard at Belle Plain, as at some other churches. Others would do well to imitate Belle Plain. This church is blessed with much of this world's goods, but have unbounded liberality.

SUNDAY SCHOOL CONVENTIONS.

Our Sunday School had monthly conventions, which were very interesting and beneficial. The church is carrying out the apostolic injunction, "Bring your children up in the nurture and admonition of the Lord." Our school invited four other schools to come and assemble with them in a General Convention, which they did to the satisfaction of all. On the 30th of August, Antioch New Rutland, Minonk, and Washburn Sunday Schools met at Belle Plain, to have a feast for soul and body. There were from 700 to 800 present, mainly composed of these five churches and their Sunday Schools. Each school was allowed thirty minutes to perform its exercises. There was not a single failure in any case whatever. The superintendents and teachers deserve great credit for the able manner in which the exercises were conducted. After the exercises, we had a sumptuous dinner prepared on a table in the grove, burdened with good things. This convention was presided over by A. H. Trowbridge, and each superintendent had oversight of his school. After dinner, some short speeches were made concerning Sunday School work. The united testimony was that it was the best convention that they had ever attended. It was truly a day of rejoicing, a day of encouragement to the little ones—and a day we will all long remember. We voted to meet again next year in convention, about the same time. The churches all have preaching every Lord's day by their regular preachers: Chas. Rowe, at Minonk; A. H. Trowbridge, at New Rutland; John McCune, at Antioch; and Bro. D. Sharpless, at Washburn. These brethren are all good and true men—men devoted to the cause. The churches named are daughter churches of this congregation, and the convention was a grand reunion—coming home again. Our Sunday School has done remarkably well this summer. Bro. John Cox, Superintendent, is wide awake to the Sunday School work, and all the children love him.

THE CHURCH AT PRESENT

Is keeping up an interesting prayer-meeting, without which a church will die. Our young members most all take an interest in this meeting of Wednesday night—not in presence only, but in prayer and exhortation. Both elders are prayer-meeting men. This I am glad to know is true, as I have never succeeded in preaching the Gospel to my desire where there was no prayer-meeting. Neither do I ever expect to succeed among a prayerless people. It is true that the members meet on Lord's day who do not have prayer-meetings, but there is not the zeal and devotion that

characterize a church who keep up a prayer-meeting. We find that the young people who love the prayer-meeting also are workers in the Sunday School, and are at their place at all times. We have considerable singing talent in the church, which my wife trained every Saturday night last summer, for the especial benefit of the Sunday School. We expect to have singing to continue this winter for the benefit of the congregation.

LATE MEETINGS.

When the present meeting-house was dedicated, Bro. Finley Oaks preached the dedication sermon, and continued the meeting for several days, with a number of additions, and to the edification of all who heard him. Bro. Oaks is esteemed very much for his works' sake in the cause of the Master at Belle Plain.

Bro. John W. Errett (late deceased), your dear brother in the flesh, held a meeting with the church which endeared him to many hearts here. Many of these young members who are active in the church, came out under his preaching, and the news of his death was news that brought sadness to all hearts here. They remember well the confessions they made while he held their hands, and his earnest prayers in their behalf, and their going down in the water with him, and being buried with their Lord by baptism. But the parting scene comes vividly before their minds, when they gave him the parting hand, the last parting hand on this earth.

Bro. John Lindsay held a meeting for the church here a short time before I came to labor for this church, with several additions. He is a graduate of Bethany College, and a very able evangelist—suited well to the evangelist's work.

REGULAR PREACHERS.

This church has enjoyed the labors of Bro. Thompson, J. Carroll Stark, and John Bane. Bro. Bane, my predecessor, was an able and devoted worker in the cause of truth, and labored acceptably two years and a half for this church.

PREACHERS' INSTITUTE.

The 14th of August, Bro. Wm. Irvin, my wife and myself, attended the Institute held at Washington, Tazewell Co. Ill. I think there were enrolled more than fifty preachers; and reported to have been present during the meeting seventy-five. The Institute was a success—one of the best meetings I ever attended. Several aged brethren were there: J. T. Jones, Ewing and Wm. Irvin. The sermons and essays were all good.

Bro. Butler, of Abingdon, gave us three able lectures, full of thought and meaning. Bro. Butler no doubts fills well his high position. Bro. Errett, President of Eureka College, gave us two very able lectures on "Harmony of the Bible and Science." Bro. O. A. Burgess gave us two lectures on "Phases of Infidelity," which were the best on that subject we have ever heard. Bro. Burgess preached an able discourse. I was much pleased and edified at this meeting. The only subject not handled to meet the approbation of all was, "Woman's Work in the Church." This discussion did more harm than good. The brethren in Washington have a fine house to worship in, and handsomely entertained all present. The Institute adjourned to meet at Chicago next year.

CARROLL GHENT.

BELLE PLAIN, Oct. 20, 1871.

KENDALLVILLE CHURCH, ETC.

BRO. ERRETT.—I have spent just two months here, laboring to set in order the things that were wanting. To cheer me on in the work, found quite a number of excellent sisters and brethren; but from various causes many whose names were enrolled on the church-books have strayed away from the fold of Jesus. Of some, I have strong hope of their reclamation; while others glory in their shame, and show no signs of repentance. On Saturday last we had a meeting, and introduced the new "Christian Church Register" in which there are now enrolled about three-score names, about half of the old list. The church also resolved to adopt the weekly contribution system, and the most of those whose names are on the new register, have pledged something to be paid weekly, and are enrolled, also, in the "Church Contribution Record." The pecuniary ability of the church is less than its numerical strength, owing to a strange fatality, which, through the bankruptcy of one man, straitened the purses of nearly all the best paying members. To work the church up to a self-sustaining point will require time, until which somebody will have to make sacrifice, or the cause greatly suffer. The Sunday School is in a medium condition, and is supported by a few earnest workers. The prayer-meeting is not well attended, owing to the fact that only a small fraction of the aggregate membership take any stock in that kind of meetings. I have immersed one person.

Last night I gave up my pulpit to a Mrs. Brinkerhoff, to deliver a lecture on "Tyranny." The audience was much larger than usual and was well entertained, and will be benefited if they keep in memory the things which they heard. Tight clothing, alcoholic drinks and tobacco came in for their full share of anathema; but the lecturer did not forget the tyrants that are within us; envy, malice, pride, and kindred evils, which drive the victim to destruction. A week before Sister Harriet Turner, well known to many of your Western readers as one of the old reliable members of the church at Monmouth, Ill., addressed our congregation. Her soul is

overflowing with the love of Jesus, and consequently, is greatly concerned for the salvation of sinners. After raising a large family, she has consecrated the evening of her life to the more special work of teaching practical religion. She feels that her mission is mainly in the family circle—laboring from house to house; but she does not shrink from public exhortation when a door of utterance is opened to her. Her efforts here were every way commendable, and can not fail to do good unless all who were present should prove to be forgetful hearers. She has been some ten weeks in Lorain Co., Ohio, having been called to the death-bed of her father. Thrown thus in a community where our views are but little known, she embraced every opportunity to enlighten the people, and no doubt succeeded in sowing much precious seed. I was glad to find she had taken the precaution to carry with her a letter of commendation from the eldership at Monmouth, and that her Christian character was fully endorsed. I have come to the conclusion that "woman's sphere," like man's, is to do whatever she can do well. JOHN BOGGS. KENDALLVILLE, Ind., Oct. 2, 1871.

ACCIDENT TO BRO. MONROE.

BRO. ERRETT.—I write to inform the readers of the STANDARD of a sad casualty to Bro. Monroe, and of the successful termination of a meeting which he was prevented from continuing. On the 28th ult. he went to Hammondville, O., to assist Bro. Terry in a meeting. He soon gained the affection of his hearers, and the prospects for success were flattering.

But on the Tuesday following he, in company with brethren Mr. Terry and Wm. Baxter, concluded to take a ride into Virginia. In attempting to cross the railway at Wellsville, a passenger train from Pittsburgh, which had been hid from view by the Cleveland train which at the time was standing upon the track, came backing up rapidly and was within fifteen feet of the buggy in which the three were riding, before it was observed. Bro. Monroe, who was driving, turned the horse quickly off the track, and either jumped or was thrown out (he is not positive which), and fell across a rail, breaking his leg just at the thigh-joint. Bro. Terry jumped out unhurt, as did also Bro. Baxter, after the horse had run some distance. The horse was soon caught, and with the buggy was uninjured.

Bro. Monroe was taken to the hospitable residence of Bro. Wiseman, and he is well cared for. Doctors McCarl and Hammond, two of the ablest physicians of the place, set his fractured limb, and he is doing as well as could be expected under the circumstances. The Hammondville brethren, on learning the facts, promptly raised a purse of \$50, and presented it to him.

Bro. Terry (who at this writing is sojourning with me) informs me that he contended the meeting with the assistance of Bro. C. P. Cone, who rendered effective service, preaching a number of excellent discourses. The result was eighteen additions—sixteen by immersion and two reclaimed. The Methodist preacher at that place also rendered assistance, and the last convert was after an exhortation by him, in which he assured the audience that unless they were born of water and of the Spirit they could not enter into the kingdom of God.

Bro. Terry is on his way to Ligonier, to fill Bro. Monroe's pulpit on next Lord's day. JOHN BOGGS. KENDALLVILLE, Ind., Oct. 17, 1871.

KANSAS STATE MEETING.

The annual meeting of this State convened at our place, September 26. It was truly a happy and profitable meeting. So far as numbers were concerned, perhaps the meeting of one year ago was better; but when harmony of effort and zeal for the Master's cause are taken into the account, we seldom find such a meeting. The brethren present seemed desirous of knowing what was wanted, and how the want was to be supplied, in this great field of the Lord. Bro. Munnell was present and gave us much instruction in reference to getting our State properly distriated; he also gave us an excellent discourse on the subject of missionary work in general. One leading thought of the discourse, I would impress upon the Christian brotherhood everywhere, and I hope that every member of the body of Christ will think much of it. He said it was as much a command to suffer for Christ, as it was to observe the plainest command of the Gospel. How true! We preach much to the people, and persuade men to obey the Gospel; we picture to them the glowing theme of the cross, tell them how Christ suffered and died; we picture with eloquent tongue the last agony of the Saviour; then when teaching them the duties of a Christian life, we expound the text, "My yoke is easy and my burden is light." Too frequently the yoke is exceedingly easy, and the burden entirely too light, hence the frequent return to the weak and beggarly elements of the world. The age demands more frequent exhortation to deep and earnest work.

But to return: The State was divided into three districts for co-operative labor. The first embraces all territory lying north of Kansas Pacific R. R., including the counties of Shawnee and Davies, which lie on both sides of the road. The second lies south of the Kansas Pacific R. R., west of the A. T. & S. F.; and the third embraces the south-eastern part of the State, east of the A. T. & S. F. The districts will be more fully explained in the future. The first district will meet for organization at Farmington, in Achi-

son County, on the 24th of this month. Will the brethren in the district take due notice, and govern themselves accordingly? We wish to urge the brethren to be present, as much will depend on a proper beginning.

Bro. Gaston delivered the discourse at 11 o'clock on Lord's day; Bro. McCleary at 3 P. M., and Bro. Allen, of Leavenworth, at 8 P. M. The house was full, and many went away without getting seats. Four were added on Lord's day—one by immersion, and three took membership.

We are now properly equipped for work, and trust the next year will bring a good report. Bro. J. M. Rankin, of Burlington, was selected to set as State evangelist, to devote as much time as he can, consistently with his other labors, to the State work.

We can not now make mention of all the brethren who preached for us, and gave life and energy to the meeting. May the Lord bless them all and give them a fruitful year in his service. If some shall lay their armor by, may they be found at their posts to the last. If we meet no more on earth, may there be a joyful reunion on the other shore.

A word in reference to Kansas as a missionary field. We have truly a great field. A proper effort on the part of our brethren will give us the pre-eminence. Every neighborhood almost has a few brethren ready to organize, yet for lack of preaching they are not at work. Can not some of our young brethren, who desire to work where they can do good, come to Kansas? We want men of nerve, that can work as well as pray.

The following officers were elected for the ensuing year:

President—J. B. McCleary, Winchester; Vice Presidents—J. F. Berry, Hiawatha, A. D. Goodwin, St. George; Treasurer—D. H. Johnson, Topeka; State Evangelist—J. M. Rankin, Burlington; Recording Secretary—Allen Crocker, Burlington.

With many thanks to the STANDARD and other papers for their kindness in publishing our notices, etc., meeting adjourned to meet at Emporia.

A. D. GOODWIN.

St. George.

THE CREED QUESTION.

BRO. ERRETT.—While you are writing on the creed question, and Dr. Richardson, in the Evangelist, is drawing a straight line between Baptists and Disciples, let me state an occurrence. The other day, after reading to a preacher of the Regular Baptists the correspondence between the elders of the Church of Christ at New Castle, Pa., and Bro. Cowden, as published in the Evangelist, he became much worked up over it, and seemed somewhat hurt, saying that "the reference to human creeds as though they were in the Baptist Church, is a vile misrepresentation, and it is what your people are constantly guilty of, charging us with having creeds, which we have not and never had." I asked him, "Have you not a Philadelphia Confession of Faith?" "No, sir: we have not." "Have you not Fisher's Catechism?" "No, sir: we have not. We have indeed a statement of some things we believe, that strangers may read and know us, just as though you would deliver a sermon on what you believe, and publish it for the benefit of others that do not know you as a people; and our statement is of no more authority among us than your sermon would be among your people. Besides we are just as much opposed to creeds, except the Bible and the Bible alone, as you or any other body of religionists."

And this preacher claims also that he is connected with "the Regular Baptists, from whom some five or six societies have sprung, among which is your church."

In the midst of confusion, I am confounded. Why is it that the Christian Baptist (pp. 163, 191, 323, etc.), and other works of later date, have been retelling this slanderous report for so many years? Why did Bro. Phillips and Agnew, of New Castle, Pa., misrepresent the Baptist church in their own town? Can you tell? Who acknowledges the Philadelphia Confession, if the Baptists do not?

It has been more than once repeated in this community by this people that they never had any other creed or confession than the Bible.

Can you help me to understand this? L. S. B.

GENEVA SUNDAY SCHOOL CONVENTION.

The Quarterly Convention of the Sunday School Association, District No. 17, held at Geneva, Oct. 10th and 11th, though not equal to the Annual Convention at Painesville in number of delegates or completeness of reports, was still full of life and interest. We found a cordial reception awaiting us, for the Geneva brethren realize the importance of Sunday School work.

Rainy weather interfered somewhat to lessen the attendance, but did not dampen the enthusiasm of those present. Our active State Sunday School Secretary, F. M. Green, who finds it impossible to make a short Sunday School speech, was present, and, in absence of our President acted as chairman. We enjoyed the feast of knowledge amply spread by such experienced hands as A. S. Hayden, R. G. White and F. M. Green.

Bro. Hiram Wallace, late of Nova Scotia, now of Mentor, and Bro. D. J. White of Wayne Co., were valuable aids. The outside delegations, by their number and interest in the proceedings, spoke well for the activity of the Sunday School workers in their respective localities. Mentor, especially, deserves honorable mention, as sending the largest force of teachers to the Convention.

As far as reports had come in, Geneva showed the largest increase in average attendance during last quarter. The Convention took prompt measures to meet the request of the State Association for a contribution towards State work. Adjourned to meet in Bedford, Jan. 9th; 2 P. M.

Let all reports, still behind, be forwarded as soon as possible to me at Cleveland, Ohio. J. C. CANNON, Cor. Secy.

OUR LITERATURE.

DEAR BRO. ERRETT.—Allow me a little space in the STANDARD for a little critique on some of our current literature. In this paper I will call attention to the interpretation and statement of Bro. Milligan in "Reason and Revelation," in his exegesis of Rom. xi. touching the good "olive tree." The interpretation of this passage by others who have preceded Bro. Milligan, he proceeds to criticize with freedom, but with kindness. I feel assured, therefore, that this little criticism on his work will be taken kindly, as it is meant. Although not a book-maker, I profess to be a book-reader, and especially of those published by our own brethren. I find many good things in nearly all of them; some indifferent in all of them, and some things of bad or false tendency in most of them. This, of course, is viewing them from my stand point. The desire to be seen in print, together with the rage for book-making, floods the country with piles of books containing mountains of chaff to the grain of wheat, and that, when found, is not worth the winnowing process and labor to find it. "Reason and Revelation" does not come within this category, and if coming editions could be freed from what I think are its mistakes or misinterpretations, there is no book of the productions of the present generation more worthy of immortality; and these are not numerous, but coming from the source they do, contained in a standard work, and by a standard author, small things become great things. A little folly in one reputed to be wise is regarded as a great blemish.

Rom. xi. is regarded as very difficult, and this very notion puts authors on the rack to torture their ingenuity for curious interpretations. The author of "Reason and Revelation" justly characterizes the theories or interpretations which he repudiates as "ingenious." But I think, on a careful review, the author must see that his interpretation is much more "ingenious" than either of the others. I think Bro. Milligan's mistake lies in his premises. He infers that the object of the apostle was to make the Gentiles feel their dependence on the "Israelites as such," and on this assumption he proceeds to reason. The difference between Bro. Milligan and the "identity theorists" is the difference between tweedle-dum and tweedle-dee—between Israelites unorganized and Israelites organized. Now if either Bro. Milligan's theory or the theory of those who contend for church identity be true, the church identity theory has very decidedly the advantage. If individuals of the Fathers (plural) are meant, then the good olive tree, in the singular, was badly chosen. But from which of these were the Jews "broken off by unbelief"? And if the Jewish church was meant, then were the Jews or the Jewish church "broken off by unbelief"? Now this is my starting-point: The Jews were broken off from something, an institution or person, by unbelief. Which? The Gentiles were grafted into something, an institution or person, by faith. Which? The answer to these two interrogatories are the same, and one answer will suit both and define what is meant by "the good olive tree" as well.

Bro. Milligan's mistake becomes apparent in this sentence: "Evidently, then, Abraham and his seed, according to the flesh, have not only a place, but the first place in this symbolical representation of God's chosen people." Now, Bro. Milligan, if the above sentence expresses what Paul had in his mind, then the pedobaptist theory built upon it is inevitable. And it was the very inevitableness of this conclusion that superinduced the following sentence, and the subjoined very ingenious interpretation, which would have escaped the attention of the million. Bro. M. says: "The passage is confessedly a difficult one, owing chiefly to the very abstract nature of the argument that it contains." Then he proceeds to give his interpretation, chiefly for the benefit of his junior readers. I wish I knew whether I was included in this class. But I suppose I must be; for the ideas there contained never suggest themselves to my mind unless I have "Reason and Revelation" open at page 331, before me. Bro. Milligan's difficulty is an old one, and a curious one. His difficulty is between seeds and seed. And if he will consult Paul to the Galatians on this matter, he will find a key to this "confessedly difficult passage." I do not wonder that Bro. Milligan sees difficulties in his way, so long as he has the Jewish people, either as individuals or as a nation or as a church, before his mind. But the greatest of all wonders is that, to a mind like Bro. Milligan's, these difficulties did not become overwhelming. Now let Bro. Milligan, or any one else, place Christ instead of the Jewish people, or covenant people, before his mind, and see if his difficulties do not vanish.

I will now write it. Evidently Christ Jesus was Paul's "good olive-tree." From Christ the people of whom he speaks were broken off. It is further evident that Christ was peculiarly their "own olive-tree;" and still more evident that from Christ, their "own olive-tree," they were broken off by unbelief. Moreover,

it is evident that the Gentiles were grafted into Christ by faith, or by the Gospel. Some of them were broken off, not all. And it is still further evident that, among those who were not broken off by unbelief, the Gentiles were grafted into Christ. The patriarchs, prophets and pious Jews of all ages were branches of him who is the "root and offspring of David." This conclusion is further evident from what follows: "Behold, then, the goodness and severity of God. Toward them who fell [Jews] severity, but toward you [Gentiles] goodness; if you continue in his goodness, otherwise you [Gentiles] shall be cut off." (Out off from what? From Christ, doubtless, the same into whom they had been engrafted.) "And even they [Jews], if they continue not in unbelief, shall be grafted in, for God is able to graft them in again." "Their unbelief" has reference to Christ. He was the "stumbling-stone." He came to his own [people, branches] but his own [people] received him not [but were broken off]. But to as many as received him to them he gave privilege to become sons of God." Among these the Gentiles were grafted into Christ, the true vine: And into him the unbelieving Jews will be "grafted in again" when their unbelief gives way—"if they continue not in unbelief."

A. BURNS. CHABRIN FALLS, O., Sept. 21, 1871.

THE S. S. CONVENTION

Convened at 2 P. M. on the same day. The following schools were represented by letter or delegates: Cleveland, N. Royalton, Hinckley, Lafayette, Wadsworth, Sugar Ridge and North Eaton. The following Sunday School workers were in attendance from out the district: F. M. Green, A. B. Green, A. C. Bartlett, and J. C. Cannon. The Corresponding Secretary of the State complimented the committee very highly for the programme which they prepared for the Convention, saying it was the best district programme he had ever seen. The following was the programme:

First Topic, "Uniform Lessons," J. C. Cannon; Discussion; An Address by F. M. Green. "The Now and Hereafter of Sunday Schools;" Second Topic, "Sunday School Finance," F. M. Green; Discussion; Question Drawer open; "Two Years of Work," an address by the President. Ten questions answered by F. M. Green: 1, 2 and 3 (By Parents). Is it my duty to accompany my child to Sunday School?—Is it my duty to know who teaches my child, and how?—Does the Sunday School relieve me of instructing my child religiously? 4, 5 and 6 (By Superintendent). How shall I conduct the School without previous study?—How ought I to spend the hour of school?—What is my relation to the School and how shall I exercise it? 7, 8 and 9 (By Teacher). Is it right for me to teach before I am a Christian?—Is it my duty to

occupy the whole time for review?—V. (By School). Should some other member be elected officers; Prop. Meeting; "Preparation," A. C. Bartlett; "Regular Sermons for B. Green." The Convention was missed greatly owing to a fatigable worker, Bro. Cleveland. "Sickness" other direction. Bro. Cor. Sec. of the State and keep all things in due to Bro. Bartlett; their assistance; all who did nobly in presence at the church. The following is a Pres. F. Gibbs; Vice Cor. Sec. and Treas., Adjourned to meet time in April next. NORTH ROYALTON, O.

THE PROPOSED SIO

BRO. ERRETT.—If it time and again, that from foreign missions exerted by these missions home which sustain the brotherhood may be expected to be established and many. Why this should be understood on psychological value, as a general rule, which we pay than one then, to contribute more solemn appeal to our own for self-examination, lest we become reproaches of place, missions to be enlarged our geographical knowledge, which know worth every cent, the more the different churches. Great gain may be made from a more complete knowledge, a more correct German character, of the man manners and customs majority of English-speaking deficient on this question of this error, of the moment and treatment of the truth to need proof. Nation with fully developed astrogical, with nationalistic as those of an in order to understand its doings, edge of it is absolutely noble and charming ex-Roman historian, Tacitus many Christian knowledge of America and of France "saw in its eastern barbarians, as many know more only sauer-kraut drinkers, and the few Sedan, Metz and Paris deceived the former. Other Roman author, temporaries to shame. The man, dancing was something degrading; y mention it as an accomplishment. Theban, Epaminondas, a Greek, a distinguished gay and pleasure-loving To many a well-meaning American, it is absolutely the best and most pious wine and beer, and the Klipstock has composed odes in praise of wine, for the gift of wine. The and beer in a manner that of the American. We his drink and pours down glass in a second, be it German has his wine or before him and often speaks in conversation with a Hence drunkenness is in France and Italy, in a much wine is drunk, me land or this country, the other hand, would give opposite temperance measure drinking seems to blitty where, the only total abstinence and drug So it is with the w arrangements: the German innocent recreations—dr sterner American Christianity unqualifiedly noble, but an example has the respect! He looked upon line from its proper ex- unqualifiedly sinful, he with the full development Christianity to correct to idols, about the great and kindred subject that horred the theater and d in the intimate connect with idolatry, which the and Roman gods was, w Christian stand-point.

CHARBRIN FALLS, O., Sept. 21, 1871. Annual Meeting and S. S. Convention of Missionary District No. 11, Ohio.

The annual meeting of District No. 11 was held this year with the church meeting at North Royalton, on Wednesday, Oct. 4th, commencing at 10:30 A. M. The President, Bro. Wm. Moody, took the chair and read a portion of Scripture, and Bro. J. B. Knowles led in prayer.

The following churches were represented by delegates: North Royalton, Hinckley, Granger, Wadsworth, Lafayette, Wellington, Birmingham and North Eaton, Cleveland, Camden and Hamilton's Corners, were not represented. I think we may safely say that this is the best representation ever had in the District. The spirit that prevailed in the Convention was excellent. But very little selfishness or discontent was manifested. When Bro. J. B. Knowles in a little speech said, "We should know no particular locality in preference to some other, but remember that the 'world is the field,'" all seemed to assent.

We are certainly making advancement in the District. Three years ago we had only nine churches; now we have eleven. Three years ago only three churches responded to the call to send delegates to the Convention; now we have eight represented, and the delegates expressed a determination to work for the cause, not only at home but through the Society. The Birmingham delegates said that they needed all the help that they could get, as they had just started to build up the waste places of Zion; but they were determined by the grace of God to live and work with the Society.

The delegates from Hinckley thought if they could get help this year that they should be able to stand without the aid of the Society. The delegates from Wellington stated that financially they were not embarrassed, but they were not in good working order. What they lacked was unity. The other churches represented stated that they were steady at work trying to do something for the Master.

The following officers were elected for the ensuing year: President, Wm. Moody, Lafayette; Vice Pres. F. Gibbs, N. Royalton; Cor. Sec. and Treas., H. N. Allen, N. Royalton; Members of the Board: C. G. Green, Geo. E. Webber, C. C. Kenyon, A. J. Marvin, R. C. Hinckley, Douglas McDougal, Dr. K. Nash, J. B. Knowles, H. H. Crandall, R. S. Brown and E. Crandall.

At the Board meeting fifty dollars was voted to Hinckley, and they determined to put a first-class evangelist into the field for at least four months, to work principally in the western part of the district. Adjourned to meet at Granger, on Thursday before the second Lord's day in Oct., 1872.

THE S. S. CONVENTION Convened at 2 P. M. on the same day. The following schools were represented by letter or delegates: Cleveland, N. Royalton, Hinckley, Lafayette, Wadsworth, Sugar Ridge and North Eaton. The following Sunday School workers were in attendance from out the district: F. M. Green, A. B. Green, A. C. Bartlett, and J. C. Cannon. The Corresponding Secretary of the State complimented the committee very highly for the programme which they prepared for the Convention, saying it was the best district programme he had ever seen. The following was the programme:

First Topic, "Uniform Lessons," J. C. Cannon; Discussion; An Address by F. M. Green. "The Now and Hereafter of Sunday Schools;" Second Topic, "Sunday School Finance," F. M. Green; Discussion; Question Drawer open; "Two Years of Work," an address by the President. Ten questions answered by F. M. Green: 1, 2 and 3 (By Parents). Is it my duty to accompany my child to Sunday School?—Is it my duty to know who teaches my child, and how?—Does the Sunday School relieve me of instructing my child religiously? 4, 5 and 6 (By Superintendent). How shall I conduct the School without previous study?—How ought I to spend the hour of school?—What is my relation to the School and how shall I exercise it? 7, 8 and 9 (By Teacher). Is it right for me to teach before I am a Christian?—Is it my duty to

occupy the whole time for review?—V. (By School). Should some other member be elected officers; Prop. Meeting; "Preparation," A. C. Bartlett; "Regular Sermons for B. Green." The Convention was missed greatly owing to a fatigable worker, Bro. Cleveland. "Sickness" other direction. Bro. Cor. Sec. of the State and keep all things in due to Bro. Bartlett; their assistance; all who did nobly in presence at the church. The following is a Pres. F. Gibbs; Vice Cor. Sec. and Treas., Adjourned to meet time in April next. NORTH ROYALTON, O.

THE PROPOSED SIO BRO. ERRETT.—If it time and again, that from foreign missions exerted by these missions home which sustain the brotherhood may be expected to be established and many. Why this should be understood on psychological value, as a general rule, which we pay than one then, to contribute more solemn appeal to our own for self-examination, lest we become reproaches of place, missions to be enlarged our geographical knowledge, which know worth every cent, the more the different churches. Great gain may be made from a more complete knowledge, a more correct German character, of the man manners and customs majority of English-speaking deficient on this question of this error, of the moment and treatment of the truth to need proof. Nation with fully developed astrogical, with nationalistic as those of an in order to understand its doings, edge of it is absolutely noble and charming ex-Roman historian, Tacitus many Christian knowledge of America and of France "saw in its eastern barbarians, as many know more only sauer-kraut drinkers, and the few Sedan, Metz and Paris deceived the former. Other Roman author, temporaries to shame. The man, dancing was something degrading; y mention it as an accomplishment. Theban, Epaminondas, a Greek, a distinguished gay and pleasure-loving To many a well-meaning American, it is absolutely the best and most pious wine and beer, and the Klipstock has composed odes in praise of wine, for the gift of wine. The and beer in a manner that of the American. We his drink and pours down glass in a second, be it German has his wine or before him and often speaks in conversation with a Hence drunkenness is in France and Italy, in a much wine is drunk, me land or this country, the other hand, would give opposite temperance measure drinking seems to blitty where, the only total abstinence and drug So it is with the w arrangements: the German innocent recreations—dr sterner American Christianity unqualifiedly noble, but an example has the respect! He looked upon line from its proper ex- unqualifiedly sinful, he with the full development Christianity to correct to idols, about the great and kindred subject that horred the theater and d in the intimate connect with idolatry, which the and Roman gods was, w Christian stand-point.

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DISCUSSION.

With our first issue for 1871, we expect to commence the publication of a discussion of the following propositions, between CLARK BRADEN and JOHN W. HINES.

MAN'S POWER OVER THE ELEMENTS.

It is a common remark that the progress of civilization is attended by an increase of power on man's part over the elements of Nature. Within a certain range, the remark is both true and suggestive.

York is liable to be burned whenever a fire shall go well under way on a winter's night; the weather being at the same time cold enough to freeze the hydrants, and to make the water in the pipes so stiff that it is impossible to get it out.

PERSONAL.

M. N. LORD, Treasurer of the Illinois State Sunday School Association, can be addressed at 984 Michigan Avenue, Chicago, Ill.

PERSONAL.

GEO. P. SHANE has again entered the missionary field as evangelist of the First Illinois district. Congregations in that district desiring assistance in procuring preachers or having missionary business to transact with him, can address him at Grayville, Ill.

B. U. WATKINS may be addressed at No. 74 East Washington Street, Indianapolis, Ind.

LA MITA, Belmont Co., O., Oct. 24, 1871. The undersigned has been employed to labor as evangelist for the sixteenth district of Ohio. Address as above.

S. H. SPENCER, A. ARON, who was just starting in the Book business at Chicago, writes us that he has lost every thing, and is making a new start at Bloomington, Ill. He requests us to say that all orders for Books, Publications of the Christian Brotherhood, and Sunday School Supplies will be promptly filled. Address A. Aron, Bloomington, Ill.

J. H. McCULLOUGH has removed from Kokomo, Ind., to Quincy, Ill., to labor with the church at the last named place.

JOHN W. ALLEN, State Evangelist for Illinois, will have his headquarters at Bloomington, Ill., and should be addressed there.

He requests us to say that two District Evangelists are needed in that State for third and fifth districts, and he solicits correspondence in reference thereto.

QUERISTS' DRAWER.

[All questions touching the meaning of Scripture and all practical questions in Christian ministry, are gladly welcomed. It is not intended to admit inquiries of a personal character, or to lend to any way to strife.]

Please inform me what was the decision of the convocation of sixty-six Bishops at Rome, previous to or about the year A. D. 100, in reference to baptism. Did they declare sprinkling valid? Where is an account of the convocation found?

W. S. C. SANDERS, Canton, Bradford Co., Pa.

We know of no such convocation of Bishops at Rome at that date, nor of any such action taken at that time by a council anywhere. Councils were unknown during the first century. Even during the second century they were confined to the Greeks. The first general council was not held until the fourth century.

There was a controversy as to the validity of *clitic* baptisms, or the baptism of the sick by aspersion. Many refused to admit such baptism as valid in cases where the parties were restored to health. There were some decisions at some early convocations of ecclesiastics on this point, about the time of Cyrrhus—decisions admitting the validity of such baptisms in cases of necessity, but refusing to allow persons thus baptized to be elected to office.

Here is what Dr. Schaff says in his History of the Apostolic Church, note, p. 563:

"Indeed some would not allow even this baptism—*clitic* baptism, as it was called, to be valid baptism, and Cyrrhus himself in the third century ventured to defend the aspersio only in cases of necessity, and with reference to a special indulgentia Dei. There were ecclesiastical laws which made persons baptized by sprinkling ineligible to church offices. These were grounded, however, so much on the position of the imperfection of the baptism as in the fact that they frequently received it from fear of approaching death, and hence might not have been so thoroughly prepared for it as others. Not till the end of the thirteenth century did sprinkling become the rule and immersion the exception; partly from the decrease in the number of adult baptisms, partly from considerations of health and convenience—all children having now come to be treated as infants."

Is an unscriptural action of a congregation binding on its members and on other congregations? Who is to decide this question?

J. S.

This opens up a class of inquiries touching church action, of grave importance, and which must sooner or later require special attention. Before we answer the question proposed, we must distinguish the inquiry into certain considerations, to which our answer will be made.

1. There is a distinction between the individual soul and its Redeemer, which antedates all church relations, and without which true church relations can not exist. There is an individual consecration to the Lord's service and a personal covenant with God, that

not only antedates membership in a particular congregation, but is superior, in the obligations it imposes and in the rights it bestows, to any relations of any kind growing out of church membership. We can conceive the possibility of some spiritual life here and entrance on eternal life hereafter, without membership in any congregation, where this personal relation to Christ is established by the Gospel; but we can not conceive of the possibility of church membership (either as a person for heaven where this personal consecration is wanting, or as a person for earth where it is wanting).

2. There are certain personal rights and duties which are so sacred and inalienable, that church membership can not be allowed to interfere with them. Such is the right to study the will of God for one's self, and the duty to act according to one's clearest convictions of right. No church decision—no vote or dictation of others—can rightly claim of any Christian the surrender of his convictions of truth and duty. An unscriptural action of a church, or relations to our brethren are such that the law of love demands of us to yield our preferences for the sake of peace—for here integrity of conscience is not disturbed, and it is only a question of expediency about which there may rightfully exist differences of judgment. But when it comes to questions of the law of Christ—questions involving our integrity and loyalty to truth and right—no one is our Master, even Christ, and all we are brethren. Our rights are equal, and no one has a right to impose his convictions on another; no majority of voices can overrule the individual soul's decision which it has made for itself.

3. A church has no right to make laws, except as already remarked, in reference to its expedients. It is to walk in the commandments which Christ has given. As the fellowship of the individual soul with God depends on keeping the sayings of Jesus, and not on keeping the decisions of a church, so the fellowship of Christians with each other depends on their mutual faithfulness in keeping the commandments. "If we walk in the light as he is in the light, then have we fellowship with each other, and the blood of Jesus Christ cleanses us from all sin."

It follows, therefore, that no church action can alter the truth of God, and that nothing bound or loosed by the church on earth will be bound or loosed in heaven, unless it has been done according to the will of God. If nine hundred and ninety-nine persons, or nine hundred and ninety-nine thousand, should unite unrighteously to exclude one righteous man, the excluded man would not be disturbed in his relations to God by such action.

"An unscriptural action of a congregation" is not binding on such of its members as do not participate in it or who protest against it. But "who is to decide" whether the action is unscriptural or not? We answer, that in the first place, every one must decide for himself. He can not surrender to another the right or the obligation to decide for him. But, owing to the fallibility of human judgments, in cases where the membership is divided as to the scripturalness of a certain course, the minority may walk modestly and cautiously in positive affirming the unscripturalness of said course, and it becomes a duty to seek further counsel from disinterested and competent advisers, with a view to an ampler investigation and a more certain conclusion.

We very much dislike the decision of grave questions, whether of discipline or doctrine, by majorities or by voting at all, as if mere numbers could fix or alter eternal truth and right. That at Corinth a majority obeyed an injunction of Paul, simply because a minority were disobedient to his voice, does not seem to us to establish the right to settle questions of duty by majorities. In questions of mere expediency there are good reasons for allowing the majority to rule, but not in questions affecting the integrity of the law of Christ.

1. The minority may embrace more intelligence, wisdom and godliness than the majority. To be governed by mere numbers, is, in such a case, to allow ignorance and impleity to lord it over intelligence and piety.

2. The minority may have a broad, comprehensive and unbiased view of the question, and the majority may be narrow and bigoted and tyrannical. The majority rule gives the scepter to bigotry and prejudice.

3. The majority may be swayed by one or two leading minds. Where the church is largely made up of the young and inexperienced this is very likely to be the case. The rank of numbers thus becomes a farce, and the rule is apt to be disguised by electorizing schemes. Truth and justice stand a poor chance under such circumstances.

4. The excitement arising in a community, or the reign of prejudice against the advocates of unpopular truths or principles, will tend to gross injustice on the part of a majority. It was a large majority of the Sanhedrin that condemned Jesus to death, and the tumultuous majority that cried, "Away with him, away with him; crucify him, crucify him."

We have different methods of proceeding in our churches. In some, the elders decide every thing, even excluding members without the consent of the congregation. In others, the membership. This will require an inflexible discipline. It is a rule which will afford no room for abuse of power to allow of this as a rule.

In others, the majority of the members present decide; a dangerous rule, not only for the reasons already stated, but because, in many cases, a majority of those present are a minority of the whole membership. We have known cases where less than one-fourth of the whole membership excluded members of acknowledged worth, under the pressure of an unwholesome excitement.

For many years our advice and our practice have been about the following:

Let the elders and if they, for any reason, feel their incompetency, let others with the consent of the church set with them—investigate the case and arrive at an agreement as to what should be done. Let this be reported to the church, with the evidence, if that is required. Let them state fully the reasons why they decide thus, and give the Scriptures bearing on the case. Then let them say, that if any of the members know additional evidence, or are in possession of any reasons why the decision of the elders should be modified, let them arise and say so, and a time will be appointed to hear them. If any such arise, and make objections, let it be fixed when they can be heard. If this is done, the objectors will either be convinced or will succeed in

modifying the decision of the elders, or they will feel that they are fairly dealt with, and will be disposed to acquiesce in the decision, unless they are factually wrong. In the latter case their opposition will have little weight with the congregation at large, after they have been fully and patiently heard.

In this way, in almost all cases, a unanimous conclusion will be reached, and all possible safeguards afforded to justice.

But where majorities are allowed to decide, and an intelligent and respectable minority protests, and offers grave reasons for the protest, some further hearing of the case should be had. It is vain to deny an appeal in such circumstances. An appeal will be taken to the Christian public at large, through the papers. There is a higher tribunal than the individual church; and if unrighteous decisions are persisted in, public sentiment will, in the end, decide against the tyranny or injustice of the majority, and their injustice will be overruled.

But we shall be asked, if a reference is had, and the referees should decide in such a way that one of the parties would sit against their own conscience in accepting the decision, what is to be done? We reply, that in such a case there is nothing left for such party but to respect their own conscience, and accept the consequences of their refusal to abide the decision. But we incline to think that such cases are rare. When a case is in such doubt that good men are found arrayed against each other, neither party has any business with a conscience that can not yield. The very fact of reference says, "We are unable to settle this question; it has difficulties that are too great for us; we therefore submit it to you as a better field than we to unravel its difficulties." A conscience that can not be at ease after the doubt and difficulty have been thus transferred to others for removal, and leave the responsibility where it belongs, seems to us to be a diseased conscience that needs doctoring. It is folly to refer a difficulty unless we refer also the responsibility for its decision, and what has our conscience to do with it further? There can not be absolute certainty in settling doubtful questions by a human tribunal.

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OUR FOREIGN LETTER.

By the Penman Play-Interests Description of the Play and Players - Religious Condition of the Old World, etc.

BRUSSELS, Oct. 3, 1871.—I meant to have written you sooner, giving an account of my visit to the play, and the "Basson Play," but many things have occurred to deter me, and now, perhaps, to write of that great sacred drama, may be to give your readers nothing new. I had the pleasure of attending on September 9. As at every representation this summer, the village was thronged with people—English and Americans forming more than a proportionate part. A number came, like myself, curious to get, but doubtful of the propriety of such an exhibition. Among these, I met several hard-working peasants, uncorrupted yet by the vast influx of visitors and consequent increase in patronage induced for their trade in wood-carving and mountain-stones. Nor has the temporary occupation of hotel keepers even robbed them of mountain simplicity, their view and manners smacking of the fine woods and waterfalls, and cool country air. The villagers are nearly all participants in the play in some way or another; six hundred being employed, of ages ranging all the way from three to ninety years. So one is just as likely as not to find himself lodging with Judas, or Pontius Pilate, or Christus, for all keep open-house, at not extortionate rates. Their compensation for service in the drama is merely nominal, the principal actor, Joseph Mar, who sustains the part of Christ, getting only about ten pence for his whole summer's labor. Of course, this is no pay, and his labor as a wood-carver during the week is much more lucrative. But from this can be seen that no mercenary motives induce the representation; and we must respect their tradition which affirms the performance as continued in fulfillment of a vow made by their fathers, if God would stay a plague which had broken out in their village, we stand at once, and the "Basson Play" has been presented once every ten years since 1634. A few times circumstances have interrupted them—the French war last year occasioning a postponement of the last decadal performance; but in spirit the villagers have faithfully kept the vow, and the drama has become a part of their worship, one of their church festivals, a decadal festival, as Christmas and Easter are anniversaries. Regarding this light, and as it is no other, I could find no fault with the presentation of such a play upon the stage, and went to the great theater in the morning as I would have gone to church. At 3 o'clock the gun was fired, announcing the beginning, and as its echoes died away among the mountains, the orchestra appeared with an appropriate overture, and the singing band came out on the proscenium. These, nineteen in number, five guitars, and beautifully dressed, were led by a chorister, who explained the object of the play, the others joining him in chorus. Opening back from the centre in two quadrants, they then disclose to us the stage proper, where the rising curtain reveals a tableau of "Adam and Eve in the Garden of Eden." The chorus explains the scene in song, while we gaze and admire. When the curtain descends, the ends of the two arcs bend forward till the line is formed again and contains singing accompanying with graceful movements of the hands and arms. A second tableau follows, "The Adoration of the Cross," explained as before; and then the singing band retires, and the first act of the drama begins—Christ's entry into Jerusalem. I need not detail further—thus continued the order of the performance throughout, Old Testament tableaux explained by the singers, alternating with the scenes of the great New Testament drama. All events in the Old Testament, regarded as prophetic of the coming Messiah, and his experiences, are presented—the paintings of master artists being followed in the costumes, groupings and adjuncts. The drama gives us the temple scene with the doves and money-changers, the Sanhedrin in council, the departure from Bethany, the last journey to the Holy City, the last supper, the treasury of Judas, the agony in the Garden, the betrayal, arrest, trial, crucifixion and interment. And aside from his character as a religious ceremony, regarded simply as a dramatic performance, it is a triumph of historic art. The acting is fine; the movements throughout dignified and without staginess; and the tableaux the best I have ever seen. So throughout that whole September day, without an hour for dinner, we—six thousand of us—sat and looked and listened, the mountains around us, the blue sky above us, and the scenes upon the stage before us, our minds with awe and reverence and holy fear, as we recalled the "old, old story" and thought of Him, than whom no man had greater love, for he laid down his life for his friends. The European world—religiously regarded—is quieter, I am inclined to think, than I used to regard it from the American side. Paris has quietly selected a new Archbishop to succeed the martyred Deshayes, a man of good life, who says he is not afraid of life. Nor need such a declaration be lightly regarded, for any day may put his strength to test. England continues to tolerate all kinds of heresies in the Establishment, and allow the largest latitude (that's a favorite word with them) to private interpretation and difference of opinion. Even Germans and German Catholics, are in no danger, despite Dr. Dollinger and his friends. A meeting of these was held a few days since when Father Hyacinthe was present, but no definite action was taken, as I understand, with regard to the future, though indications point to their union with a dissenting sect in Holland. Nothing less than a second Luther can shake Catholicism, and I doubt if even he could much disturb it now, for its conduct and condition are so not as they were then, such as to enlist public prejudice against them. The Catholic Church is very strong, much more liberal than it used to be. A heresy is tolerated of almost any magnitude, provided a mere outward conformity to the Church rules be observed. And the organization is a favorite retreat for a vast crowd who have no time or disposition to think on religious subjects, and are willing and anxious to leave the formation of their opinion to their Bishops and councils, who they think may "Transubstantiate" and "Immaculate Conception, and Papal Infallibility" are one and the same to them and when the Church says yes, they say yes. The throne heads of all South Europe are Catholics, but a priest with whom I conversed the other day, shook his head in doubt of his hope for their future, were they stricken down. Nor may the Protestant Church make any boasts. Germany has its hundreds of Reformed churches, costly edifices capable of seating thousands, and yet but few attend Church, even the pious Emperor himself holding a pew in a Berlin house of worship, but he is known to occupy it. No do any of them manifest much regard for Sunday—shop and stores, everywhere open as usual, and trade often more active. The beer-garden is always peopled, and the lazy pipe is puffed by hour and hour, newspaper in hand, and the mug of beer on the table to be consumed by slow and easy draughts. Yet the spirit of Protestantism is everywhere abroad in Germany, and if the observances of Church are less formally kept, the civilization of Christianity nevertheless characterizes all her institutions, and largely moulds her history. A love of life is here cherished, and a respect for honest difference that are unknown to intolerant France. And while philosophic speculation has in her ranks here many an honest doubter, there are few to swell the ranks of blatant infidelity and blaspheming atheism. Uplike France, the doctors here are not aggressive, and not Communists. The rigid discipline of German schools has done much for Germany. One wonders not at their achievements when the school children whom he meets are found to be familiar with Latin and Greek, and able to converse fluently in English, French and German. How many times I have been brought to blush when addressed by natives, and obliged to ask that they speak in my language. In few cases, unless among the peasantry, have I found the English to be so comfortable and useful to us as they are. We need to learn a lesson from this to apply in our American system. Why may not a great good be derived from the study of modern languages? A discipline of the mind, it seems to me, is afforded there as well as in a study of the ancients, and one is, besides, brought into contact with the living languages of powerful contemporary nations, whose literature we may then read at first hand, and of whose character thus form a far less partial judgment. It will aid him, too, immensely in the study of his own language, a critical knowledge of which is the richest possession of all. "Wars and rumors of wars" it is to be feared are not at an end here yet. No one knows what day a new insurrection may break out in France; and scarcely has the mysterious interview between the Prussian and Austrian Emperors at Gastein come to an end, ere all the papers are predicting war between Russia and Germany. I hope they are false prophets, all of them; and yet I know not more than that Bismarck is a wily, scheming, and wondrously successful man, and that all monarchs are ambitious. If war come between two such powerful nations, the shock will be felt around the world. God grant it may never be! England, too, is in a continual tremble on the labor question, the demands of trades leagues making constant tax upon the purse and patience of employers, and the "strikes" in many cases leading to riot and bloodshed. Her wisest statesmen see not how to cure the country of the Communism which like a gangrene spreads upon the limbs of the body corporate. I hear that in America, too, the question is agitated with new warmth, and is entering largely into the issues of the fall campaign. Who can adjust labor and capital, so as to satisfy both? or, can it be done? Let us study the question solemnly, but let us keep the peace.

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And while philosophic speculation has in her ranks here many an honest doubter, there are few to swell the ranks of blatant infidelity and blaspheming atheism. Uplike France, the doctors here are not aggressive, and not Communists. The rigid discipline of German schools has done much for Germany. One wonders not at their achievements when the school children whom he meets are found to be familiar with Latin and Greek, and able to converse fluently in English, French and German. How many times I have been brought to blush when addressed by natives, and obliged to ask that they speak in my language. In few cases, unless among the peasantry, have I found the English to be so comfortable and useful to us as they are. We need to learn a lesson from this to apply in our American system. Why may not a great good be derived from the study of modern languages? 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If war come between two such powerful nations, the shock will be felt around the world. God grant it may never be! England, too, is in a continual tremble on the labor question, the demands of trades leagues making constant tax upon the purse and patience of employers, and the "strikes" in many cases leading to riot and bloodshed. Her wisest statesmen see not how to cure the country of the Communism which like a gangrene spreads upon the limbs of the body corporate. I hear that in America, too, the question is agitated with new warmth, and is entering largely into the issues of the fall campaign. Who can adjust labor and capital, so as to satisfy both? or, can it be done? Let us study the question solemnly, but let us keep the peace.

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FROM CORRESPONDENTS.

New York. Goodrich has just closed a meeting here with joyous results. Fourteen made the good confession, and two were reclaimed. This was only a portion of the work accomplished.

Among the number of those obedient to the Lord was an aged mother, seventy-two years of age. Physically she is weak; but in faith she is strong.

At the close of the meeting, her tongue teemed with praise to God. The weather during these meetings was delightful. The scenery was charming. The lake seemed to greet us as we visited it, and seemed to be an institution of heaven.

It was clear and transparent, and its borders were fringed with autumnal leaves. Its waters, rippling gently, betokened the peace abounding in the hearts of those being translated into the kingdom of God's dear Son.

W. O. MOORS.

St. Lawrence County. Sixteen persons came out on the side of the Lord and his truth.

J. S. HUGHES.

Ontario, Oct. 24. My first year's labor has closed at Niagara Falls. Forty-eight were added to the faith during the year.

W. B. HENDRY, and others in the ministry, as well as the hearty co-operation and sympathy of the brethren at home and abroad.

We feel we are on a firm basis. In the next week a series of meetings, to continue until the next year.

G. G. HARTZOG.

Pennsylvania. Having been chosen District Evangelist by the Pennsylvania Central and Northern Districts, I have accepted; and as I have been directed to look after the weak churches and the waste places of Zion, I commenced my first efforts under this arrangement at Chatham's Run.

The immediate result was seven additional members, and one restored. One of the number, Mr. Ben. Langdon, is a gentleman of the literary attainments, and also a good public speaker.

He is now engaged with others in working up a colony, the centre of which is by the side of a beautiful little lake in the West, and while engaged in transferring families into a more productive country, may be the happy agent of translating them into the kingdom of God's dear Son.

My time is to be equally divided between the two districts. And let me say to the brethren, let me and the cause in which I am engaged have your most earnest prayers as well as your hearty co-operation; and by the help of God we hope to be able to give in a report that will fully satisfy you that the plan you have adopted is God's plan, and that the contributions that you may make will not be in vain.

L. B. HYATT.

Lock Haven, Oct. 9. I would report two conversions, and the reclamation of two, within the last month.

E. C. WAVER.

My prospects here are quite encouraging. Our beloved Bro. Dean is now on his second year. His zeal has not abated; his preaching is good and practical; his pastoral labors, satisfactory. In the Sunday School he is reaping some fruits of his labors.

One week ago there were four immersed, on profession of their faith in Christ; yesterday two more were baptized with Christ in baptism. In looking back to our organization as a church—think it is forty-one years—we count but about half a dozen now remaining. I have during that period acted as an officer in the church: about one-half as deacon, and up to this date as overseer. I am now near the verge; I have since October 1st entered on my 79th year. My beloved wife, with whom I lived about fifty-two years, went to her rest little more than three years ago.

BESSA WOOD.

One confession here last night.

O. H. BOND.

Philadelphia, 2183 Franklin St.

Ohio. In my peregrinations in Washington and adjacent counties, I have been permitted to witness the victories of truth over error in many places. Besides the good meetings mentioned in my last, I was with Bro. Cramblett a short time at Fairview, in Morgan Co. I think when I left, before the meeting closed, some seven or eight in all had united. At Salt Run I gave four discourses and Bro. Squib (Baptist) two, both of us doing what we could towards the union of the two churches. No great effort was made to proselyte; but prospects are very good for an ingathering at Bro. Moody's next appointment there (Nov. 25). Leaving Salt Run, I met with Bro. John Moody (evangelist for eight congregations about here), at a school-house near Bro. Robert Loman's, in the south-west part of Noble Co. He spoke at night, Oct. 7th, and Lord's day forenoon—no additions; but in the afternoon at Bro. Loman's house (present seven professors and six non-professors and some children), an invitation, and five of the six made the good confession and were immersed that night. Thanks to our blessed Master for the consolation. Three others joined on Monday night at the school-house, and five others afterward, two being from the Methodist—in all, thirteen added to the five or six there before.

We are now here at Salem, in the beginning of a protracted effort. SETH ANDREWS.

North Baitsville, Oct. 24. W. T. Horner, of Buffalo, N. Y., reports that Lord's day, Oct. 15, he preached morning and evening to the flourishing Baptist church located at Aron, O., the church, through their clerk, Bro. Jamison, having engaged his services and paid for the same from the treasury of the church. Although enduring severe pain, he started from Buffalo and arrived safely, and we are gratified to learn that they earnestly

requested him to return in two weeks to address the congregation again. On Friday night, Sept. 22, I commenced a meeting at Pleasant Center, Ashland County. The meeting continued until the 27th. The immediate result was twenty-five conversions. We removed a great amount of prejudice and secured the attention of those who hitherto would not hear us on account of some of our preaching brethren who have been laboring in that county, and who have had more of the spirit of contention than that of Christ. We must remember that all should be done in love. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. The Will Baptist Church, very kindly, hid us in our meeting. A brother Haskins and wife took a very active part in the meeting. D. C. HANSELMAN.

Backusville, Oct. 19. I held a meeting with the brethren at Bethel, Athens Co., beginning the last Lord's day in September, and delivered seven discourses. Six obeyed the Saviour. Jno. F. MOODY. ELIOTT'S X ROOMS, Morgan Co., Oct. 11.

Elder L. V. Pickens, assisted by Elders Ewing and Ward, held a meeting on Thomas' Creek, two miles back of Pomeroy, a few weeks since, resulting in fifty-nine additions. He also held two meetings with us in Middleport, resulting in twenty-nine additions, making one hundred and thirty-eight in all. Middleport congregation has sent Elder Pickens to Bethany College. RANSOM GRAYSON.

Pomeroy, Oct. 11. The circumstances attending our yearly meeting at this place were very unpropitious, as fire was abroad through all our country, and many brethren had to attend to their farms, to save fences and buildings; but the meeting commenced on Friday the 6th. Few brethren were present. Bro. Chapman, of Ohio, was speaker throughout, assisted by Brethren Brook, Waldorf, Wilson, and Leonard. The meeting closed on Monday, with four additions—two by relation, one from the Baptists, and one from the world.

We attempted to hold meetings Tuesday and Wednesday evenings, but the wind blew strong from the south, and the fire began to rage. It burned with fury, and ran through the country, consuming every thing. Many lost their buildings, and nothing marks their homes but a black spot of earth. Our meeting adjourned when the city was surrounded by flames, ingress and egress being obstructed by the fire. JOHN S. SANDALL.

St. Louis, Oct. 11. I commenced a meeting in Norveta, four miles from Cass City, Oct. 3. This is a newly settled town, incorporated about ten years ago, consequently is almost an unbroken wilderness as yet. Fires were all around the little openings of from five to ten acres each. The meeting continued uninterrupted, however, till the 10th, when most of the women and children were obliged to leave the town for safety. Yet during the brief period of the meeting several were immersed, and a congregation with thirteen members organized. J. S. SARRIS.

Ohio, Oct. 22. Our work is onward. Sixty additions—fifty-three in eight days at Scott's Prairie, three at Darlington last Lord's day, and a good interest. Dear brethren, let us thank God and take courage. L. O. WARREN, Cor. Sec'y 3rd District.

Indianapolis, Oct. 11. Since my last notice to your paper, I have baptized four persons into Jesus Christ—two at Bourbon, Ind., and two at Windfall. The Lord's cause continues to prosper. JOHN S. NARDMAN.

Milwaukee, Oct. 11. The church is prospering in Southern Illinois. I held a meeting at the Grand Chain on the Wabash River, commencing August 24, and continuing eight days. We had fourteen additions—seven by immersion, five from the Methodist and two from the Baptists. I was at Boland's the first Lord's day in October, at my regular appointment and held three days, with three additions by immersion. JAMES Q. ULM.

Watts Co., Oct. 11. I have just closed a week's labor, at the Range Line School-house, in the bounds of the Plank Road congregation, in Wabash County, with happy results. The attendance was large, order good, and the attention most profound. Sixteen were added to the church—thirteen by baptism, one from the Baptists, one reclaimed, and one by letter.

When we closed the interest was better than at any previous time, but we were obliged to go to another place. We hope to visit them again shortly, and trust that many more may find it in their hearts to obey the precious Gospel of Christ. L. L. CARPENTER.

Wabash, Oct. 18. About one year ago the congregation here was organized with about ten members. Since that time our number has increased to sixty. We have just closed a meeting, conducted by Bro. Robinson and Owen, of two weeks' duration, resulting in nineteen additions—eleven by confession and baptism, and eight by commendation. Our members have been strengthened in the faith, and much prejudice removed in this vicinity. Preaching brethren passing this way are solicited to call and see us. WM. DARNALL.

Grandport, Oct. 22. I have just returned from a short trip in Southern Illinois; spent the first Lord's day of this month at Bridgeport—three additions; second Lord's day at Mt. Zion—two additions; third Lord's day at Pleasant Hill—one addition; fourth at Emma. Much interest was manifested at several points visited during the time. I shall return to Lawrence Co. in a few days, to spend two months in holding protracted meetings at the above named places, from which I hope to be able to make good reports. H. MULLINS.

Paris, Oct. 24. Since writing to you I spoke over two Lord's days for the brethren at Lynnville, Morgan Co. One, believing, was immersed. I have since been preaching at several points in Bureau Co. I spoke over two Lord's days for

Ohio congregation, and though only one was reclaimed, Bro. Andrew Ross, Elder of the congregation, says on meeting 1799, success. He says we are too apt to count our success by numbers. He is building a nice church edifice at Ohio Station, mostly at his own expense. I think, however, when it is done, the brethren and citizens will help him. At least they ought to do so. He says he believes every church ought to find work or employment for all its members. Set all to preaching who can do good in that way, and those who can not preach work some other way. JAS. L. THORNTREY.

El Paso, Oct. 22. Two more were added to the church by confession and obedience last Lord's day. OSCAR F. LAW.

Shelbyville, Oct. 22. On the 8th inst. I closed a meeting of ten nights at Ohio Grove, Mercer County, Ill., with an accession to the Church of Christ of eight persons by confession and baptism. The county fair, occurring towards the close, was perhaps a detriment; but the interest remained good. In the course of the past year I have also baptized two at Monmouth, with a further addition to the church here, as the result of pastoral labor, of two from the Baptists, and some three or four who had been members elsewhere of Christian churches. J. L. GARRISON.

Monmouth, Oct. 19. Since my last report I have baptized two in El Paso. The elders report the church in a better condition now than it has been for years. W. H. CHOW.

Russia, Oct. 18. Wisconsin. Bro. R. D. Cotton closed a series of meetings last night at this place, of one week's duration, with one addition. SYDNEY HIGGINS.

Liberty Pole, Vernon County, Oct. 8. Iowa. A meeting of two weeks' continuance has just closed in this place, with fifteen additions to the church—thirteen by confession and baptism, and two by relation. Bro. J. Atkinson and E. T. O. Bennett conducted the meeting, assisted for the first few days by Dr. Lucy, of Illinois. We organized July last with fifteen members. Our numbers are now increased to thirty-five. A. M. FROST.

Wheatland, Oct. 18. Missouri. The cause is still progressing finely in this part of Missouri. On Saturday before the 4th Lord's day in September, Bro. Richard Morton commenced a meeting at Elkhor, Bay County. On Lord's day evening the writer joined him, and we continued the meeting until Friday evening following. The immediate result of our labors was the addition of eight to the congregation at that place—five by immersion, and three taking membership, having previously been immersed. G. W. MARTZ.

P. S.—At my regular appointment at Kearney, Clay County, three united yesterday by letter. c. w. x.

Cass County, Oct. 9. The congregation meeting at the corner of Eighth and Mount Streets in this city is in a fine growing condition. We had three additions to our membership last Lord's day—two by letter, and one from the Baptists. We look for more soon. H. T. BUFF.

St. Louis. Bro. Coffey commenced a meeting at Patchen School-house on Saturday before the second Lord's day in August, and continued over the third Lord's day. The result was thirty-three additions—twenty-nine by immersion. The second Lord's day in September Bro. Coffey preached at Patchen School-house—four additions by immersion; third Lord's day, in Albany—one addition by immersion. In Salem, Daviess County, he preached on the fourth Lord's day in September, with nineteen additions—seventeen by immersion; in Genentryville, the first Lord's day in October—one addition by immersion. Bro. Coffey is somewhat like Spurgeon: he has power, popularity, and success wherever he preaches. The great multitude throng to hear the Gospel from his lips. G. STAPP.

Gentryville, Oct. 7. Nebraska. Since I last wrote for a brother to preach to us, Bro. Loney, of Indiana, came to the call and preached on the fourth Lord's day in this month, commencing Friday, and also on Saturday evening, Sunday 10 A. M. and 3 P. M. It resulted in the formation of a church, at Craig's School-house, of five members. Bro. Loney is a very worthy teacher, and is capable of doing much good in this place. He organized a church at Stanton, some twenty miles east of here, and another church in what is called Ward's School-house—the one of seven members, and the other of about fifteen. There have been accessions from time to time. WILLIAM ISHAM.

Norwalk, Sept. 29. Kansas. I recently closed a grand meeting in the city of Humboldt, which had been started by Bro. J. W. Ingram, of Palmsville, O. After little over one week—just time to get a start in such a place—Bro. I went to Iowa, leaving the meeting in my care. I labored two weeks from the time Bro. I left us. I organized a church and baptized five persons, receiving some from the Baptists; gathering up all we could of our own brethren in and around H. There were about thirty in all thus gathered together. The meeting was held during the week in the Presbyterian meeting-house, and on Lord's days in the large hall belonging to Mr. Long. Bro. King, of Allegheny city, Penn., sent us valuable aid—the church contribution of \$50 and \$100 of "his own proper good"—which enabled us with what the brethren there could raise, to defray all the expenses of the hall, etc., and leave a small balance yet in the treasury. They have a nice hall belonging to Bro. Young, which he has fitted up in good style, as the place where regular meetings will be held. The church is of good material, but with few exceptions in limited circumstances. They will be able to raise half the amount needed to pay all expenses for labor one half next year and hall rent etc. Will our dear brethren, where able, who feel

like doing a good missionary work, send us some help in planting the truth in this great Western field, so rich, and where it will be so easy to do a great work if done in time? All express gratitude to Allegheny church and Bro. King, their noble pastor, for what they have done, and they will never forget Bro. Ingram's visit to them. I am to watch over them, devoting part of my time to them next year. KNOWLES SHAW.

Trayer, Neosho Co., Oct. 1. Arkansas. I attended the Co-operation Meeting of the brethren of three or four counties, held at Surrounded Hill Church, Jackson Co. Ark., Friday and Saturday before the fourth Lord's day in September. Bro. J. M. Lemmons was called to the chair, when thirteen congregations reported, showing a membership of over five hundred, meeting regularly on every first day of the week. The preaching brethren present were Bro. Croft, of Green Co., Ark.; Jno. M. Lemmons, A. J. Lemmons, W. R. Hodge, E. Brown and W. R. Castleberry. Four evangelists were employed to labor during the year, for the remarkably small sum of twelve hundred dollars, or three hundred each. The meeting continued over Lord's day, resulting in eight immersions. Bro. Brown and Jno. M. Lemmons have since reported four additions through their preaching. J. C. MASON.

White Co. Kentucky. A meeting closed in this place last night (the 9th) which commenced Sept. 30. Bro. E. F. Senter, Barton Saunders and Jas. Lindsey were present. Bro. R. B. Trimble preached two discourses last Saturday. Bro. E. F. Senter did the principal part of the preaching, and the great truths were presented by him in plain and simple terms, and seemed to come from a heart deeply engaged in the cause of the Redeemer. There were eighteen discourses delivered, resulting in seventeen accessions to the Church of Christ—thirteen by immersion, one from the Presbyterians, one reclaimed and two by commendation. The entire brotherhood in this community seemed to be grieved to a sense of duty and all things worked out harmoniously.

We have at this time no house to worship in, except a small school-house, but are making an effort to build a good roomy house as soon as we can possibly. S. P. ALBERTSON.

Farmington, Oct. 10. Tennessee. Bro. W. G. Barker has just closed a meeting here of three days, resulting in seven additions to the church—five by baptism. Preaching brethren are requested to stop and give us a call. Any preacher of the Gospel in passing can stop at Russellville, as it is not very far from here to Cedar Creek church. They can be accommodated by calling on Bro. William Sampson or Sister Bowley. Cedar Creek church is about eight miles from Russellville. Z. W. JONES.

Russellville. Canada. Bro. Anderson had two immersions in Luther lately. I had one in Yarmouth, and one in Sobho. E. SHERRARD.

London, Ont., Canada. SUMMARY OF ACCESSIONS. Reported this week in our own columns, and gleaned from our exchanges:

New York, 30; Pennsylvania, 8; Virginia, 75; Ohio, 233; Michigan, 2; Indiana, 130; Illinois, 98; Iowa, 58; Wisconsin, 1; Missouri, 166; California, 36; Kansas, 4; Kentucky, 23; Tennessee, 247; Arkansas, 30; Georgia, 1; Texas, 143; North Carolina, 128; Canada, 4; England, 14; Spain, 1; Australia, 66; New Zealand, 16—Total, 1,501.

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Mr. W. T. Straight, Elkhor, Wis.
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\$2.00 PER YEAR.

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to E. W. CARROLL & CO., Cincinnati, Ohio.

### ADDRESS

Of the Committee of the Ohio Christian

Missionary Society to the Ohio Baptist

Convention, Oct. 20, 1871.

### [CONCLUDED.]

II. Concerning regeneration, it is clear

that you use the term in a different sense

from that which we attach to it. With us

it covers the entire process of that

change by which the sinner, "dead in

trespasses and sins," is "delivered from

the power of darkness and translated

into the kingdom of God's dear Son."

It includes, therefore, all that is compre-

hended in faith, repentance and baptism

—and so far as it is expressive of *birth*, it

belongs more properly to the last of these

than to either of the former, since birth

is not life, but the entrance of a living

being on new conditions of life—a change

of state—a passing from one state or

condition of life into another; and while

faith and repentance betoken the quick-

ening power of the Spirit, baptism is the

birth of water in which he who has

already been made alive to God is intro-

duced into new relations to Father, Son

and Holy Spirit, and enters on new and

permanent conditions of life. So we un-

derstand the language of our Lord when

he says, "Except a man be born of water

and of the Spirit, he can not enter into

the kingdom of God." (Jno. iii. 5), and

of Paul, when he says: "Not by works

of righteousness which we have done,

but according to his mercy he saved us,

by the washing of regeneration and re-

newing of the Holy Spirit" (Tit. iii. 5).

We do not wish to conceal the fact that

this view is a marked difference between

your view of regeneration and that ex-

pressed in the language of your committee.

We are frank to say, too, that it is impor-

tant to have cordial agreement on a matter

of such importance. "But if asked, is the

difference sufficient to justify the exist-

ence of a separate party, or to prevent

co-operation among those who thus differ?

We as frankly answer that, in our judg-

ment, it is not. If we held to baptismal

regeneration, the difficulty would be

much more serious. But we do not. We

hold to a change of heart as antedating

baptism, and attach no importance what-

soever to baptism except as its subject has

already been brought to realize "repent-

ance toward God and faith toward our

Lord Jesus Christ." We regard it as, by

divine appointment, changing the relation-

ship of its subject, and bringing the believer

into covenant relations, adopting him

into the family of God, or, what is equi-

valent, making him a member of the

church of Christ. The main point of

difference, therefore, is, whether the

change from a sinner to a Christian, from

an alien to a citizen of the kingdom,

from an uncovenanted to a covenanted

state, is complete without baptism, or

whether this consummates the change.

You say the former, we the latter.

We beg leave to suggest here, that re-

generation is not a leading term in the

New Testament. It occurs but twice,

and once, at least, there is sufficient

ambiguity in its use to account for the variety

of interpretations among close students

of the Scriptures. In the Acts of Ap-

ostles—the inspired record of the Spirit's

regenerative work—in a history of many

thousands who were evidently regenerat-

ed, the word *regeneration* does not once

occur. Evidently, then, the whole Gospel

may be preached, and sinners converted

and brought into the enjoyment of par-

don and adopted into God's family—not

only without a theory of regeneration,

but without one word being said on the

subject.

We find that the Spirit descended from

heaven to enter on this mission of con-

apostles testified, to Jew and Greek, "re-

pentance toward God and faith toward

our Lord Jesus Christ;" and the people,

hearing, believing, and were baptized."

In all this, sinners were disturbed by no

theory of regeneration, but they were re-

generated and made Christians without

perhaps hearing the word regeneration;

certainly without being enlightened in

any theory respecting it. Is it not pos-

sible to proceed in the same way now?

Do we regenerate sinners by our theories?

Can we not preach Christ and call sinners

to repentance, and baptize the penitent,

and add them to the church, and let all

our theories of regeneration slumber?

III. IV. The third and fourth items

relate to the design of baptism. We de-

sire to say that, on this point, we appreciate

the sensitiveness of our Baptist brethren.

The baptismal regeneration of the Roman

Catholics—the sacramental efficacy of

baptism to regenerate its subjects—*ex opere*

*operato*—and the lingering creed of this

superstition in Protestant creeds and rit-

uals, led the Baptists, in their more en-

lightened and spiritual conceptions of

Gospel truth, to set themselves decidedly

against the tendency to rely on ex-

ternal rites for the saving of the soul.

That some such counteraction was neces-

sary, we do not doubt. That in their

earnestness they went to another ex-

treme, we seriously think, and are not

surprised at it. But the time has come

when, largely freed from that controver-

sary, we ought to be able to look at the

subject dispassionately. On our part, we

are ready to sacrifice every thing but the

word of God; that we can not yield. Now

when we come to that word, we read in

that message which was to be proclaimed

"in all the world, to every creature,"

"He that believeth and is baptized, shall

be saved." We can not compromise

here. We are bound to tell the whole

story, let it seem ever so uncharitable in

the construction which some will place on

it. If you and we, dear brethren, as

lovers of Jesus and his truth, come to

this message, are we at liberty to hold

back any part of it? You and we might

differ in our interpretations of the place

assigned to baptism here, but surely we

can not differ about the message itself.

Shall we tell it as Jesus authorized it to

be told? If so, there is no controversy.

Again, when repentance and remission

of sins began to be preached in Jerusa-

lem as they were to be preached among

all nations; when anxious, convicted sinners

cried out, Men and Brethren, what shall

we do? Peter, to whom the keys of the

kingdom of heaven were given, and

who was "filled with the Holy Spirit,"

that he might be empowered to act

worthily in the presence of that wonder-

ful promise, "Whosoever shall confess

and whose sins shall be forgiven him,"

—Peter answered the inquiry in these

words: "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." Can

we surrender this? Your interpretation

of the phrase "for the remission of sins"

may differ from ours. That is not the

question now. Shall we answer sinners

as Peter did, and preach repentance and

remission by sins among all nations, as

Peter preached in Jerusalem. The learn-

ing and criticism of eighteen hundred

years justify the rendering of the com-

mon version, and the faith and piety of

Christendom for all that time, with al-

der exceptions, unite in maintaining bat-

tism for remission of sins. You think

the phrase "for remission of sins" means

one thing; we think it means another.

That is perhaps unfortunate. But the

question is, shall we, aside from our in-

terpretations, preach as Peter preached, and

trust sinners to be guided by the word of

God? We ask not for union on your in-

terpretation, or on ours; but we ask that

the word of God shall be fully spoken

and that we tell inquiring sinners just

what the Gospel says. In freedom and

frankness we may compare and discuss our

interpretations, with a view to reach per-

fect unity of sentiment; but it should re-

quire no discussion to bring us to an agree-

ment to preach the terms of the Gospel

in the very words of the Gospel. Our own

view is that there is no miraculous effi-

cacy belonging to baptism, but it has

placed God to join the external act of

baptism, with the internal principle of

faith, and to annex the promise of par-

don to these two thus united. "What

God hath joined together, let not man

put asunder." We can not ask less than

that the whole counsel of God, to sinners

shall be declared, and we desire to ask

no more. As it is, not our intention to

argue questions, in this address, but to

state our position, and view its bearings

on the question of co-operation, we do not

deem it proper to say more at present.

V. Touching "tests and proofs of Chris-

tian experience," we entirely agree with

you that "the church is properly a soci-

ety of converted persons," and that those

who apply for membership should "give

credible evidence of their inward con-

version," and should have "an inward ex-

perience of sincere repentance for sin,

and of faith in the Lord Jesus Christ." If

this is what our Baptist brethren call

"Christian experience," we certainly

have no quarrel with it. It is due to

you as well as to ourselves to say that the

battle of former years on Christian ex-

perience was waged on other grounds than

this. The most extravagant visions and

fancies were once insisted on as evidence

of conversion; and against these an

earnest protest was entered. We never

did knowingly—and, by the grace of God,

we never will—oppose "an inward ex-

perience of sincere repentance for sin and

faith in the Lord Jesus Christ."

We may differ as to what is "credible

evidence" of this. With us, the deliberate

and voluntary abandonment of the

world, and open confession of the Son of

God, is deemed credible evidence, when

there is no opposing testimony. We

are led to this by the fact that the vol-

untary confession of faith in Christ was

deemed sufficient in apostolic times, and

we do not understand the point of the

remark made by your committee to us

that "more than this is required to fur-

nish assurance of one's conversion equal

to that which was given of old by the

confession, "I believe that Jesus Christ is

the Son of God." We fail to see any

such change in circumstances as to au-

thorize a change in the mode of proceed-

ings, especially as we know of no Scrip-

ture authorizing such change.

In primitive times, it was a voluntary

confession of faith in Christ, made by the

sinner himself. Now admitting that the

Scriptures do not tie us up to any par-

ticular method of ascertaining the fact

of the sinner's faith, and agreeing, as we

do, that the only point to be gained is, a

reasonable assurance of the applicant's faith

in Christ and repentance toward God, it

strikes us that there is here no difference

that will not readily yield to sober coun-

sel.

VI. Respecting "the true basis of

church fellowship," we say with you, that

"we can not recognize as regularly con-

stituted churches those who in our jud

CORRESPONDENCE.

DISCUSSION.

Bro. ERRETT:—There have been two debates this fall in this county. (Hamilton), no report of which has been made in any of our papers. With your permission we will say a few words about them: The first between Elder Mahan of the M. E. Church, and Bro. Jewell of the Christian, lasted five days. Bro. Jewell affirmed that Christ commanded the apostles to baptize. He affirmed that "baptize" meant to immerse; nothing else, and that the best pedobaptist writers and speakers have so defined it, and that John Wesley calls it "the ancient manner of baptizing by immersion." Mr. Mahan replied that it might mean to immerse, but that it could not mean to immerse, he said, to wash, sprinkle, in fact the application of water in any way. Bro. Jewell's reply was all that could be desired.

In the second proposition Mahan affirmed that the penitent sinner is justified by faith only. If I were to give you all the arguments, pro and con, it would take too much space in your paper. Mr. Mahan is an able and experienced debater, and said all that could be said for his side. Bro. Jewell manfully and ably defended the cause of truth to the entire satisfaction of the brethren and the citizens generally.

The second debate was between our people and the Dunkers. They selected Robert Miller, of Ladoga, as their man, and demanded a first-class minister on our side; and that the differences between us and them should be fully discussed we selected Bro. Jewell. They presented four propositions:

I. "Christ commanded a single act in baptism, and not three." Jewell affirmed.

II. "Foot-washing is a command of Christ, and is to be observed throughout the gospel dispensation in the church, as it is done by the Dunkers." Miller affirmed.

III. "The bread and wine to be taken in memory of our Lord can be taken any hour on the first day of the week, as it is done by the Dunkers." Jewell affirmed.

IV. "The holy kiss is an ordinance of the New Testament, and is to be practiced throughout the gospel dispensation as it is done by the Dunkers." Miller affirmed.

The discussion lasted five days, and Bro. Jewell did a vast amount of good in his manly and intelligent defense of the Gospel throughout the entire debate.

THOS. M. BURMAN, MORESVILLE, Ind., Oct. 29, 1871.

THE CHRISTIAN QUARTERLY.

At a late conference with many brethren, we were requested to address the brotherhood in the interest of *The Christian Quarterly*.

In compliance therewith we submit the following for the consideration of our brethren at large:

It is an almost universally conceded truth, that a religious body of people, of whatever faith or practice, largely lay the foundation of whatever influence they may exert, as well as furnish a standard by which other religious bodies and the world will judge them, in the class of literature which they produce, and in the character of the periodicals which they publish. In view of this truth, it has always been the object of all bodies to publish the best class of papers they can produce—edited by the best talent in their ranks. Our brethren have not been slow to understand this, and accordingly we already have among us veteran editors, who have raised up weekly and monthly papers of wide circulation and sterling merit, and have thus demonstrated the absolute necessity of maintaining our ground by the liberal use of this powerful auxiliary—the press.

In addition to the influence thus gained, it was for a long time felt and acknowledged that we needed also among us a periodical of a more solid character, in many respects, than our weeklies—one in which could be given to our cotemporaries the mature thoughts of our ablest men, and one that would be published at such intervals as to enable its contributors to devote all needed labor in the preparation of their articles, without being hurried for time or crowded for space.

In accordance with these oft-repeated and earnestly expressed wishes, Bro. W. T. Moore, associated with such men as W. K. Pendleton, Isaac Errett and others, began the publication of *The Christian Quarterly*. This paper is now closing its third year. To say that it has been a success in all respects pertaining to its literary character and religious influence, is indeed a very feeble expression. Volumes could be filled with favorable criticisms upon it; and the highest character of literary merit and soundness of liberal interpretation have been assigned it by some of the best critics in America and Europe. It has, in a word, been declared equal to any, and superior to many, of the quarterlies of this country. From a people who were often sneeringly asked, "Have you any literature that was born in an hour, as it were, a quarterly, edited with scholarly ability, and filled with matter exhibiting learning at once varied and profound."

There is one respect, however, in which *The Christian Quarterly* has failed to succeed in accordance with its merits: it has failed of that pecuniary support necessary to make it self-sustaining, and thereby become a permanency among us. To remedy this; to place it upon a self-sustaining basis; to assure our brotherhood of the permanent existence of a periodical written by themselves as a great peo-

ple and of the cause they plead; to continue to maintain the already enviable position and influence we have gained among our religious cotemporaries; to still assert our position in the world of letters, to continue to present to many of the best minds of our age—through a channel which will command their attention—the teaching of Christ instead of the commandments of men, the idea of life in Christ instead of theological dogmas concerning Christ; to furnish for public libraries and reading-rooms a work already welcomed to their shelves and tables—these are some among many reasons which might be urged in behalf of the necessity and propriety of an "once coming to the support of *The Christian Quarterly*."

We therefore appeal to our entire brotherhood to seriously consider this matter, and without delay send in their subscriptions to the *Quarterly*. This is all that is asked. No donations are called for; no past deficits are asked to be made up; no funds as a bonus are wanted—simply and only that large subscription lists be at once made up and forwarded without delay. The *Quarterly* is now reduced to three dollars a year, and we confidently believe that no brother can make a more profitable investment of that amount of money. To our preachers the *Quarterly* will become almost a positive necessity, when they have acquainted themselves with the character of its contents and the field of its influence and usefulness. Once more let us beseech you, brethren, to take this matter in hand. Let every elder and preacher at once become an agent, and send up to Bro. Moore all the subscribers you can possibly obtain. If this is done, the *Quarterly* will continue in its great and good work. If there is failure in this, the *Quarterly* must cease, or its burdens be borne by its editor alone.

Most cordially and fraternally, your brethren in Christ,

C. L. LOOS, O. A. BURGESS, W. C. DAWSON, W. J. BARBER, A. S. HAYDEN, W. H. HOPSON, A. I. HOBBS.

JAMAICA.

EDITOR OF THE CHRISTIAN STANDARD—Dear Brother: May I, through your pages, invite the attention of the brethren in America to the appeal for aid contained in the following letter from Jamaica, which I have printed in the *Eccelesiastical Observer*. It appears to me a sad pity, and I am constrained almost to say, a sin, to leave the Jamaica mission as described in that letter. Appeal is made to us for help. But in England we are not, in numbers and financial condition, able to meet such an appeal; and were it otherwise, we should fear offending our American brethren by taking up a work which they have commenced, and which we know they are able to carry on. Suffer me to appeal to them to take up again their work in Jamaica, or to show that it is an unworthy or an unprofitable field, or that they are unable. I do not see how otherwise they can escape disgrace. Wishing the prosperity to the every good work in your country, yours,

DAVID KING.

BIRMINGHAM, Eng., Sept. 30, 1871.

KINGSTON, Ja., July 26, 1871.

Dear Bro. King:—I have long had in my mind to write to you respecting the cause in Jamaica, and to enlist your sympathies, and those of the brethren generally in England, on our behalf, but various causes have prevented. In the first place, my time is so fully occupied with other duties that I really have little or no leisure for letter writing. In the next place, I have been hoping each month that the next would bring us some encouraging news from America; but as this expectation has failed, and matters are growing worse with us every day, I have resolved to make an effort to lay before you our true condition, trusting that the Lord will dispose your heart to aid your suffering brethren in this distant Isle of the sea.

I believe you are acquainted with the history of the Jamaica mission up to the period of Bro. Beardlee's return to the U. S. in June, 1868. But it may not be amiss to state here, that he was sent out to this island by the A. C. M. S., in February, 1858, and organized the first Christian church in Kingston on the 9th of May following, consisting of six members including himself and wife.

Notwithstanding the opposition he encountered from the various sects, the truth continued to gain ground, and almost every month witnessed accessions from the different denominations, as well as from the world. Calls were made from other parts of the island, resulting in the formation of new churches, native helpers being also raised up to take the oversight of them. Bro. B. visiting them each in turn; but laboring principally in the city. His removal to the new station at Blerburgh and his subsequent absence of several months on a visit to his native land, told unfavorably on the cause in Kingston; and his final departure to join his family, in June, 1868, gave a blow to the entire mission from which it has never recovered. Indeed from that time we have been gradually going down till now we have little more than a name. It is true that most of the country churches have held together very well and in some there is even a gradual increase, but in Kingston we have gone down sadly. If we had been favored with intelligent men among us, capable of conducting the services, and of fair speaking abilities, this church might not have suffered loss, though we would still have failed to draw a congregation and to increase our ranks, from the fact that there is a decided preference in this community for preachers

from abroad, especially old England. But the work has devolved almost entirely on myself and Bro. McHardy, who holds a public station that not only engrosses his whole time during the week but very frequently on the Lord's day. As I have also to supply one or other of the country stations, one or two Lord's days in each month, the congregation in Kingston is often left without a speaking brother. The consequence is that many have become discouraged and have united with other denominations. Our chapel, 400, is sadly out of repair and presents a most uninviting appearance; indeed, if something is not done to it before long it will soon be unfit for use. To expect to raise the means here for putting it in order is out of the question, for our number is exceedingly small and most of them extremely poor, and there is a large amount due to Bro. Beardlee and myself for the purchase money. The Society in America wrote out some time ago to enquire the probable cost, or the desirable means of selling these premises to purchase others; and thus raised the hope that something definite would be done for us; but hitherto we have been doomed to disappointment. For some reason or other they seem to have lost altogether their interest in the Jamaica mission, and have done nothing for it since October, 1869, when they discontinued the yearly appropriation, \$1,200 U. S. currency, towards the support of our native brethren. Being thus suddenly thrown entirely on their own resources, they have suffered keenly from want of the very necessities of life, but have still kept to their posts, most of them doing good service. I have till within a very recent period supplied the board in America with monthly reports from each of our churches, and have at various times laid our case before them. Bro. B., too, loses no opportunity of pleading for Jamaica and keeping up an interest in the cause for which he labored and suffered so long, but apparently with little success. At their last annual Convention in October, 1870, they decided to send out a man as soon as a suitable one could be found and to raise the amount required for the repairs of the chapel, and the Secretary, Bro. Munnell, wrote me to that effect; but this is the last I have heard on the subject.

Now, dear Bro. King, can you not help us? Will not you or some other brother from the mother country at least pay us a visit and see what can be done? Are the enemies of our common cause to rejoice over us saying, "Aha! Aha! so would we have it?" A failure here would be detrimental not only to the few faithful ones among us but to the cause of primitive Christianity in general; and who is he that will be found ready to "Come up to the help of the Lord, to the help of the Lord against the mighty?" If you are unable to leave your field of labor, can you not induce some Christian brother of good speaking abilities, pleasing address, well versed in the Scriptures, and above all, with a heart burning with love to God and zeal for souls, and of strong faith, to visit us during the coming fall and spend, say three or four months, if not more, visiting the churches and making an effort to resuscitate more especially the cause in Kingston. With a large family to provide for, and very limited means, I am unable to promise much, but shall be happy to render whatever aid or encouragement I can to any such brother. Apart from the good to be accomplished, a few months' sojourn in our lovely island would well repay any cost or sacrifice attending the undertaking, and a man with the necessary qualifications would be almost sure to meet with success.

I shall wait with anxiety for your reply, and trust you will favor me with one at your earliest convenience. It is now some time since I have had any tidings respecting the progress of the cause in Great Britain, as I have not seen a copy of the *British Harbinger* since Bro. Beardlee left. I sincerely trust that the labors and efforts of yourself and co-workers are continuing to meet with success, and may the great Head of the Church still continue to bless you and make you a blessing, and may you at last receive your reward in heaven.

I remain, dear Bro. King, your brother in Christ, JOHN MURRAY.

P. S.—We number now in Jamaica, churches, 14; members, 650; preaching brethren, 7; nearly every church has a Sunday School.

THE TYLER-BEALS DEBATE.

A debate between Bro. B. B. Tyler of Terre Haute, Ind., and Rev. Jesse Beals, of the Cumberland Presbyterians, of Macon, Ill., was held near Decatur, commencing on the 17th inst., and continuing three days.

The proposition for the first day was: "Sprinkling or pouring water on a proper subject, by a lawful administrator, is Christian baptism." In his opening remarks, Mr. Beals said he did not suppose the opinions or beliefs of any man would be changed by this discussion. As far as the affirmative was concerned, we think Mr. Beals was justified in making this remark, as a brief review of his argument will show. We shall endeavor to state his arguments in a syllogistic form, as far as we can do so, and arrive at the conclusions he reached by what he called his "illogical manner of presenting things."

1. (a) Purification in the Mosaic dispensation was by sprinkling. (b) Baptism is for purification. (c) Hence, baptism is by sprinkling or pouring.

2. The Christian religion is universal. (a) Whatever can not be universally

practiced is not essential to that religion. (b) Immersion can not be universally practiced. (c) Hence immersion is not essential to the Christian religion. (d) Faith can be universally exercised. (e) Wherever faith can be exercised, sprinkling or pouring can be practiced. (f) Hence, sprinkling or pouring (can be) universally practiced, is baptism. (g) What ever endangers life may be universally practiced. (h) Sprinkling or pouring never endangers life (immersion does). (i) Hence sprinkling or pouring may be universally practiced (hence is baptism).

3. (a) Christ commanded his disciples to administer baptism. (b) Sprinkling and pouring and immersion are modes of baptism. (c) Hence, sprinkling and pouring and immersion are commanded by Christ.

4. (Based upon what the Bible teaches concerning baptism.) Philip taught the eunuch. His teaching was based on prophecy of Isaiah. The eunuch understood baptism from Philip's preaching. Hence, baptism must be contained in the prophecy of Isaiah. "By examining the connection, we find the mode explained, 'So shall he sprinkle many nations.'"

The Israelites were baptized in the clouds and in the sea. The Scriptures explain the mode of this baptizing: "The clouds poured out water" (Ps. lxxvii. 17).

(a) Baptism is the door to the church. (b) We can only enter the church by the door. (c) Hence, we can only enter the church by baptism.

(a) We can only enter the church by baptism. (b) Sprinkling or pouring is not baptism. (c) Hence, those who have only been sprinkled or poured are not in the church.

(a) All who are not in the church will be lost. (b) Those who have been only sprinkled or poured are not in the church. (c) Hence those who have been sprinkled or poured will be lost.

Mr. Beals seems to have mistaken the end he had in view, as his conclusions would cause us to infer that he was trying to demonstrate that baptism is for the remission of sins. We will not give Bro. Tyler's reply. While Mr. Beals evidently was not familiar with either the Scriptures or authorities he sometimes quoted, Bro. Tyler manifested a clear knowledge of the word of truth, of church history, and the writings of the apostolic fathers.

At 7:30 P. M. J. M. Streator, of Mattoon, preached at Antioch, near to Father Tyler's.

WEDNESDAY, 10 A. M. Proposition—"Children of believing parents are proper subjects for Christian baptism."

1. (Deduced from the Great Commission.) (a) All the work Christ intended his apostles to do was embraced in the commission. (b) Organizing a church was not embraced in the commission. (c) Hence, it was not the work of the apostles to organize a church.

(a) The Church of God was organized in the days of Abraham. (b) The disciples inducted people into the church of God. (c) Hence, the disciples inducted people into the church organized in the days of Abraham.

(a) Whoever had a right to any of the ordinances when the church was organized has a right to them now. (b) Infants had a right to some of the ordinances then. (c) Hence, infants have a right to some of the ordinances now.

(a) Infants were to be circumcised in the primitive church. (b) Baptism comes in the room of circumcision. (c) Hence, infants are to be baptized.

2. (a) Sinless people have a right to be baptized. (b) Infants are sinless. (c) Hence, infants have a right to be baptized.

Bro. Tyler, in his replies, fully sustained the negative of the proposition, by demonstrating to the people that Christ's Church did not begin in the days of Abraham; that the old and the new covenants are not one and the same; that baptism does not come in the room of circumcision, and that, on account of their sinlessness, children—infants—do not need to be baptized.

An 7:30 P. M., Dr. Keller, of Lovington, preached in the Christian Church, near to Father Tyler's.

THURSDAY, 10 A. M. Proposition—"Christian baptism when preceded by faith and repentance is for the remission of sins."

1. Bro. Tyler's first argument was taken from Peter: "Baptism does also now save us." "Save," equivalent to remission of sins. Baptism saves us. Not baptism alone; not without faith, repentance, confession, prayer, endurance to the end.

2. "Unless a man is born of water and of the Spirit he can not enter into the kingdom of God."

3. (Conversion of Cornelius). "He, [Peter] shall tell the words whereby thou and thy house shall be saved." The words that Peter would tell Cornelius were for his salvation. Peter required that Cornelius should be baptized. Hence baptism was necessary, that Cornelius might be saved.

Mr. Beals was exceedingly anxious to have Bro. Tyler introduce "Acts ii. 39." It is presumed he meant Acts ii. 38. But Bro. T. informed him that that passage

was not needed. When Mr. Beals came to this debate, he was armed with a Greek Testament, and lexicon. During one of his speeches, he was examining critically Rom. vi. 4. Bro. T. handed him his Greek Testament, and requested him to parse the original. But Mr. T. was silent. He could not read Greek.

The few brethren that live in the neighborhood were much edified and strengthened by the eloquent, logical, and Scriptural speeches of Bro. Tyler. Even some of the brethren of Mr. B. found that the man whom their champion had come to devour was not to be eaten up so easily. At 7:30, Bro. Tyler preached at Antioch. The next morning we started for our respective homes, feeling that it was good for us to have been there.

J. M. A.

COMMENDATORY.

To the faithful brethren in Christ, greeting: WHEREAS, We owe to the faithful and earnest labors of our beloved brother, J. E. Harris, our organization, healthful growth, and present influence under the blessing of God; and

WHEREAS, He has by his daily walk among us as pastor and teacher shown himself not only the humble Christian, the public-minded citizen, and the friend of education, but the able and efficient educator; and

WHEREAS, He deems it wisdom to depart from us, for a season, that he may more fully develop his powers and consecrate them entire to the Master's service: Resolved, That, while we sorrow at his departure, we most earnestly bid him God-speed, and commend him to the love, confidence, and Christian fellowship of the brotherhood wherever his lot may be cast.

Resolved, that a copy of this letter, signed by the elders, be given Bro. Harris, also a copy be furnished the CHRISTIAN STANDARD, of Cincinnati, for publication.

Done by order of the Church of Christ, in Butler, Ind., this first Lord's day in October, A. D. 1871.

FREDERICK HUFFMAN, SAMUEL HEADLEY, J. R. SNEYLEY, Elders.

AMERICAN BIBLE UNION ANNIVERSARY.

The American Bible Union, has just closed its twenty-second anniversary. The exercises were of more than usual interest. It was, perhaps, the best convention ever held by this society. Notwithstanding a constant rain, there was a good attendance of people both from the city and from a distance.

The entire spirit of the convention was highly commendable. The addresses, exhortations and prayers breathed the spirit of gratitude to God for the prosperity of the Society, and of dependence upon Him for sufficiency in the future. There was no self-laudation, or denominational glorying. I never attended a convention more thoroughly free from party spirit. All seemed to feel that the work of the Bible Union is God's work, and for the glory of Christ, and that Christians should make common cause in its behalf. They seemed to rise above the strife of the religious world, and to be inspired with the grandeur of the enterprise to which they stand committed.

The reports of the several officers were very satisfactory and encouraging. That of the Treasurer showed the total cash receipts for the final year just closed to exceed fifty-three thousand dollars—the largest amount ever received in one year by the Society.

The Corresponding Secretary read a highly interesting report of the work done during the year, of the increasing demand for the A. B. U. publications, and of the evident favor with which scholars throughout the world are regarding the revised versions.

There has been a large distribution of the English New Testament, among the freedmen and of the Spanish Testament, both in Mexico and Spain.

Other and more distant lands have been generally remembered. So that they who sit in the region and shadow of death begin to see the marvelous light.

Demands for translations of the Testament into Asiatic languages, heretofore but little considered, have come knocking at our door. Provision has been made for the Telugoo Testament, and the Santal, and others will probably be delayed only till the funds can be raised for their publication.

One of the results of the triumphs of Victor Emmanuel is a call from Rome for a large installment of the revised Italian Testament.

One man writes, "Give the Italians the Testament and leave them to themselves, and nine-tenths of them will go under the water." Should not that people have the word of life? The field is enlarging in all directions, "Pray ye the Lord of the harvest to send forth laborers."

The Secretary reported the names of several eminent scholars who have been employed on the English New Testament. Confident that many persons will desire to know who they are, I subjoin several of the names:

Rev. Joseph Angus, D. D., President of Regent's Park College, London, Eng; Rev. J. T. Gray, Ph. D., Classical Professor in Stepieny College; Rev. A. S. Thelwell (Episcopalian), Professor in King's College; Rev. Thomas Boys and Rev. Wm. Elf Taylor (Episcopalian); Rev. Prof. J. Harbottle, of England, and Rev. James Patterson, D. D., of Glasgow, both scholars of eminence; Rev. Dr. Badiger, of Germany, the profoundest Hebraist and Biblical linguist in Europe.

Of Americans: Rev. J. Mueschner, D. D. (Episcopal); Alexander Campbell, President of Bethany College; Rev. John Lillie, D. D. (Presbyterian); Revs. H. B. Hackett, Thomas J. Conant, and A. C. Hendrick (Baptist); Rev. M. Whiting, a distinguished scholar and translator;

Rev. James Shannon, D. D., Professor in Missouri University; Rev. Geo. B. Bliss, Professor in Lewisburg University.

Other eminent pedobaptist scholars are assisting the Bible Union in the revisions. At another time their names may be mentioned. The members and the acknowledged ability of the revisers can but inspire confidence in the labors of this world-embracing institution. Constantly it is rising in the esteem of the people, constantly it is increasing its power for good. The English version of Proverbs is hailed with joy. The work of improving the "English dress" of the Testament is progressing finely. I wish to explain, in another paper, some matters which many do not seem to understand.

C. C. FOOTE.

BAPTISM A SAVING ORDINANCE.

Our Cause Advocated by One in High Position.

No commentary has received more laudation and hearty endorsement recently than that of J. P. Lange, D. D., translated from the German by Philip Schaff, D. D., in connection with American divines of various Evangelical denominations; and the work certainly merits all such endorsements.

We are pleased to find the learned and honest commentator speaking without prejudice or bias on the design of baptism—what is the reasonable and natural, and logical force of this institution. To his testimony we invite the attention of all who have regarded it as unimportant or non-essential.

See commentary on Act xxii. 16, page 400: "Baptism is a means of grace. It confers purification from sins, the forgiveness of sins. The invocation of the name of Jesus essentially belongs to it as a confession of the Redeemer, and a prayer for his atoning and justifying grace. . . . Let thyself be baptized, and (thereby) wash off thy sins. Here, too, baptism is the medium through which the forgiveness of sins committed during the pre-Christian life is obtained."

See also, page 402, on same verse, under head of "Homiletical and Practical." "We have here a noble testimony to the value which was assigned to holy Baptism, by the pure apostolic church. It was not a mere external ceremony, but a means of grace for washing away sins, and was the first actual entrance into the church of Jesus."

This is the conclusion arrived at by our brethren, after studiously divesting themselves of all the authority of men, drawing their conclusion from strictly Scriptural premises. But for saying it was one of the conditions to be complied with in order to the remission of sins, and one of the acts that bring us into Christ, or his Church, we have been long ridiculed and persecuted.

We are glad to hear Mr. Lange speak so pointedly. What does it mean? It not exactly what is said, will some who declare it a "non-essential" come to the front and explain.

E. L. FRANKS.

THE RIGHTS OF INDIVIDUAL CHURCHES.

NUMBER V.

EDITOR OF THE STANDARD—It is the right of each single congregation to choose her own officers out of her own members, to license them to do whatever she wishes done, and to install them into office without any foreign aid, and thus destroy the idea of succession from St. Peter and St. John the Immerser. Each single church is as independent of every other church as the Jerusalem mother church was the first ten years of her existence, before there was any other church to assist her, or to depend upon, or to co-operate with her in any measure. It is the right of each church to receive her members by unanimity. It is the right of each church to dismiss her members by unanimity.

No man can be called from one church to officiate in another church, without the unanimous consent of every member of the church thus calling a man to preach for her. The custom or law now in, in some churches, for a few leading men to invite or call a man to preach from another church, in violation of the law of unanimity and of elders, and of the rights of a part of the church, and then tax the whole church to pay for more than a part of them. This has been done more than once, and is one cause which has produced discord. In one instance, at least—in Missouri—a church was asked if she would entertain a missionary meeting. She discussed the subject in a full meeting of her members, and answered that she would not entertain the meeting. The meeting was appointed, notwithstanding the church said she did not want it. This created alarm. The churches feared the principle, and feared the consequences to which it would lead. It is the right and the duty of every individual church to spread the Gospel to the utmost of her ability, as did the Jerusalem church through Judaea, Samaria, and to the Gentiles, and as did all the apostolic churches. Jerusalem, Samaria, Antioch, Thessalonica, Ephesus and other great marts were centers from which the Gospel spread, and radiated the adjacent country like the rays of the sun.

I have not been able to see in the New Testament what is called a "co-operation of churches," or "church organization," and surely I ought not to be blamed for what I can not do, or help. The total silence of the New Testament respecting such "organizations" speaks more against them than all I have seen says for them. I am bound to respect the silence of the Scriptures on this and all other subjects more than what uninspired men have said for them; and I am bound also to respect the church history, which testifies that no clerical associations existed until the latter part of the second century. Our periodicals all teach our silence on all other subjects theoretically, except on what is called

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AN ANECDOTE.

It is said of a certain eccentric preacher, who was in the habit of pointing out the sins of the people, that he was sued for slander on one occasion. ...

"GIBRALTAR."

The article of G. W. L. under the above title is in defense of his exposition of Acts ii 38, is so distinguished by courtesy and intelligence that it can not be read without special pleasure. ...

THE FAMILY.

For the Christian Standard. WHERE JESUS IS. The eldest children walked with God, And little children found Him; And Jesus on the mountain stood With angels all around him. ...

THE WOMAN THAT CONDUCTED THE FAMILY WORSHIP.

It was my first protracted meeting, and far from home. Every face was strange, and I went among them in weakness. ...

In the morning the father, being a mother, going up to her room when she returned from her journey asked: "Why, who put these pretty curtains up here?" ...

WOMEN AND THE LAW.

Here is some sensible talk from Gail Hamilton, in the Independent, on Woman as related to law, which the "advanced" thinkers on the woman's question will do well to ponder. ...

MOTHER'S CURTAINS.

"What are you doing in that corner, Josie?" said Annie Gray, for, coming in to call her sister out to roll hoop, she found her sitting in the corner of the room, her two little hands resting on her two little brown hands, very quiet and thoughtful. ...

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SELECTIONS.

ATHEISM EXAMINED BY AN EX-ATHEIST.

The National Reformer, the organ of the modern Atheists, was at one time edited by Mr. Joseph Barker, who has not waited for a death-bed to have the fallacy and weakness of human deductions as opposed to divine revelation forced upon him by a power which no man can withstand. ...

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eyelid with which he can cover up his eye. Again, animals require different kinds of feet. Animals with two feet have broad ones, man for instance, who could not stand on two legs, so broad ones are given. Birds require light ones, as they have to raise themselves in the air; consequently the spaces between the toes are scooped out. The dog has four feet, consequently they are narrow. Some birds have to swim, and the webbed foot is some have to scrawl, and then books are given. ...

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Christian Standard

ISAAC ERRETT, EDITOR. J. S. LAMAR, ASSOCIATE EDITOR, AUGUSTA, GA.

CINCINNATI, NOVEMBER 11, 1871.

THE CHRISTIAN STANDARD,

A WEEKLY REFORMATIVE NEWSPAPER, WILL BE

1. An uncompromising but dignified advocate of New Testament Christianity.

2. A faithful record of the government of the Christian Brotherhood, and an ally of every enterprise that will scripturally advance the cause of Reformation.

3. An earnest pleader for the union of the people of God, and an unyielding foe to sectarianism and denominationalism.

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

5. A supporter of a pure Christian literature.

6. A family visitor, laden with good things for old and young in the family circle.

7. A faithful instructor in all that pertains to its divine life, Church life, and the co-operation of Christians in works of benevolence.

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R. W. CARROLL & CO., Publishers of "Standard,"

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FOR CHICAGO.

Previously reported \$1,823 22

Church at Trenton, Mo., per H. V. Dale 12 50

Church and S. S. at South Bend, Ind., per C. Hartman 3 70

S. S. at New Salem, O., per E. M. Smith 7 00

C. W. Camp, Exeter, Scott Co., Ill. 50 00

Mrs. May A. Campbell, " 50 00

Leonard Odenweller, Industry, Ill. 20 00

\$1,966 42

FOR THE NORTH-WEST.

Previously reported \$574 34

Millie Barber, Fowler, O. 2 00

S. S. at Tawasand, M. T., per S. B. Benda 5 00

John F. Moody, Elliott's X Benda, Morgan Co., O. 5 00

B. U. Watkins, Indianapolis, Ind. 5 00

South Butler, N. Y., (no name) 8 00

J. L. Eshman, Antioch, O. 3 00

Church at Smithfield, O., per H. M. Sanborn 7 50

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Peter's Creek Church, Pa., per D. Higbee 61 40

W. M. Alexander and wife, Rushville, Ind. 2 00

Church at Primpey, N. Y., per A. S. Hale 51 00

Church at Yankee Ridge, O., per L. S. Walker 7 50

Church at Auburn, N. Y., per A. B. Chamberlain 43 00

\$780 04

Total \$2,746 46

We have sent \$500.00 to Bro. J. B. Welch,

Jonis, Mich., who is busily engaged supplying the wants of the needy, and whose extensive acquaintance among the sufferers and large experience as a business man enable him to make a wise and economical appropriation of funds. We expect to make another remittance this week.

In Chicago, a committee of four brethren and three sisters have charge of the funds. They are extensively acquainted, and will religiously discharge their duty.

THE STANDARD TO JANUARY, 1873.

It has been our custom to offer inducements to new subscribers to the STANDARD to send us their names in advance of the first of January, so as to avoid the confusion which is apt to be caused by the great influx of business at that time. We shall, therefore, until the close of the year enter every new name for which we receive \$2.00, from the date of its reception to the first of January, 1873. The sooner those wishing to subscribe send their names, the longer they will get the paper for the money.

SPECIAL PREMIUM.

"Walks About Jerusalem" by Isaac Errett, just published, will be sent as follows: For one new subscriber for one year at \$2.00, a copy of this work bound in paper will be sent by mail to any address. For two new subscribers for one year at \$2.00, or for one new subscriber for two years at the same rate or for one new subscriber and one renewal, at the same rate, we will send by mail to any address one copy of this work bound in cloth.

CASH CLUB RATES.

The STANDARD will be sent to Clubs, as follows: For one year only, to five or more subscribers, at \$1.80 each; 10 or more subscribers, at \$1.75 each; 20 or more subscribers, at \$1.60 each.

FOUR MONTHS FOR FIFTY CENTS.

We are advised that many friends of our cause and persons desirous of information with regard to it, would be glad to take the STANDARD for a short time to test its merits. We have therefore resolved to depart from our rule for a short time, and send the paper to any one desiring for four months at the very low price of fifty cents. We shall hope that every new reader thus obtained will become a permanent subscriber at the regular rate. If not, the loss will be ours and will be pocketed cheerfully. We expect the STANDARD to stand or fall on its merits.

Please remember, we will send the STANDARD to new subscribers four months for fifty cents.

OWING to a very rapid influx of subscriptions, many whose names were received in time for our last issue (Nov. 4) will begin with the present number, as that edition is completely exhausted.

Two dollars have been received from Eschel Freshman, on subscription to STANDARD, but no post-office is named. What is her post-office?

A GOOD EXAMPLE.—Bro. J. B. Welch, writing from Jonis, Mich., says: "In the hush to-day it was proposed to appoint a committee to canvass for the STANDARD. Sister Dye and Sister Millard were appointed, and I asked the privilege of being the third member, which was granted. I then invited all members who had not subscribed for the STANDARD to hand in their names at once, and the following brethren responded (twelve names). Please send me another blank for next Lord's day. One remark I made to our church: 'If we wish

to sustain the church we must sustain the paper.'

Jonis has always given us a splendid list, and will do better this year than ever. It wants but this prompt and direct action to double our subscription list. Go and do likewise.

Mrs. BUTLER's poems of last week and this, will be read with great delight.

The prompt and cheerful responses to our brief appeal for relief for the sufferers by fire, are exceedingly comforting. Many of these contributions come from widows and children who can only give as they deny themselves. God bless them in their offerings. They will dry many a tear of sorrow, and start many a tear of grateful joy. We were in Michigan last week. The suffering in the North-west is much beyond what can be gathered from printed statements. We learn but few of our own brethren among the sufferers in these parts, but there are multitudes of others who must be relieved.

A SISTER from Vineland, N. J., inquires if we have a church in New York city, and if so, where located. As information on this point may be needed by more than one, we state that the church is located on West 23rd street, near Broadway.

DISCUSSION.

With our first issue for 1872, we expect to commence the publication of a discussion of the following propositions, between CLARK BRADEN and JOSHUA V. HIMES.

PROP. I.—"Man is, by the constitution which God gave him in creation, and which he still retains, a being possessing a spirit that endlessly exists in a state of consciousness." Braden affirms.

PROP. II.—"Mankind are subjected to an utter extinction of conscious being in death, and without a resurrection will never have any conscious existence after death." Himes affirms.

PROP. III.—"The reward of the righteous will be endless conscious existence as well as endless happiness, and the punishment of the wicked will be utter extinction of conscious being." Himes affirms.

PROP. IV.—"All who die in willful impotence and rebellion against God, will be punished by banishment from the society of God and all pure intelligences, in a state of endless conscious existence." Braden affirms.

There is absolute need of a thorough discussion of these questions, especially for the benefit of our brethren in the West. We expect to publish two letters—one from each disputant—in every number. We have no need to speak of Clark Braden's ability as a disputant: it is known to our readers generally. Mr. HIMES is the most eminent Western advocate of the propositions he affirms. We look for a very able discussion.

Let all who are interested in a thorough discussion of this question engage at once in getting subscribers for the STANDARD. We are meeting a public want, and we desire to have the discussion extensively circulated.

A CHRISTIAN CIVILIZATION.

The immediate business of the Gospel is with the individual soul, to plant regenerating forces therein, revolutionize its desires and aims, and translate it into the kingdom of Christ, where, in a new atmosphere, with new surroundings, and under the play of new spiritual potencies, it may be educated into a new life. It deals with the individual, and attaches to every man, in his own personality, a sacredness and importance to be measured only by the riches of the grace of God and the preciousness of the blood of Christ. It teaches no scheme of social or political science. While reaching out, as a life, into all the relations of men, social, political and spiritual, and seeking to regulate the conduct of its subjects, by general principles and broad precepts in all these relations, it does not deal directly with questions of political economy, or governmental policy or polity, or propose any system of laws for the tribe or the nation. It does not condemn despots or praise republics. It deals not with questions of currency, or tariff, or public lands. It does not even organize an ecclesiastical system, but is content to gather its adherents in one neighborhood into a spiritual family, controlled by fatherly counsels and inspired by brotherly love, and to establish fraternal relations between these neighborhood subdivisions of the one great family of God.

Yet that this Gospel really looked beyond the individual, the family and the neighborhood church, to the nation and the race, and contemplated the regeneration of society—a regeneration so thorough as to result in the disintegration and destruction of false governments as well as false religions, and the final reconstruction of society on new principles—must be apparent to every careful student of the Scriptures. The smiting of the great image by the little stone out of the mountain without hands, resulting in grinding that image to powder, and giving it as chaff to the winds, while the little stone becomes a great mountain and fills the whole earth (Dan. ii.), clearly foretells this. We may differ as to when and how the stone smote or is to smite the image; but we can not differ as to the fact, that, sometime and somehow, the false religions and false governments embodied in that grand symbol are to be displaced by the kingdom of God. Nor can we doubt that the four great beasts (Dan. vii.) symbolizing the same evil dominions are to give way to the empire of the Man who came in the clouds of

heaven, and through whose sway the kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High for an everlasting dominion. The Apocalypse also guides us through many stormy and bloody scenes to a triumphant crisis, when the witnesses of God shall ascend to heaven in the sight of all men, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, that he may reign forever and ever.

The process by which this is to be accomplished is, we think, indicated in the parable of the leaven hidden in the meal, and in kindred Scriptures. It is the contact of mind with mind, heart with heart, life with life, until the power of Christ permeates society, and revolutionizes public sentiment, and, aided by the judgments of God and the revolutions, whether peaceful or bloody, which Christian principles have wrought, obtains spiritual sovereignty over the nations.

It becomes a deeply interesting and practical question, What will society be as reconstructed on Christian principles? We can best judge of this in the light of those features which are peculiar to this religion; and some of these we propose here to state.

1. "We have already noted one of these—the sacredness and dignity of individualized humanity—the stamp of infinite value placed on even the least of those 'for whom Christ died.' The glory of human nature, even in its humblest form, in the person of slave or peasant, or of an unthinking brute, as illustrated in the price of the soul's redemption, and in the love and pity of Him who stooped to bless babies, to heal lepers, to consort with publicans and sinners, and who said, 'Inasmuch as ye have done it unto one of the least of these, my disciples, ye have done it unto me,' stands out in bright contrast with even the best conceptions of that nature embodied in the philosophies and religions of ancient times. In fact, in those systems the individual was nothing; the State was every thing, and the individual existed only for the State. But Christian views of human nature are surely revolutionizing this false conception, and the State is coming to exist for the individual and to be valued according to its efficiency in guarding and promoting individual rights. This must continue until the right of every human being to the full development of all his powers and the full enjoyment of all his rights, is recognized and enforced.

2. The universal brotherhood of mankind, as the offspring of the same God, as sharers in sin and apostasy, and as comprehended in the merciful offers of salvation through Jesus Christ our Lord. This will not obliterate all distinctions of race, nor such civil and social distinctions as are wisely adapted to these peculiarities; but it will obliterate all selfish and oppressive distinctions, and base all governments and all international laws and customs on justice and philanthropy. The intense selfishness which has originated caste, and given strength to monopolies, aristocracies, and despotisms, and perpetuated national animosities and rivalries, must give place to the dictates of a philanthropy which seeks the good of man as man, and of all men—even enemies—as brothers. Duels of nations will no longer settle disputes. Much of the jurisprudence of nations must be changed, commercial ethics large revolutionized, the treatment of criminals be based on new principles, and the claims of the ignorant and the unfortunate be placed in another category than that of mere charity, in the low meaning attached to that word in modern usage. We have no faith in modern communism. Indeed, when the first feature we have noted is fully developed, there will be comparatively little left to be done by communities and governments; for the law is not made for the righteous, but for the lawless; self-control and holy living will make each redeemed man so complete an institution in himself as to relieve governments alike of pauperism and of crime. The cure of the evils that afflict society is not in communistic shelter and protection, but in a true and sanctified selfhood.

The degradation and oppression of woman will also cease as the equality of men and women before God comes to be understood; and the prevalence alike of Christian benevolence and Christian purity will make of marriage an infinitely holier thing than it now is, and family ties more binding, because more spiritual.

3. The spiritual brotherhood of Christians. The ties that bind us to our race as inheritors of a common humanity, sacred as Christ makes them, are less sacred than the spiritual ties which bind the members of the spiritual family. "My mother and my brethren are they who hear the word of God and keep it." A pure Christianity inspires a very dear love of all, who love the Lord. All earthly ties and conventional distinctions

melt away before the fervent attractions of this love. It is not sentimentalism. It is a divine and holy principle which leads its possessors to delight in the fellowship of all who are one with them in Christ Jesus. It is not based on orthodox thinking, on fleshly descent, or on wealth, or on intellect, but in likeness to Jesus. They are all brethren. They are all royal priests in the house of God. They are all God's clergy. They are members of one body, each having gifts for the benefit of all, and all having gifts for the benefit of each. When ecclesiastical hierarchies give way, and sects are overturned, and theology is swallowed up in the faith and love of Jesus, and all Christians shall be one in a living brotherhood, consecrated in all its gifts and resources to the redemption of humanity, there will go forth a power of love and holiness to win the world to Christ such as will eclipse in the splendor of its triumphs our largest imaginings of pentecostal victories. The jangling of creeds and the rivalries of sects and the dogmatism of theology stand greatly in the way of the world's regeneration.

4. The spiritual aims of Christianity. The great end sought is the elevation of the spirit and the subjugation of the flesh, so that our whole nature may subserve spiritual ends, and thus life be an education for the perfect holiness and love of the future heavenly state. Riches, honors, luxuries, and even intellectual culture, have value only as they contribute to this great spiritual end. Dress, equipage, social position, education, literature, science, art, will be valued according to their ability to promote holiness and love. All that aids to fit us for heaven by promoting purity and goodness, will be prized; all that tends to pamper fleshly desires and aims, will be despised. How much this will revolutionize our standards of social position and our modes of living, and wean us from the pride and extravagance and love of carnal pleasure that now obtains, it would startle us even to guess. When families, communities and governments shall be inspired by high spiritual ends, the present false dominion of wealth and false standards of respectability will pass away, and the very possibility of existence for many of the selfish and oppressive institutions and practices of the present time will cease.

We talk of Christian civilization, but it has never yet been seen. A generation of full-grown sons and daughters of God has not yet appeared. Our best civilization to-day is largely heathenish, and intensely selfish and oppressive. There are mighty strides to be taken before the kingdoms of this world can become the kingdoms of our Lord and of his Christ. But we are working slowly towards it. The heaven is working in the meal. The false dominions of the past are crumbling. Man as man is growing into soundness, and laws and institutions are slowly changing to meet his higher wants. The divine right of kings and popes is giving way to the divine rights of humanity. Nations are learning some of Christ's lessons. Arbitration is beginning to take the place of war. The generous impulses of humanity are having freer play, and some of the grander lessons of the superior claims of moral and spiritual interests over the material, are pondered gravely by statesmen and rulers. Yet it seems a great way off, that grand, sweet reign of justice and love; if we pause even for a moment to look around us and listen to the discords of this babbling world, and hear the cries and groans of the oppressed, we almost despair of the result.

The application of Christian principles to the social problems of the age and the incorporation of these principles with the statesmanship and the legislation of the time, are two of the great needs of the age. Meanwhile, let the church do her work in planting the regenerating forces of the Gospel in the hearts of men, and quietly spreading the empire of Christ from heart to heart and from neighborhood to neighborhood. Could we catch even one faint echo of the jubilant strains that shall gladden earth and heaven when the triumphs of Christ are complete, or catch a glimpse of the world smiling in the sweetness of universal purity and peace, it would move us to an enthusiasm in hastening that triumph such as the church has not known since apostolic times.

WOMAN'S CHRISTIAN ASSOCIATION.

We attended the third annual meeting of the Woman's Christian Association in this city. Its main work at present is furnishing and maintaining a Christian home for females who are unable to pay a large price for board, and who, in a home on the co-operative principle, can be supplied with all home comforts at a cheap rate. It requires about \$3,000 per year to maintain this establishment, beyond what it brings in; but a building fund is being gathered in hope that, in time, the Association may have a permanent home of its own.

The Association is reaching out in other

directions in its benevolent efforts—visiting hospitals and prisons, furnishing employment to those without work, etc. There is a large field of usefulness in which Christian women may employ their best gifts, and we hope to see it largely occupied by such associations as this, until the benevolence of Christianity reaches to the lot of the lowest and uplifts every child of misfortune and sorrow.

COST OF PUBLISHING NEWSPAPERS.

Very few are acquainted with the heavy cost of publishing a first-class religious newspaper. Many of our friends have been incredulous when told that the STANDARD had cost over \$20,000 more than its income, and that with 12,000 subscribers it was barely paying expenses; and now and then we have heard whispers of leakages, bad management, etc. It may help them to a better understanding to learn a few facts respecting other papers.

The Advance, of Chicago, with a larger list than ours, at \$2 50 a year, sunk about \$75,000 in four years, and had not become self-sustaining when the late fire occurred. Its subscription price is raised to \$3 00 a year.

The Interior, in less than two years, has used a capital of nearly \$50,000.

The Standard (Baptist) with a list of 15,000, was not yet self-sustaining. Its publishers had to draw on the profits of other branches of business to make up deficiencies in the income of their paper.

True, these papers were somewhat more expensive than ours, but they had also a larger price.

Two things are evident from these and similar facts respecting religious papers under the best business management: (1) The finances of the CHRISTIAN STANDARD have been managed with strict economy. (2) A much larger patronage must be had to enable us to make it all it ought to be. Readers of such journals are not aware of the heavy outlays of money and labor made to supply their wants, nor of the scantiness of the compensation received.

It is poor economy to starve publishers and editors. We need much larger means. We have got along at a cheaper rate than many, because our best writers have generously assisted us without compensation, and because we have ourselves toiled day and night to avoid the necessity of paid labor. But we ought to be able, when we need valuable essays on important subjects, to say to a suitable person, "Take a week or a month, if necessary, for a thorough exploration of this subject, and prepare us careful essays in your best style, and if your articles suit us, here is the money for your labor."

We say, we ought to be able to do this, and we shall never be satisfied until we reach that point of success. Many splendid contributions to our columns ought to have been paid for, but our income would not admit of it.

Our subscription price ought to be at least fifty cents more per annum; but we prefer to adhere to the present low price, and seek a remedy in the larger patronage. Let our readers understand that in helping us they will help themselves to a better paper. Should they push up the list to 20,000 for the coming year, they will simply put us in possession of means to serve them more effectually.

TERMS OF FELLOWSHIP.

We have received the following from a source which entitles it to consideration:

BRO. ERRETT:—It is useless to disguise the fact that in some questions we seem to be drifting unconsciously into a sectarian ultra-orthodoxy. I propose to check this tendency somewhat by the suggestiveness of the following:

I. The acceptance of Jesus as the Christ and Son of God, and a reliance on him as Teacher, Mediator and Lord, is the faith that works and saves.

II. Baptism in obedience to the authority of Jesus the Christ, formally introduced the believer into His church—whatever may be his opinion concerning the design of the ordinance or its relation to the remission of sins.

III. Although immersion was the ancient baptism, and is the only baptism recognized by all, yet the sincere and honest believer in Christ, without presumption, and according to the measure of his knowledge, holds affusion to be baptism, should not, on account of such error, be disowned as a brother.

IV. Distinguishing faith from opinion, each brother should be left free to judge, and speak and act for himself in all matters not expressly revealed, requiring him only to exercise his liberty in love, so that the strong may not despise the weak, nor the weak condemn the strong.

V. Each congregation of such baptized believers is free in doctrine, in practice, in order and style of worship, and in government; and is at liberty to devise and carry forward its own ecclesiastical enterprises. Yet, as every congregation is a voluntary society of Christians, peaceable withdrawal from it at any time is the inviolable right of its members.

VI. Those only are to be adjudged schismatics or heretics, who, not contented with a common faith and mutual love, seek to make their opinions a ground of union or a test of character among the people of God.

On this we remark:—

There is always danger of a religious movement in the direction of catholicity falling short of its aims. There is also a danger of its swinging off into latitudinarianism. Both dangers call for watchfulness. It is scarcely ever true that any

one party will watch, with equal vigilance both these tendencies. Some will be wide-awake to check every tendency to undue liberalism, but blind to every tendency to narrowness and dogmatism. Others will watch anxiously every indication of partial and illiberal views and feelings, and blindly accept everything that looks like progress and charity. It hence comes to pass, in all great movements, that the radicals and conservatives find each their mission, and that the movement, if successful, finds its equilibrium in a reconciliation of centrifugal and centripetal forces. To many this is alarming—to us it is not. Unless we push one or the other of these watchful tendencies to an unauthorized extreme, there is not only no harm, but great benefit in the mutual play of these apparent antagonisms. With brakesmen at the wheels, and no engineer or stoker to prepare and let on the steam, the train would never move. With stoker and engineer to play the radical in plying the steam-power, and the cars whizzing at the rate of a mile a minute, and no conservative at hand to apply the brakes, there would soon be a terrible smash-up. Safe and sprightly movement needs both forces.

The particular doctrines or practices which, in a reformatory movement, are brought into special importance by controversy, are apt to become all in all to those who advocate and defend them. For the time they represent the whole movement, since the whole movement is imperiled in the controversy over these particular points, and it is not surprising if, at last, those who advocate and defend certain truths and practices, realizing how vital to the whole cause is their successful advocacy, give them a permanent importance beyond what belongs to them, and suffer other truths to remain in the background which were only less important for the time, because they were undisputed. Others, seeing this, and becoming keenly alive to the importance of these neglected truths, appear as their special champions, and are apt, in turn, to underrate those features of the plea which circumstances had projected into special prominence. There is room for the healthful employment of both these classes, but there is always danger of a special advocacy growing into a partisan plea, until those who ought to be mutual helpers grow into sectarian antagonists.

The STANDARD has always been suspected of radicalism, and has sometimes been bitterly and scornfully denounced as naughty and dangerous in its radical tendencies. But in truth we have never allowed it to be committed to the interests of any class. We are conservative or radical, just as the interests of truth seem to us to require. When we see a tendency to narrowness and dogmatism and intolerance, we smite it and cut into the very roots of it, if we can, and steam up for a progressive movement. When we notice a tendency to a false liberalism, we grow conservative and whistle "down brakes," as lustily as the danger requires. It often happens, therefore, that men of partisan spirit—lopsided men—accuse us of getting on both sides of a question, and we have the supreme satisfaction of being scolded at by hasty zealots as timid and time-serving. But the masses of sensible and reflecting disciples have learned to understand and trust us in dealing with troublesome questions as they arise. We claim an intimate acquaintance with the men who engineered this reformatory movement. We think we fully understand their principles, and aims, and the spirit in which they acted. We are in the work from deep convictions of the truth and vital importance of the principles for which they contended, and we do not intend to be swerved from our integrity in the advocacy and defense of these principles, to the right hand or the left. We are not afraid of progress. We have no sympathy with that conservatism which appeals to the history of fifty years as "settling" all the grave questions of truth and duty. We believe there is much yet to be learned from God's holy book; we are committed to free and untrammelled inquiry, and we care not a straw for any outcry against the freest and boldest investigation, if only such investigation be conducted in the spirit of genuine discipleship. At the same time we are not to be lured into the approval of anything merely on the ground that it is christened and labeled as liberal, or catholic, or anti-sectarian. There must be solid and substantial reasons for change before change can be admitted—for there is wisdom in the advice of Solomon, "Mettle not with them that are given to change." Paul's advice suggests the true course: "Prove all things, hold fast that which is good."

This much we deemed it needful to say before noticing specially the communication given above. Touching the first and second items of said communication, little need be said. We know of none of our churches that would refuse to accept an obedient subject of the Lord, merely because he failed to understand the design of baptism. But when we come to the third item, we pause. If we understand it, it affirms the propriety of admitting the unimmersed believer to membership in the church, on the ground of his sincerity and honesty, in accepting of extending to them the esteem, love and courtesy to which they are entitled in view of such faith and piety, or of promoting friendly intercourse with them, and co-operation in all good works; which we can consistently join with them; but it proposes to accept them as baptized believers—according to them the right to

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President of Yale College. The book is... in some parts a review of the arguments of... Huxley, Spencer, and others, and aims to prove...

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Let us say, before closing our remarks... on this point, that while we fully sym... pathize with the desire to remove every...

The number of acres burned over in the... Chicago fire is about 2,800, out of 23,000... About 13,500 buildings were destroyed out...

From what we had previously known of the... author we were prepared to expect a book... abounding in ripe thought and close reasoning...

number is before us. The following articles... are particularly interesting. James McOosh, Pres... ident of Princeton College; A Man Among...

There will be a meeting of the churches in Sub... District No. 6, comprising the churches of Grant... and Delaware Counties, Ind., with the church...

PERSONAL.

W. B. HENDRYX has removed from Michi... awaka to Greensburg, Ind., to labor with the... Greensburg church. We learn that his minist...

NOTES AND COMMENTS.

The Religious Herald publishes the following... from a Confession of Faith of the Waldenses, adopted about the year 1120:

"We consider the sacraments as signs of... holy things, as the visible emblems of invis... ible blessings. We regard it as proper and...

QUERISTS' DRAWER.

[ASK QUESTIONS touching the meaning of Scriptures... and all practical questions in Christian casuistry, are... gladly welcomed. It is not intended to admit inquiries...

1. Greet one another with a holy kiss... (II. Cor. xiii. 12). Why is it not observed... by modern Christians?

2. Rom. vi. 11. "For if we have been... planted together in the likeness of his death... we shall also be also in the likeness of his resurrection."

1. The emphasis is not on his, but on... holy. It is not a direction to prefer kiss... ing to any other conventional mode of...

Messrs. DODD & M'RAD announce for pub... lication "The Sciences of Nature versus The... Science of Man." By Noah Porter, D. D., LL...

At a meeting of the citizens of Boone County, held... at the court house in Columbia, on October 11, 1871, in view of the recent death of Elder...

Our Publications. A. Aron, who was just starting in the Book business... at Chicago, lost everything, and is making a new start at Bloomington, Ill.





RECORD OF THE WEEK

Death of General Anderson. Gen. Robert Anderson, of Fort Sumter...

Small-pox prevails in epidemic form in several of the large cities in this country...

Arrest of "Boss" Tweed. Another step in the revolution of the people of New York...

Mexico. President Juarez has serious trouble on his hands. A revolution of no mean proportions...

Great Britain. The contributions in behalf of the sufferers in Chicago and the Northwest are large and generous...

Spain. The Republicans in Spain are actively engaged in organizing for the spread of their principles...

Mormons. Hawkins, who was recently found guilty at Salt Lake City, Utah Territory, of adultery...

Foreign Gossip. John Ruskin says: "Though I have kind invitations enough to visit America, I could not, even for a couple of months, live in a country so miserable as to possess no castles."

Cracking of the Ku-Klux-Klan. A special telegram to the Commercial announces the probable end of the Ku-Klux in South Carolina.

Fast Offenses of Chicago. Mayor Mason, of Chicago, having appointed a day of humiliation, prayer and fasting...

Suits Against Secretary Boutwell. Secretary Boutwell was served as he was entering Steiway Hall, New York City...

French Affairs. The disarmament of the National Guard is nearly completed. It is thought that none of the Communists, remaining in prison...

Mammeth Colored Fashion Plates. Ahead of all others. These plates are engraved on steel, twice the usual size, and contain six figures...

Read the Commendations. "Sensible, argumentative, persuasive, well calculated to arrest the attention, and just the thing for the times, multum in parvo, little messengers of salvation, apostolic heralds..."

THE TRUE SINGING SCHOOL TEXT BOOK. BY A. N. JOHNSON. Has proved a decided success and is universally acknowledged to be the best book for Singing Schools ever published.

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The American Household BOOK OF MEDICINE. Containing directions on the Diseases of Men, Women and Children...

EVERY ONE'S GUIDE IN SICKNESS! Containing directions on the Diseases of Men, Women and Children...

The Household Book of Medicine. Also contains an article on CHOLERA.

AGENTS WANTED. THE GREAT CHICAGO FIRE! The Burning Horror of the 19th Century, 100,000 Persons reduced to Beggary.

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Table of prices for various goods including BEEHIVE, BARK, BEANS, BUTTER, CATTLE, COFFEE, EGGS, FRUIT, FLOUR, HAY, HOPS, LEATHER, MOLASSES, OILS, POULTRY, PROVISIONS, RICE, SUGARS, TEA, and VEGETABLES.

Table of prices for various goods including Apples, Peaches, Raisins, and other fruits.

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CORRESPONDENCE.

THE AMERICAN BIBLE UNION.

It was my privilege and pleasure to attend the twenty-first anniversary of the American Bible Union, as one of the invited speakers. I was deeply impressed with the fact that this society is true to its principles and object, and regret, more than ever, that the disciples have so largely withdrawn their sympathy and support from it.

At the conclusion of an evening session of the recent anniversary, after approving of the three addresses delivered, Dr. Armitage said:

"It should be understood that the Bible Union has never held itself responsible for what is said on its platform by the various speakers at its meetings. Brethren are invited to address us, to present their own views upon our principle and work, and whatever pertains to them. We always recognize the individual responsibility of our speakers, and they only are held responsible for anything that they advance. I have attended all the anniversaries, but one, and have presided over its deliberations for many years, and during that time have heard brethren of various denominations and views say things that I thought to be unwise and indiscreet, things that I regretted and even did not believe. They were out of place, in my judgment, both in matter and manner. I have been surprised, and sometimes mortified, at their utter want of common sense. But I have never called any man to order for his utterances, never remonstrated with him, or protested, or found fault. We have ever given the simplest and freest opportunity for the fullest and most untrammelled discussion in all that concerns the whole subject covered by the Bible Union in its work."

"The grand principle of this Union is, and always has been, simply this, viz: that God has a right to a hearing among men and that men have a right to hear him. We have avowed our principles ever and openly and have never swerved from them to please any man or set of men. The present Revised New Testament and such portions of the Old as have been sent forth, are the result of these principles. I have never known of any preacher, professor, scholar or editor, who has attacked these principles or attempted to show on the principles of philology that our revisers have unfaithfully applied them. No man has yet, to my knowledge, drawn his pen across one word of our rules for revisers, or said that they would be improved by this addition, or that omission. And, so far as I know, no man has yet charged our revisers with the violation of these principles."

"We demand a hearing upon our principles, and we invite our opponents to come to our platform and meet us upon this ground. We will gladly welcome them here, and we will cheerfully hear them. We should hope that in the friction of well-digested scholarship and thought, new light might be emitted. But I hold it to be simply a contemptible exhibition of cowardice for men, of any pretensions to scholarship, to sneer at this work and stand aloof from it, instead of meeting us like honorable men upon the great principle of the Union and the scholarly results of our work. Let them, like honest men, either show the fallacy of our principles, or the infidelity of the Union to these principles in the results of our work. Let men of the same calibre as Thomas J. Conant, Horatio H. Hackett and Philip Schaff measure swords with them, and show that their work is unworthy of them and of the Biblical scholarship of the age, and from them we may expect light that will gladden all our hearts. But let the little barking whiffets who can hardly tell one letter of the Greek alphabet from another, invoke enough common sense to hold their tongues. We do not abide by, or bow to, the mandates of such men. We can not afford it."

These are bold utterances and present the subject in its true light. Let us seize the Bible Union by one horn or the other, or both, and, manfully master it, or surrender, like honest men, and accept the results of its principles and aid in its work. Its object is as catholic as the Gospel of Christ, and as philanthropic as the "grace of God that brings salvation to all men;" and if we are unwilling to unite with other Christians in a Bible Union for the accomplishment of this noble and divine object, we may cease our pleading for the unity of Christians. The world will doubt our sincerity in this plea.

A united effort to give the pure word of God to the nations—which is a practical recognition of the fact, that conversion through a divine work is effected through human agency—will dispel dark and frightful clouds of theological speculation and draw Christians closer together in their consecration to a grand work for God and for humanity. A common zeal for the world's salvation, a religious activity springing from a fervent love of the "one Lord," will undermine and sweep away sectarian "middle-ways of partition" which sooner than they can be broken down, by the battering rams of theological dispute. We have no missionary in a foreign field. We are doing nothing to send the

word of life to peoples in other lands and of other tongues. Will God justify us in refusing to aid the American Bible Union, which affords a favorable opportunity for all those who supremely love God and His pure word to unite in the accomplishment of a glorious work of benevolence that is entirely undenominational in its character? The Treasurer's report shows that more than half the money expended during the past year was paid for the publication and circulation of the Scriptures. Contributions will be applied to any particular department of the work of the Union which the contributors designate. The Scriptures are circulated among the freedmen in Mexico, in Spain, in Italy, in Germany, in India and in China. And

"Shall we, whose souls are lighted,  
By wisdom from on high,  
Shall we, to men be lighted,  
The lamp of life deny?"  
W. L. HAYDEN.  
PHILADELPHIA, Oct. 31, 1871.

HIGH-SOUNDING PHRASES.

BRO. BERRITT.—I have a mind to write an essay, the spirit of which shall be against high-sounding and far-fetched words and phrases. I know a good brother who would say *alioquin* phrases, but as I wish to be understood by the common people I use the plain English. Very many of our good writers are making too free use of Latin, Greek, and French words, and by this means a great portion of their work is shorn of its power. Let us give a few examples in order to get the point fairly before us. In the *Apostolic Times* for October 5, and in the *STANDARD* for the same week, an article was published entitled, "A Plea for the Oppressed," in which the writer says: "Unless my immediate brethren elect and authorize me, *volens volens* as a delegate."

"We take exceptions to nothing in this article except the *volens volens*. How does the brother wish to be elected? He says *volens volens*. It is safe to say, we think, that where there is one person that knows how he wishes to be elected and authorized, there are four who do not know. Hence, four-fifths of the instruction is lost."

In the *STANDARD* of September 30, in an essay on "Eloquence," Reporter says of Mr. Davis: "He has equipped himself *cap-a-pie*." Three-fourth of Reporter's readers know no more of Mr. D's equipment after reading than they did before.

Bro. W. T. Horner in advertising his tracts says, "They contain *multum in parvo*." They should circulate in every household. "*Multum in parvo*." I hear thousands of voices coming up from as many households, from those, too, who are able to fully comprehend everything in these valuable tracts, foreign words excepted, saying, "Well, I don't know whether I want my children to read *multum in parvo* or not—I can't comprehend it myself."

It would have been just as easy, and saved a little ink, for our brother to have written in our mother tongue, and said "much in little," then all, instead of a part, would have been edified.

In the *Christian Quarterly* for January, this year, is an article that has for its subject "What is Sectarianism?" The writer in speaking of new parties springing up says, "And so on, if not *ad infinitum* certainly *ad nauseam*." Too disgusting it is truly to read and not know what you are reading about.

In the same number of this able paper we find a learned and well written epistle on the "Genuineness and Authenticity of the Gospels," in which the writer in speaking of the Gospels being handed down to us says: "Thus we can go back from century to century; from age to age; thus we can pass *per seculum* from the second half of the nineteenth century, to the first quarter of the fourth."

Now how is it that the writer would have us pass over this lapse of fifteen and a half centuries? Few, very few, of us can tell. And what is worse than all, this leap or bound which he has made is the very thing which the inquiring reader is most anxious to comprehend. And why not? for in the words, *per seculum*, must lie the passage across these centuries of time.

But again, we find in the same paper a well-timed, and richly deserved, lash of "Indolent Preachers." But the scribe has tipped his cords with the Frenchman's steel, which is felt but not realized. These poor indolent preachers are profoundly ignorant as to our writer's meaning when he says: "The fatality of *non curat pro curis* is constantly in the way of their seeing themselves, and of their reformation."

Then he admonishes the indolent preacher to "try to be great enough to seek only the honor that comes from God, and *primus principum* may be your place among your fellows." Now the injunction is plain enough, but the promised blessing, which is the subject of the letter, is the very thing we must know in order to be edified—comes to us in an unknown tongue. "If the trumpet gives an uncertain sound, who shall prepare himself to the battle?" Paul says: "If any man speak in an unknown tongue, let it be by two, or at the most by three, [sentences at a time] and that by course; and let one interpret. But if there be no interpreter, let him keep silent in the church." "For if I write or speak, or pray in an unknown tongue, my spirit writeth or speaketh, or prayeth, but my understanding is unfruitful." "Paul speaks wisdom when he says: 'I would rather speak five words in the church with my understanding, than by my voice I might teach others also, then

ten thousand words in an unknown tongue." 1 Cor. xiv.

A writer, and more particularly a writer on theology, should be a teacher.

"Go teach all nations," says one who speaks as never man spoke. The highest type of a teacher is one who clothes his ideas in words that fall within the range of his comprehension. Without this, he is no teacher. Had Paul discoursed to his disciples in an unknown tongue without interpretation, they might have continued at his feet in profound ignorance of their duty to God and man until this day.

He might have stood in the Athenian courts, and made war against their thirty thousand gods until the rocks crumbled with age from beneath his feet, with not a single convert to his labors. But, thanks be to God through our Lord Jesus Christ, he speaks, and a few of them heard and understood the words of Paul as he preached unto them the resurrection.

We insist upon it, brethren, this custom that we deplore is a growing evil and ought to be subdued. The people do not need to know that you are masters of the dead languages, neither is it becoming in any writer to tell them of it by imposing on them such as they can not grasp. Should it become necessary to use these languages, let the interpretation thereof be given (in brackets), and we have no great objection.

In reasoning with our fellow-men of righteousness, temperance, and a judgment to come, let us deal plainly with them, and in the fear of God. If we study to show ourselves approved unto God, we will become more and more like the Great Teacher, in deed and in truth, placing before the mind such and only such food as it can properly digest; then will we become workmen that need not to be ashamed, rightly dividing and clearly explaining the word of God which liveth and abideth forever.

Brethren, think on these things whether they be so.

L. C. WILSON.  
IOWA CITY, IOWA, Oct. 28, 1871.

SUNDAY SCHOOL WORK IN THE 10th (D) DISTRICT.

In obedience to a call from F. M. Green, Cor. Sec'y of the State, we met at Dayton on the 12th of September, and organized. D. W. Chase, of Cincinnati, was chosen President; A. C. Fenner, of Dayton, Reporting Secretary; E. L. Frazier, of Dayton, Corresponding Secretary; J. F. Needles, of Dayton, Treasurer.

The Constitution provided in Report of Proceedings was adopted. The names of 40 members were secured. The amount of \$12.00 was raised. Bro. Green gave us much practical teaching, and showed in many ways how to make the Sunday School work a success.

The Convention was much edified by an essay written by Bro. Wright, and read by his daughter, Miss Lou Wright. Also by many pithy speeches from others present. An essay on "Object Teaching," by Miss Lila G. Encey, Dayton, was well received and opened the way for a profitable discussion on that topic. The Sunday School workers of Dayton were greatly benefited.

It was decided to hold quarterly Conventions—the first to be held with the Central Church of Cincinnati. The time will be made known in due season. We wish now to make a timely appeal to all the Sunday School superintendents, workers, and friends in the 10th District to attend this Convention.

A programme will be arranged and announced in the *STANDARD* and *Review*. E. L. FRAZIER, Cor. Sec'y.

THE LATE CONVENTION.

The most important work resolved upon at the last Convention, is that of turning our missionary force to the work of calling as many as possible of our worthy preachers entirely from secular business and securing their every-day labors for the destitute churches. This will secure pastoral care of many good but scattered and discouraged Christian people. The evangelists in the districts and States will be able, we hope, to effect many such arrangements this year between the preachers and the needy churches. The present separated condition of said parties is the fault of either so much as a fault in our general church arrangements, there having heretofore been none whose business was to bring them together. We hope to report good results in this direction from all the States at our next annual Convention. Will the brethren of the States and districts keep this work in mind wherever they go? The object is not to secure Sunday preaching for the churches, but regular every-day work all around, and in all the ways open to an active, zealous Christian preacher.

The various labors laid out by the Convention for the Corresponding Secretary and his co-laborers in the field are being entered upon in earnest. The *Missionary* will be issued in January. The minutes will be out in a few days. The State evangelists will order them of Bosworth, Chase & Hall, Cincinnati. Just see how many phrases and preachers there are in each district of our State, respectively, and have as many sent to the district evangelists, requesting them to send one to every church; besides one to every preacher. We have published about enough for this. Let the copy sent to the church be left in the meeting-house for the inspection of all the members. The brethren are still given to the use of the word *Society*. Since the whole

church has so generally agreed to work together, it is no longer a *Society* in the church, or a section of the church-at-work, but the church itself. Our General Conventions are conventions of the church. The President is not president of the *Society*, nor president of the church, but president of the Convention while in session. It is neither the missionary society nor the missionary church, but the church itself at missionary work.

The first of November is the time for sending in the State reports for the quarter ending with October. It seems some of the district evangelists failed to send out the circulars, to remind every church of the October collections. This should never be forgotten. Always send them in time to reach the churches before the first Sunday in January, April, July and October. This should be very regular. Bosworth, Chase & Hall, of Cincinnati, have blank circulars for all purposes of reporting; any one can send for them at the cost of a few dimes. The State evangelists should always see that this matter is fairly understood in every district in their respective States, and work it up into regularly as soon as possible. Let half the collections this year, if possible, be sent to the State treasury; the other half, with what the district evangelists will receive for their own meetings should be sufficient for their support. But this will need the regular quarterly contributions from the churches to the district treasurers. The General Board has many calls for help from all quarters; they hope the districts will try to divide evenly with the State treasuries all the church collections this year. Prospects are good. Let all be encouraged.

THOMAS MURNELL.  
SUNDAY SCHOOLS.

October 17 and 18, 1871, the Christian Sunday Schools of the 15th District, O. C. M. Society, met in semi-annual Convention in Aurora, Portage Co.

The attendance was large, and the interest superb from the beginning. There is no district in this State in better working order than the 15th District.

All the Schools in the district were present by delegates or by encouraging reports, save four, viz: Deerfield, Edinburg, Hiram, and Palmyra.

The Corresponding Secretary tried hard to draw fire from these, but failed. An excellent programme had been prepared by the Committee, and with one or two exceptions, it was met entirely. The spirit of deep earnestness and devotion to the work shown by those who participated in the discussions argues well for the Sunday School work among the Disciples in the future. If all the districts in the State could realize the immense strides that have been taken in the direction of a true and valuable work in the Sunday Schools of this and adjoining districts, the State Secretary would not be obliged to urge the formation of District Associations, but would be pressed on every hand to aid in the work. The 15th and 17th Districts have each decided to raise \$50 in aid of the State Association during the year.

I expect to meet the Sunday School workers of the 3d O. C. M. District November 14 and 15, 1871, at Lima, Allen Co., O. I hope to see a large number present at that meeting. We expect to organize that district at that time in the Sunday School work.

I lately attended the semi-annual Convention of the Sunday Schools of the 11th District, at Royalton. This was an excellent meeting. One or two persons determined on success can accomplish wonders in any district in the State. We ought to have a Chicago blaze in this State among our Sunday Schools all winter. Don't freeze out; it is not sensible to do so. "Thawing out" is harder work than "freezing out." It is harder to get well than to get sick. On with the work!

F. M. GREEN, Cor. Sec'y.

DISCUSSION.

BRO. BERRITT.—Strange as it may sound to the uninitiated, a discussion has actually been held between a Disciple and a Methodist. Elder W. D. Moore, of the Church of Christ, Union City, Ind., has dared to meet the Rev. Mr. Mahin, Richmond District M. E. Conference of Northern Indiana. The contest came off at Hillsboro, Wayne Co., Ind., commencing October 3, and lasting three days.

And what may seem stranger still is that Elder Moore should affirm "Immersion is commanded in the Bible, and was practiced under inspired authority." Both the affirmations in this proposition his opponent, squarely and without equivocation, denied. He said if immersion was baptism, then sprinkling and pouring were not. But I am not so much desirous to report the discussion, in this paper, as to be permitted to give a little description of the champion of this wholesale proposition—laughing, and his mode of warfare. I feel that it would be a treat to many of our readers to be permitted to look behind the curtains of Methodism, and hear an honest exposure (by one who certainly knows) of its secret councils, of which we have but the bare outcroppings in public life. Mr. Mahin is confessed a champion of the M. E. Church in Indiana—a regular warrior, bearing the scars of many a hotly-contested field. It is not strange, therefore, that he advances to the contest with great boldness, yet perhaps, with as much of the *quadrans in modo* as the gentleman who introduced the apple controversy to our primitive maternal ancestor. He is very bland in his deportment to

ward his opponent. But his *modus discutiendi* we want to speak. He first fortified himself against an array of authority by notifying his auditors that such an array is evidence that a disputant has no arguments to present. And should his opponent resort to such a measure, he is to be regarded as vanquished. He then lays down his fundamental axiom—the magic wand that is to convert everything it touches into gold—the talisman that is to heal all infirmities from the batteries of the enemy—the fulcrum upon which he proposes to rest the lever which is to overturn the whole temple of Baptist theology. Here it is: "The reasonable presumptions in the case." No declaration of Scripture, no statement of history, no definition of lexicons, or opinion of learned men, weighed a feather in opposition to the (to him) "reasonable presumption." This "reasonable presumption" served the purpose to Mr. Mahin of disposing of all the difficulties from the classic use of the word *baptizo*, that his opponent presented. It showed that Hippocrates did not mean to dip the pessary in breast milk; that Judith did not go down into the fountain to baptise herself, but close to the fountain, so that she could take water from the fountain and sprinkle upon her person; and that Naaman sprinkled some of the water of Jordan upon himself—and so of *id genus omne*. All the statements of the Fathers, by the same rule, were mere opinions: The historic accounts of the early practice of the Church, as given by Mosheim, Neander, etc., were disposed of in the same way. Finally, immersion could not have been required by the Great Teacher, in the commission to the apostles, because the ordinances of the Gospel were intended for all climes and countries. Hence it would be unreasonable to suppose God would require men and women to subject themselves to the inconvenience and danger consequent upon immersion under certain circumstances. Hence the more reasonable supposition is that they never went into the water, but close to the water, to be baptized.

But enough. If there are no outcroppings of rationalism and opposition to faith in Christ in such reasoning, my mind must be obtuse. Is this Methodism? ONE WHO WAS A LISTENER.

CENSORSHIP.

The venerable Campbell said, amongst many other excellent and conservative things, "This Reformation needs a censorship." He saw the extremes to which men are liable to run, especially unlearned men. Like the ancient Romans, he said, they need censurers to correct errors and extravagances. Erring men are prone to extremes. In going from one extreme, like a frightened horse, they jump clear to the other. "In getting back to Jerusalem again," said this great Reformer, "many have gone past, alas! on their way to Babylon with its confusion and anarchy." Such is, perhaps, a picture of most attempts at reformation. For instance, in degrading the clergy, in the language of the genial Scott, "This Reformation well-nigh destroyed the idea of a Gospel ministry." Down with ministers and their salaries! was the watchword of the early Reformers. They did destroy, well-nigh, both salaries and ministers, as the arduous labor of the wiser among us for the last quarter of a century amply testifies.

It is now learned by experience that no cause can advance unless it is advocated, and if we would compete with others we must have advocates. Our partisan zeal impels to the support of *smart* men, real proselyters—men who can fight all "sects," and defend our cause against all opposition. But is this the true idea of a Gospel ministry? Is this consistent with the solemn charge given to Timothy? Pious and even learned men, like H. T. Anderson and others, amongst us, are neglected, reduced to penury, nay, almost beggary; while manipulating proselyters are called and liberally supported by wealthy churches. Is our piety or our learning, or both, at discount? Are we incapable of appreciating piety and talent which would command the first positions among the denominations around us? Men who are grave, dignified and learned are greeted like one of whom I heard lately: "Hark from the tombs the doleful sound: Why? Because he was serious and grave; while he who would excite mirth or court a grin, would be greeted with applause and be liberally supported. Well does Cowper describe the true Gospel minister: "He that negotiates between God and man, As God's ambassador, the grand concourse Of judgment and of mercy, should beware Of lightness in his speech. 'Tis pitiful To court a grin when you should woo a soul; To break a jest when pity would inspire Pathetic exhortation."

A word to those churches who think they want pastors: Make it a subject of special prayer; and when the Lord sends you a man, you will not be so hard to please, neither will you find it so hard to raise his salary. "Ask of me," said the prophet, prophetically of the Christian age, "and I will give you pastors after your own heart, who will feed you with knowledge and understanding." He will not, if you ask simply, send you men who will flatter your pride, or cater to your vanity, or inflame your partisan pride by making you believe that we are the people and wisdom will die with us. I recently attended a prayer-meeting in a Baptist Church without a pastor. Every one who prayed asked the Lord to send them a pastor.

The original design of the Campbells and others of the Reformers has been perverted and abused. Ignorant, would-be, leaders have misunderstood and misrepresented it. *Baptism for the remission of sins* has been the harp of a thousand things and played upon to the disgust of intelligent men. The mere ordinance has been made more prominent than Christ and Him crucified. No wonder then extreme is begotting extreme. But alas! the presumption of some of our little critics, correcting A. Campbell, H. T. Anderson, etc. These scholars have forgotten more than they ever could know. Bro. Anderson does not need their "pity." If brethren can not discuss

morally without the cry of liberty, let us know it, and we will resort our liberty of thought and freedom of speech, those inalienable rights for which we have battled.

PROGRESS OF UNITY AND INCREASE OF LIGHT.

At the last session of the Pennsylvania Christian Conference, held here in August last, a motion was made and unanimously adopted to send a committee of three, as messengers to visit the Pennsylvania Baptist Association, which was to hold its annual session at Scranton, commencing on Oct. 17th. Elders Z. W. Shepherd, A. J. Clark, M. D., and E. E. Orris, were appointed as such a committee. At the time appointed the Baptist Association met, and in due time the committee mentioned above presented their credentials and statement, immediately after the Association had passed their general resolutions, offered by W. S. Goodnow, a copy of which is here inserted:

Resolved, That loving all who love our Lord, and sympathizing with that truly catholic feeling which longs for a closer union among the followers of Jesus, we declare: First, that any union which is worth the having must involve unwavering loyalty to Christ as the Great Head of the Church, acknowledging His revealed will in greater and in lesser things, as the only rule of faith and practice. Resolved, That any attempt to affiliate different sects or individuals into forgetfulness of this truth, is but a "dabbling with untempered mortar," and must result, when most successful, in a union without strength, a religion without principle, and a Church without Christ. Resolved, That among the duties of the hour, we recognize as not the least, the duty of frank and fraternal faithfulness in relation to each other's errors, and count it an evil augury when such faithfulness is deemed to be offensive.

The statement, with the credentials of the committee, was referred to a committee consisting of Dr. Spratt, of New York, Young of Pittsburgh, and D. D. Gray, of Laceyville, Pa. The following is a copy of the statement slightly abridged: Bro. Moderator and Brethren of the Pennsylvania Baptist Association:

"We, the committee appointed by the late annual session of the Pennsylvania Christian Conference, would respectfully represent that we were appointed to bear to you a message of Christian and fraternal greeting, and to seek to inaugurate more kind and friendly relations between the two bodies. "We are not instructed to propose organic union, for we do not presume that either party is prepared for such a step. Nor can we ignore the fact that there are differences between us. All we hope to accomplish is to superinduce an era of more kind and friendly feeling, to ascertain if possible the points on which we agree, and to secure for those points on which we differ a more frank and candid investigation, and an interchange of views under the influence of a more liberal and cordial friendship than that which has characterized our relations hitherto. The Holy Scriptures of the Old and New Testament are our only authoritative standard on the subject of religion, the only rule and measure of our religious faith and duty. The New Testament we regard as an infallibly correct exposition of Christianity as a system of religious doctrine or teaching, and of the *Church of Christ* in its organic structure, including the characteristics and qualification of its membership, its officers, and of its discipline. Hence, we have no use for human formulas either of faith or duty, as bonds of union, or as authoritative standards. But we have no objection to any man or number of men, setting forth his or their religious views and practices in any form deemed best to give full information to all inquirers. We hold that the "faith once delivered to the saints" is the grand proposition that, "Jesus is the Christ, the Son of the living God." The entire teachings of apostles and evangelists was designed primarily to establish and confirm this fundamental truth. For example: Luke i. 4, John xx. 31, Acts ii. 36, Acts viii. 35-37; also Paul's preaching that "Jesus was the Christ, the Son of God," Acts ix. 20, 22, Acts xvii. 3, Acts viii. 5, 28.

The declaration of Peter, "Thou art the Christ the Son of the living God," embraces two grand propositions of transcendent importance: 1. That Jesus is "the Son of the living God." 2. That Jesus is the Christ. The first refers to his divine and glorious person, in whom dwelleth all the fullness of the Godhead bodily (Col. ii. 9, C. V.) [The following passages were also quoted: Col. i. 16; Heb. i. 3.] We recognize also his pre-existence and glory with the Father before the world was (Col. i. 16). The second proposition refers to his official power and dignity, and implies that he is the great antitype of Jewish prophets, priests and kings. As our Prophet, he teaches us all divine truth. As our Priest, he has made the only acceptable atonement for our sins when, "by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. . . . How much more shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God" (Heb. ix. 12, 14). As our King, he is our Lawgiver, and is invested with all power in heaven and on earth—Lord of all—Head over all things to the Church, which is his body. The faith of the Gospel is not the assent of the intellect to any formulated statement of theological speculations or philosophical theories of divine truth, but the reception of Jesus in all his personal and official dignity, the entire surrender of the spiritual nature—intellectual,

Resolved, That this guidance of the Holy Spirit, maintaining such Lord, will most of all kindness and our brethren be appointed members of the Pennsylvania Christian Conference, said committee action, if desirable meeting. "G. W. D. E. E.

There appeared to be the part of some of minds that they were orthodox, but they adopted unanimously Long, I. Bevan, and I pointed to meet with the Lord bless our feet his cause.

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COMMENT.

WHEREAS, Bro. W. S. Goodnow, has served for the past year, having determined to retire from the ministry; therefore be it resolved, That we do hereby, as the Church stated, has prospered degree. We need not revert Preacher, a debater,

...cry of liberty, let us know... of unity and increase of light... session of the Pennsylvania conference...

...and religious—to the tuition, guidance and direction of the Lord Jesus... Any faith which does not recognize Jesus as the absolute and exclusive Lord of the conscience...

...with the stimulus taken in some hour of... the following topics were discussed; the importance of the Word of God in the Sunday School...

...enough to be heard came a sharp crackling... "Have you any medicines?" said the captain... "I have looked him in," said Ray...

...our public gatherings. Good humor is... "I am a man of much goodness still... Other men are, like Saint Simeon Stylites...

...practice of Mormonism should come into... "I am a man of much goodness still... Other men are, like Saint Simeon Stylites...

...I am a man of much goodness still... Other men are, like Saint Simeon Stylites... "I am a man of much goodness still..."

THE FAMILY.

Written for the Christian Standard. MEMORIES DEAD. BY M. C. BATTERY.

IN A POWDER MAGAZINE.

A Thrilling Sketch of Ocean Life. We had not been ten days at sea before my mind misgave me...

GOING TO THE THEATER.

Written for the Christian Standard. A twelve year old Christian girl who is visiting her uncle's in a city, writes the following query to her mother:

SPEAK THOU THE TRUTH.

Speak thou the truth. Let others fence, And trim their words for pay; In pleasant sunshine of pretense Let others bask their day.

FAITHFUL UNTO DEATH.

"Be thou faithful unto death, and I will give thee a crown of life." The daughter of a distinguished officer of the emperor of Morocco had a pious Christian female slave...

SELECTIONS. A PLEA FOR CHEERFULNESS.

Mr. Jas. T. Fields' Lecture. We find in the Boston Transcript a report of Mr. James T. Fields' lecture in the Fraternity course on "A Plea for Cheerfulness..."

AMONG THE MORMONS.

On our way to the Pacific Coast, in September, we spent a Sabbath at Salt Lake City—the last Sabbath of the month, and the last but one before the arrest of Brigham Young...

COMMENDATORY.

WHEREAS, Bro. W. D. Moore has completed his labors as pastor of the Church at Union City, Ind., in which capacity he has served for the past two years...



to deal with as sinners against the peace of the church... We answer, the desired end can be gained without resort to a direct vote on matters of doctrine...

er, it had better be borne with as a matter of principle... We have seen so much evil wrought by excommunications by the vote of a majority...

1. Marriage is unquestionably based on principles of right—that is, marriage as ordained of God... 2. Marriage, among idolaters, under heathen governments, was a different thing from marriage as ordained of God...

THE SPARK OF GENIUS; or, The College Life of James Trahan. By EDGAR KALLOFF, Author of "A Piece in Thy Memory." New York: Published by Hurd & Houghton, 1871. Price \$1.50.

RECORD OF THE WEEK. CINCINNATI, Monday, November 13, 1871. New York Election. The whole country looked forward with special interest to the result of the election in New York City on last Tuesday...

Special Religious Notices. Dedication. The brethren of the Church of Christ, Williamsburg, Erie County, N. Y., will dedicate their new place of worship the 13th of November at 10 o'clock... Preachers Wanted. I want the address of a few preachers, young or old, who are willing to preach to two or more churches...

PERSONAL. J. K. CORNELL has removed from Chariton to West Liberty, Iowa, and desires correspondents to note the change.

BOOK TABLE. THE TEETH AND HOW TO SAVE THEM. By L. P. MANNING, M. D., D. S. The series, 4th ed. Philadelphia: J. B. Lippincott & Co., 1871. 1 vol., 12 pp., 271 Illustrations.

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CINCINNATI MARKETS

Table listing various market items such as Wheat, Corn, Flour, and other commodities with their respective prices and market status.

Table listing various market items such as Beans, Potatoes, and other foodstuffs with their respective prices.

Special Notices section containing various public notices and advertisements.

Advertisement for D. H. Baldwin, 158 West Fourth Street, Cincinnati, offering pianos and organs.

Advertisement for Isaac Errett's new work, 'Walks About Jerusalem', a search for the Primitive Christianity.

Advertisement for 'The History of All Religions' by E. S. Schuchler, LL. D., discussing the origins and development of various religions.

Advertisement for 'The Little Corporal' by Dr. Wm. Hall, a medicinal product for various ailments.

Advertisement for 'The Gospel Echo' Weekly, a religious publication.

Advertisement for 'The Chicago Fire' by The Little Corporal, a medicinal product.

Advertisement for 'The Little Corporal' by Dr. Wm. Hall, a medicinal product.

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Advertisement for T. Holman's Tract Publishing House, 800 pages for one dollar.

Advertisement for 'The Little Corporal' by Dr. Wm. Hall, a medicinal product.

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Large advertisement for 'The Christian Standard' and other religious publications, including subscription rates and contact information.

# THE CHRISTIAN STANDARD.

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

CINCINNATI, OHIO, SATURDAY, NOVEMBER 25, 1871.

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cording to size and length of time, can be had on  
application at the office.

All communications intended for the Editor must  
be addressed to ISAAC ERBERT, Cincinnati, O.  
All business communications must be addressed  
to H. W. CARROLL & CO., Cincinnati, Ohio.

Written for the Christian Standard

### MY TIMES.

BY CYDIPPE.

The war was leden gray.  
I planned its colors bright.  
I could not fill the dreary threads,  
The tears would dim my sight.  
Life's bill was upside down,  
I could not understand,  
Nor say, as one should say,  
"My times are in Thy hand."

I would not have it so  
The flowers should bloom for me;  
Life's ventures should not all be lost  
On an untried sea.  
My bark should brave the storms,  
And seek a fairer land;  
I'd stem the tide, I would not say  
"My times are in Thy hand."

The war is no more bright,  
The bill is no more plain,  
The flowers have faded long ago,  
My frail bark seeks the main.  
I can not change the hues  
I can not understand;  
The sea is rough, but I can say,  
"My times are in Thy hand."

Not by a sudden stroke  
The lesson has been given,  
Little by little I have learned  
What all shall know in Heaven.  
Only a part I can  
Thus all the way has planned;  
From the beginning seek the end;  
"My times are in Thy hand."

Nothing can harm me now:  
No change of time can hurt;  
My soul has sought that safe retreat,  
The shadow of the rock.  
At last my spirit bends,  
At least submissive stands  
In patient waiting, knowing well  
"My times are in Thy hand."

COMPRESSIVE, INWARD PILES, FALLEN  
HEMORRHOIDS, JAUNDICE, DYSPEPSIA,  
THE KIDNEYS, ERUPTIONS OF  
SKIN, AND ALL DISEASES ARISING  
FROM A DISORDERED LIVER, STOMACH,  
OR IMPURITY OF  
THE BLOOD.

ORIGINAL ESSAYS.  
OUR BAPTIST BRETHREN.

BY B. U. WATKINS.

NUMBER II.

So long as our Baptist brethren believe  
in miraculous conversions, or in conver-  
sions by the direct agency of the Spirit,  
so long is it logically and theologically  
impossible for them to believe in baptism  
for remission; and so long as the Dis-  
ciples believe that the Gospel is the power  
of God unto salvation—so long as we believe  
that "the law of the spirit of life in  
Christ Jesus hath made us free from the  
law of sin and death," so long have we a  
logical and theological reason for rejecting  
the doctrine of miraculous conversion,  
and holding fast to that which is legal-  
ized by the law of the spirit of life in  
Christ Jesus." It is no longer of any use  
to waste criticism on each other. If we  
concede that men are converted inde-  
pendent of the Word, they will be, of  
course, converted without baptism. For  
baptism is plainly a part of the Word—  
the Gospel—and not a part of a miracu-  
lous conversion. Persons are never now-  
adays baptized by miracle, but always  
by known and well defined laws. Hence  
it is entirely out of the question for those  
who make baptism a part of conver-  
sion to ever look upon conversion as  
a miracle in whole or in part. We use  
the word miracle here in its ordinary ac-  
ception of something above, and over-  
ruling, known law. That conversion is  
anything of this kind must evidently be  
a mistake, from the fact that the Gospel,  
the whole Gospel, was intended for the  
conversion of the souls of men.

But again: we have no knowledge of  
God's resorting to miracle when known  
law was adequate to the purpose. If  
a humble belief in Christ, and a faith-  
ful submission to his commands, should  
fail to procure an assurance of pardon,  
we might well look for a miracle. But  
who dare say that the obedient penitent,  
who casts his all on Christ by submitting  
to baptism—that such a one has believed,  
trusted, and obeyed in vain?

The conversions which are brought  
about by the Word—that are made ac-  
cording to the Word—require for their  
completion, baptism. But if we can con-  
ceive of conversions not brought about  
by the Word of God, and not according  
to that Word, such conversions of course,  
will not require it.

But again: if theology be the philoso-  
phy of Christianity, its inferences should  
be founded upon the axioms of that di-  
vine revelation. As natural philosophy  
is always liable to be corrected by the  
facts of nature; so should theology bow

to the decisions of sound Biblical criti-  
cism.

He was not a good philosopher who  
replied, when told that there were facts  
adverse to his theory, "So much the  
more for the facts, then!" Yet he was  
just as wise as he who arrays his theo-  
logy against the plain truth of Biblical in-  
terpretation. Theology should be cor-  
rected by the Scriptures, and not the  
Scriptures by theology.

But we have theological reasons for re-  
jecting this theory:

1. To make the conversion of a sin-  
ner a direct or miraculous act of God,  
carries too much the appearance of dis-  
pensing with the office of the Mediator.  
It is hard to understand what good a  
mediator can do in reconciling man to  
God, when the Almighty has to take the  
whole work of conversion out of his  
hands, and reconcile or convert the sin-  
ner, not by the moral power of Christ's  
love, but by the implantation of some new  
principle, of which the recipient was be-  
fore unconscious. It is to be feared that  
this philosophy has had some influence in  
inaugurating one of the most popular  
schemes of modern infidelity—that of de-  
nying the necessity of a mediator. It  
requires more explanation than can be  
well understood, to show the need of an  
office which falls just where it is most  
needed.

2. It turns the attention of him who  
seeks conversion, as well as that of the  
convert, to himself, and away from the  
work of God. He goes to analyzing his  
own feelings, to see if he can find any  
evidence there of a work begun—a  
miraculous power. And all this he is  
taught to look for without expecting to  
find any precedent, or at least any archet-  
ype; in the word of God. True, many of  
our Baptist brethren do not go thus far.  
They believe in an operation of the Spirit  
through the Word, and according to the  
Word. But with such we have, of  
course, no controversy.

But to return; this turning away the  
attention of sinners from the Gospel to  
their own sinful hearts, carries with it  
some consequences which it would be well  
to pause and contemplate. The justifica-  
tion of a sinner is pre-eminently a matter  
of faith, and not of sense. But the  
custom of making justification a matter  
of feeling, removes it entirely over to a  
sensual foundation.

Here again we can see how extremes  
produce each other. The Bible gives us  
the notion of spiritual things by faith,  
and withholds it in every other form. But  
theology sometimes gets so extremely  
spiritual that she allows us to test spiri-  
tual things by the sense of feeling! But  
so soon as this is done the Materialist  
comes in, and claims that spirit is matter—  
that it can be subjected to the grossest  
of our senses, our feelings! And again:  
justification, which the Scripture uni-  
formly makes a matter of faith, is turned  
over to the domain of feeling! But either  
to hide the weakness of this scheme, or  
perhaps accidentally, these strange, rap-  
turous feelings are called *evangelical faith*.  
Faith is the confidence we cherish in  
something seen or known by another  
party, but "not seen" by us. This com-  
pounding of faith with feeling, formerly  
led to fanaticism; but it now leads to  
skepticism. The skeptical reasoner plies  
you thus:

"You say, sir, you believe your sins  
forgiven?"  
"Yes, sir, I do."  
"Well, sir, what makes you believe it?"  
"I feel that they are."  
"That, sir, is very well. I too believe  
what I feel and know. But tell me, sir,  
would you believe yourself forgiven, if  
you did not feel as you do?"  
"Of course not. How could I believe  
in a religion of which I had no feeling  
sense?"

"Right again," says the skeptic. "That  
is just the way I do. I never believe  
anything beyond what I feel. Now"  
continues the unbeliever, "apply this  
principle to all you believe, and there  
will soon be no difference between us."  
After this lesson, perhaps the new con-  
vert feels flattered that he has come so  
near reconciling an avowed infidel to  
what he thinks a sound, pure Christianity.  
And he begins to apply this sense of  
feeling, as a test of the truth of the  
Bible. And he finds much, the truth of  
which he can not feel. And confounding  
faith with feeling, he is constrained to  
think himself an unbeliever because he  
fails to be a good appreciator of much he  
reads. If any one does not feel an ap-  
preciation for the existence of God, it is  
surely very rash to conclude there is no  
such being.

It is to be feared that in making justifica-  
tion a matter of consciousness and call-  
ing this feeling consciousness evangelical  
faith has had much to do in introducing  
the skepticism of Free Religionism, which  
denies faith in everything except the  
feelings of our own hearts.

And yet every reflecting man knows  
full well that ninety-nine per cent of all  
these conscious impressions are fallacious  
and unreliable. How often do men feel  
like they were going to die when they  
are conversing, and how often are they

impressed with the idea of convalescence  
when they are dying.

In turning faith over to feeling, or con-  
scious impressions, you secure for it the  
most terrible uncertainty.

### HIRING A PREACHER.

BY IRVING A. EARLE.

The church in the little country village  
of C— had been for the last two  
months without a pastor. Since the  
needful-to-be-asked Bro. J—  
time had expired, the little flock had  
been as sheep without a shepherd. But  
this state of things could not long con-  
tinue; and already the question Whom  
shall we hire? was being agitated by the  
leading members of the congregation. A  
meeting of the church was finally con-  
voked to decide definitely in regard to  
the matter.

Numerous opinions were expressed by  
the brethren: one was in favor of em-  
ploying this man, another that; each had  
his favorite whom he would like to have  
employed in preference to any one else.  
There were seventy-five members of the  
church present; and when the result of  
nominations was made known, it was  
found that there were twenty-five names  
of ministerial brethren presented as can-  
didates for pastor during the coming  
year. After a very animated and pro-  
tracted debate, these were reduced to two.  
Old Deacon Graves was in favor of em-  
ploying a young man who was just begin-  
ning in the work of the ministry. "The  
Church," he said, "ought to encourage  
young men to enter the Christian min-  
istry, and our church can as well employ  
that caste of talent, for a time, as any  
other congregation."

"Oh Deacon," exclaimed Sister Dainty,  
rising, "how can you talk so? To be sure  
the young brother you name is an earnest  
worker, and promises much for the cause;  
but then he is inexperienced. We want an  
elderly man of first-class talent.  
Now there is Bro. D—, a wonderfully  
eloquent man. Why Sister Dainty, who  
has heard him preach, says his sermons  
are surpassingly lovely—perfectly charm-  
ing."

Bro. B— then arose, and said: "Dear  
brethren, I have in my possession a few  
recommendations from eminent men in  
regard to this brother. They are as fol-  
lows:

"He speaks the English language so  
correctly as he does the Latin or Greek."  
—Dr. Schaff. "Few hear him preach but  
that they speak of the sermon to others."  
—Spurgeon. "He will be saved."—Eds. *Star*  
in the West. "He is well proportioned."  
—T. De Witt Talmage. "He would be  
pleased to fill a lucrative position."—D'Au-  
bigne.

Bro. T— then moved that the clerk  
be authorized to correspond immediately  
with this ministerial brother with a view  
to securing his services for the ensuing  
year. The motion being carried by a  
unanimous voice, and preliminaries set-  
tled, the meeting adjourned to await the  
result of the correspondence.

Two weeks passed, when the clerk re-  
ceived a letter from the long-wished-for  
preacher, stating that he would deliver  
his trial sermon to the brethren in C—  
on the ensuing Sunday. The news  
spread like wild-fire; every preparation  
was made to go and hear the eloquent  
man. It was a noticeable fact that the  
good brethren on their farms took particu-  
lar pains to have their work so arranged  
that nothing need hinder them from at-  
tending church on that day.

At last the glad morning appeared,  
and with the rising of the morning's  
sun began preparations on the part  
of the brethren to assemble themselves  
together to hear a great man preach.  
The meeting was to begin at ten; as  
early as eight the teams were seen com-  
ing from all directions; professed Chris-  
tians whose forms had not darkened the  
church door for years were now to be seen  
in their Sunday apparel wending their  
way in the direction of the house of  
God.

The house was literally thronged,  
and the audience awaited in breathless an-  
xiety the coming of the orator. At last the  
door opened and he appeared. Entering  
the room he removed his hat and in walk-  
ing up the aisle to the pulpit he proceeded  
in very much the same manner that any  
other man would. Indeed up to this  
time but very few criticisms were made:  
some thought he carried his hat in too  
horizontal a position, but with this ex-  
ception he met the approbation of all pre-  
sent. He ascended the pulpit in a very  
graceful style and his manner of taking his  
seat was especially commended.

When he arose to announce the hymn,  
the larger portion of the congregation  
were of the opinion that he put his left  
foot forward first; while a deacon and  
several intelligent brethren were of the  
opinion that the right foot had the  
precedence in point of time; while  
two or three were so stupid as to assert  
that both feet moved simultaneously.  
The hymn was read in a most beautiful  
manner. The deep intonations, now  
unlike the notes of the vast church  
organ, sometimes assimilating to the rap-

idulous cadences of the violin, and anon  
resembling the delightful warblings of  
the nightingale, fell upon the ears of the  
enchanted audience as gently as heaven's  
dews upon the parched earth.

The sermon was delivered; and never  
before did that people listen to so mas-  
terly an effort. Language is inadequate  
to portray its excellence. At times his  
great descriptive powers were engaged in  
a vivid portrait of the kind of cap  
worn by the Apostle to the Gentiles, and  
the question, What was probably done with  
the remains of Judas Iscariot? was bril-  
liantly elucidated.

The audience was kept in a perpetual  
state of excitement. Delicate females  
sought the open air, and delicate men were  
rudely awakened from their slumbers by  
the utterance of some emphatic word, as  
an antithesis was nicely balanced or a  
sentence artistically rounded.

And many other things truly did this  
man in the presence of these disciples; but  
these were done that they might believe  
him a very learned man, and, believing  
that they might employ him for the en-  
suing year.

### WHAT CHRISTIANITY REQUIRES.

BY OSCAR F. BARK.

Christianity requires in the first place  
a change of disposition, a *new ite*, per-  
fectly devoted to God. It is not a mere  
school, having for its prime object the  
teaching of moral virtue, the polishing  
of manners, or forming us to live a life  
of this world with decency and gentility.  
Of course none will contend that an in-  
dividual can be a Christian, disciplined as  
he must be by the Great Teacher, and  
not possess the very highest type of  
morality and virtue; it is also expected  
and demanded that he shall deport him-  
self with perfect decency and gentility  
in society; but this is neither the  
prime object nor end of Christianity.  
Jesus did not come into the world sim-  
ply to teach morality, to give a negative  
code of virtue, or to institute a system  
of worldly ethics, but to restore man to  
the society of One higher than earth,  
whose nature is spirit, and character per-  
fect. In order to the accomplishment of  
this great end and design of redemption,  
he taught and demonstrated that it was  
entirely necessary for man to submit to  
an entire change of life, and make a com-  
plete dedication of soul, body, and spirit  
to God. God appeared among men in  
the person of His Son not to make com-  
promise with the world, the flesh, and  
the devil, nor to divide spoils between  
heaven and earth; but to make war upon  
every state of society, and to put an end  
to all the designs of the flesh, thus show-  
ing it to be absolutely necessary for men  
to rise above the world in aspirations, and  
leave it in affections, in order to become  
sons of God, or by enjoying it take their  
portion among devils and condemned  
spirits forever. Death is no more cer-  
tainly a separation of body and spirit,  
than a Christian life separates us from  
worldly tempers, vain indulgences and  
excesses, or even cares and anxieties  
which appertain only to the present and  
allow us not to reflect upon the necessity  
of doing a work that will endure when  
tried by the fearful tests of the coming day.  
That day of Eternity will alter the face  
of every thing upon earth; selfish prop-  
erty here will become adversity there;  
worldly happiness will become the direst  
misery; pleasure, painful remorse; genius  
will only prove fearful mischief. There is  
nothing profitable for us except it in-  
creases our hope, purifies our nature, and  
prepares us for something higher and bet-  
ter.

What is it to enter into a state of re-  
demption? It is necessary to rid our-  
selves of all the pomps and vanities of  
earth. Christianity is a covenant that  
contains only the terms of changing, and  
reigning this world for another. It  
knows of no other goods or evils besides  
those which contemplate the "Come ye  
blessed," or "depart ye cursed," to be  
uttered by Him who is the "Beginning  
and the End," at the bar of the eternal  
ages, where judgment is set for all na-  
tions, and people; from which judgment,  
ordered in righteousness, there being no  
appeal, the scales of an endless futurity  
will echo the justice of that decision, ren-  
dered according to the deeds done while  
in the body, be it for *weal* or for *woe*.

It has only interest in this world as it  
prepares members for a higher society.  
This world is only a house which is to be  
destroyed by fire, and is only saved from  
destruction to-day because there are in  
it a few devoted and faithful children  
and worshippers of the Great Preserver.  
When these are once called forth, not one  
city or locality is to suffer the ravages of  
the fire-flood while others remain to offer  
refuge and succor, but the whole world,  
as a single house prepared and ready for  
the consummation, shall be consumed.  
And who shall escape? While the good  
God is seeking to extricate His children  
from the flames, men of the world are,  
like animals, eagerly rushing into them,  
filling up the vacated places with such  
material as wood, hay and stubble, only to

increase the flames, and hasten their own  
destruction. Such is the world, and the  
ways of the flesh.

But Christianity is a course of discipline,  
to raise fallen man to a union with glorified  
divinity. Is it any wonder then that  
it makes no provision for the flesh? Christ  
tells Nicodemus of a new birth which  
is most assuredly required before  
a man can see the kingdom of God. Why  
did Nicodemus wonder at it? Because  
he, like two many others then and now,  
could see no beyond a veil of flesh. He,  
like any other Jew, could see nothing  
higher than Judaism, and an institution  
into which an individual might enter by  
flesh, blood, or purchase.

But Christ would teach him, and all  
men: I have come into the world to give  
men the privilege of becoming sons  
of God, who are born not according to  
the will of the flesh, nor of the will of  
man, but according to the will of God.  
So Christ conferred a privilege upon those  
who received him and believed on his  
name, that never had been enjoyed. A  
privilege that Judaism nor any other  
then or now, could or can confer. Religi-  
ous institutions, as such do not make men  
sons of God. It is faith in the only be-  
gotten Son of God, and such faith as  
consists in a humble obedience to  
and compliance with all of God's will;  
such a submission as will render the door  
a new creature; such a complete con-  
secration of life as makes the creature will-  
ing to follow the "Spirit of God," for "as  
many as are led by the Spirit of God,  
they are the sons of God."

Thus does the creature become a son of  
God by adoption, even by faith in his  
only begotten Son, and is made an heir  
according to the promise resting upon a  
covenant requiring obedience to the faith.  
Because we are sons, God has sent the  
Spirit of his Son into our hearts wherby  
we cry, Our Father. If any have not the  
spirit of God's Son they are not his.  
There is, therefore, no number of moral  
virtues, no partial obedience, no modes  
of moral or external acts of adoration, no  
articles of faith, that will suffice, but a  
new principle of life, an entire change of  
temper and mind. There is nothing  
merely of a fleshly character with which  
God is pleased.

It is not the space between heaven and  
hell that makes the difference, but the  
contrariety of spirit. Since then such a  
radical change is necessary before we be-  
come fit for the society of heaven, or  
enter upon the enjoyment of an heirship  
with Jesus—let us make some test of our  
hope. John gives us a mark of our new  
birth in the following words: "Whosoever  
is born of God overcomes the world, and  
this is the victorious principle by which  
we overcome the world, even our faith"  
(1. Jno. v. 4) And again: "Whosoever is  
born of God does not work sin, for his  
seed remains in him, and he can not work  
sin because he is born of God" (1. Jno. iii.  
9). Not that he is in a state of absolute  
perfection and absolutely incapable of  
sinning or falling; it only means he has  
such a spirit as causes him to hate sin and  
strive against it whenever he comes in  
contact with it, like the covetous man  
who can not consistently with his feelings  
do anything which is expensive. If he is  
deceived into expense, deep regrets must  
follow. So with the child of God: it is  
utterly inconsistent for him to willfully  
persist in the commission of sin. Christ  
gives us another very strong test in the  
words: "I say unto you, love your ene-  
mies, bless them that curse you, do good  
to them that hate you, and pray for them  
which despitefully use and persecute you  
that you may be the children of your  
Father who is in heaven." It is not  
enough to love our family and friends,  
but we are to love like God, and the love  
of Christ must constrain us to love every  
creature for whom he died and to desire  
that others shall experience the blessings  
of that salvation which we hope to enjoy.

There is no duty of a Christian life per-  
haps more contrary to the dictate of the  
flesh than to love an enemy; but if such  
it may seem to be, it is required of  
those who seek the likeness of God, and  
this is the end and purpose of Chris-  
tianity. In order to enjoy the society  
above, we must learn something of the  
language and customs of the court of  
heaven while on earth. Christianity sug-  
gests such a preparation as will fit men  
for the society of glorified divinity. It  
begins by proposing an alteration of life  
and the whole man; it sets forth the law  
of the kingdom of the heavens begun  
upon earth, and this law requires as a  
first condition of citizenship a total sur-  
render of the whole subject to God, and  
so complete is the surrender that the  
Scripture represents the change in condi-  
tion and position as taking place by  
death: "Ye are dead, and your life is hid  
with Christ in God." We are dead to sin  
and the lusts of the world.

"How shall we that are dead to sin  
live any longer therein?" "Knowing this,  
that our old man is crucified with him  
[Christ] that the body of sin might be  
destroyed, that henceforth we should not  
serve sin."

To show that this death begins the  
Christian state, we are said to be "buried  
with Christ in baptism." So we entered  
into this state of death at our baptism,  
by being born again, or to a new life.  
"Know ye not," says Paul, "that so many  
of us as were baptized into Jesus Christ  
were baptized into his death?" "There-  
fore for this reason," we are buried with  
him by baptism into death; that like as  
he, Christ, was raised up from the dead by  
the glory of the Father, even so we also  
should walk in newness of life." Again  
he says: "If we have been planted to-  
gether in likeness of his death, we shall  
be also of his resurrection." So *Christian*  
baptism is not only an external rite by  
which we enter into the external Society  
of God and Christ's church; but it has a  
deeper meaning even than this: it indi-  
cates a solemn consecration, which pre-  
sents a complete and willing offering to  
God, as Christ was offered at his death.  
That profession that touches only the head,  
without a willingness to surrender its  
dreams of righteousness and imagina-  
tions of sins forgiven, is worse than  
vain. Our redemption is one of sacrifice,  
a redemption by sacrifice, and none hav-  
ing the privilege of knowing this fact  
can hope to be redeemed without con-

forming to it. A person may be moral,  
temperate and chaste, but still no more a  
Christian than a Jew or a Pagan. Neither  
will baptism make us effectively Chris-  
tians unless it brings us into a state of  
death to sin, consecrates us to God, and  
begins a life suitable to that state of  
things to which our Saviour is risen from  
the dead. This, and no other than this,  
is the spirit and temper and holiness of  
the Christian life, which implies such a  
renunciation of mind, such a dedication of  
ourselves to God, as may resemble the  
death of Christ; and on the other hand,  
such a newness of life, such an ascension  
of soul, such a holy and heavenly behav-  
ior, as may show we are risen with Christ  
and are seeking that holy and glorious  
state which rights where He is now  
seated at the right hand of God. If any  
think heaven may be gained on softer  
terms, they are miserably blinded, and as  
much mistake their Saviour as the Jews  
who expected a temporal Messiah to de-  
liver them.

THE CLOSING SCENE.  
BY MRS. MARY E. IRWIN.

How forcibly and impressively Horace  
Greely writes of the fast-fading glories of  
autumn, and how beautifully, almost  
mournfully, the nature-loving Bryant  
sings of the "melancholy days." The  
"scowling clouds and siffling blasts of  
October," the "brown and yellow leaves  
which but cumber the walks they were  
wont to ornament and overshadow" of the  
prose writer, blend harmoniously with  
the "wailing winds and naked woods  
and meadows brown and sere," of the  
poet. These evidences of decaying na-  
ture constantly remind us that the "clo-  
sure scene" of the dying year is fast ap-  
proaching, and with it is passing away  
"many a glorious throng of happy  
dreamers." Young spring, bright summer  
have glided into the past, and left no  
trace of their presence but the decayed  
and decaying forms of vegetable life, which  
are clothed in the earth with beauty and an-  
imation. The beautiful flowers which  
seem so like a smile of gladness to the  
drear soul, amidst their more homely sur-  
roundings, are "lying in their lowly beds"  
with the leaves and the long grass which  
trail above their loveliness. The cold  
November wind strikes keenly, the sky  
is overcast with "scowling clouds," and  
decalation and death are fast gathering in  
the lines of all created beings, and as  
nature constantly remind us that the "clo-  
sure scene" of the dying year is fast ap-  
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November wind strikes keenly, the sky  
is overcast with "scowling clouds," and  
decalation and death are fast gathering in  
the lines of all created beings, and as  
nature constantly remind us that the "clo-  
sure scene" of the dying year is fast ap-  
proaching, and with it is passing away  
"many a glorious throng of happy  
dreamers." Young spring, bright summer  
have glided into the past, and left no  
trace of their presence but the decayed  
and decaying forms of vegetable life, which  
are clothed in the earth with beauty and an-  
imation. The beautiful flowers which  
seem so like a smile of gladness to the  
drear soul, amidst their more homely sur-  
roundings, are "lying in their lowly beds"  
with the leaves and the long grass which  
trail above their loveliness. The cold  
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CORRESPONDENCE.

THE ALLEN AND FITCH DEBATE.

Mount Byrd is the location of a Christian church, distant about a mile...

The little town of Milton on the southern shore of the Ohio, is devoid of a Christian meeting-house...

The congregation of Disciples here number about 300, many of whom are old members of the Lord's body...

The church here has a modern house, with sitting capacity for 600 or 700 auditors...

As our people have been progressing more than other bodies, they have received repeated intimations...

The Methodists seem to have been the most belligerent in their opposition to the cause of the truth...

After a protracted correspondence which followed the challenge from Fitch to Allen...

1. The Polity and Practice of the Christian Church are authorized by the word of God...

2. The Polity and Practice of the Methodist Church are authorized by the word of God...

3. The baptism instituted by Christ is immersion...

4. A direct and immediate influence of the Holy Spirit upon the sinner is necessary in order to make him a Christian...

5. The Methodist discipline contravenes Divine law...

In Mr. Fitch's opening argument, it was very evident that he was prepared to meet a considerable amount of quibbling...

During the three days assigned for the discussion of this question, Mr. Fitch visibly experienced a diminution of his enthusiasm...

At the close of the debate on the first proposition, on Saturday afternoon, a little exhorter mounted the rostrum...

Monday morning the proposition for discussion, as agreed upon, was "The Polity and Practice of the Methodist Church are authorized by the word of God..."

Bro. Allen was promptly on hand to resume the debate, when Mr. Fitch retorted and remarked that he intended to discuss "The Action of Baptism..."

Bro. Allen resented against such a violation of the agreement, when Mr. Fitch pointedly declared that he would discuss the proposition just as he pleased...

He then proceeded to analyze the Discipline—the Church name—their Bishops—presiding Elders—Circuit Riders—Deacons—the General Conference—the Annual and Quarterly Conferences, and the status of the Clergy in the Church...

Bro. Allen had tried to get Mr. Fitch to consent to repeat the debate at Carrollton, Ky., without any prospect of success...

Bro. Allen, although this was his first public controversy, proved himself able, logical, and far too strong for Mr. Fitch...

The debate was conducted very pleasantly. Mr. Fitch, with all the faults of his church upon his shoulders, was generally courteous...

1. The baptism instituted by Christ is immersion. F. G. Allen affirms. J. W. Fitch denies.

2. Infant baptism is authorized by the word of God. J. W. Fitch affirms. F. G. Allen denies.

3. The baptism of a penitent believer is for the remission of sins. F. G. Allen affirms.

4. A direct and immediate influence of the Holy Spirit upon the sinner is necessary in order to make him a Christian. J. W. Fitch affirms.

5. The Methodist discipline contravenes Divine law. F. G. Allen affirms.

We shall see whether the Methodists have not already put out the fires all along the line. Bro. Yawters is preaching every night.

THOMAS D. BUTLER. November 23, 1871.

THE SUNDAY SCHOOL WORK. Its Importance in the Formation of Christian Character.

In this brief article we take it for granted that all have a very correct understanding of Sunday School work...

There are at least two ways in which we may look at this question. In the first place, we may consider it with reference to those who are the objects of this labor...

Every one who knows anything at all about the work of the Sunday School, knows that its object is to bring the young to Christ...

Our Annual State Meeting is to convene in Jackson, one month from to-day. Questions of deep interest and of great practical importance are to be discussed...

This year the general Evangelists went out trusting solely to the voluntary contributions of the churches for their support...

Our work for four years with its results is before you; and it is for you to say whether it is to be continued or not...

That majority of those who remain faithful to Christ are those who have received this instruction. We all realize the importance of obeying Christ's commandments...

There are some who have obtained an education apart from school training; yet who does not know that these persons must have labored at great disadvantage?

If, therefore, we would have the youth of our land wise unto salvation, we must thoroughly instruct them in the word of God. Destroy the Sunday School and how much instruction in this direction would the children receive?

But we have said enough, perhaps, on this particular point. We have said enough certainly to show that the Sunday School is an important agent in bringing the world to Christ...

If this were all it did, the work would be of transcendent importance. But it is not all. We look upon the Sunday School as a most important agency in the formation of Christian character...

We maintain, then, that every earnest worker in the Sunday School is abundantly repaid for all his labor. And we refer not, now, to the rewards of the future life...

This work leads him to diligent, careful study of God's word, and thus he grows in the knowledge of Christ. It lays upon him the overwhelming responsibility of guiding little feet into the way of life...

And so while the Sunday School worker is accomplishing much for God and Christ, in the formation of Christian character in others, he is cultivating within himself the virtues and graces which are necessary to his own salvation.

The importance of the Sunday School work in this direction must be apparent to all. And this consideration should encourage us greatly. Would you have others like Christ? You will not find a more promising field any where than in the Sunday School...

Our work is not in vain in the Lord. And let us remember, the golden moments are passing. Life will soon be gone. What God calls us to do, let us do quickly.

A WORD TO THE CHURCHES IN MISSISSIPPI. Our Annual State Meeting is to convene in Jackson, one month from to-day. Questions of deep interest and of great practical importance are to be discussed...

This year the general Evangelists went out trusting solely to the voluntary contributions of the churches for their support...

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Our work for four years with its results is before you; and it is for you to say whether it is to be continued or not...

designated Jackson, Miss., care of G. A. Smythe, Esq. Nov. 6, 1871.

REPLY TO BRO. N. A. MCCONNELL.

In the true spirit of Christian controversy, I am called upon by my well and personally known Bro. McConnell to answer the objections which he notes to my article...

My second proposition is, as follows: "Inform them (the elders) that they are responsible to the whole Church of Christ and not alone to one congregation..."

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ought to be; and especially so in congregations where we have but one elder. On the fourth statement, "Let not the elders invite a man in bad repute, to preach," Bro. M. says, "Why invite such an one at all, with or without a letter?"

It was only in this sense I used, or aimed to, the statement to which my brother objects. He says bad men can get letters of good standing.

This is all the evidence needed to show the necessity for a radical reform in the eldership, who alone have any right to grant such letters...

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the saved, for the purpose of edification and discipline. We understand that the church through divinely appointed evangelists and teachers should continue to evangelize and enforce the terms of the commission given to the apostles...

5. We understand the instrumentalities that the church is to employ in enlightening, converting and saving men, to be the preaching of the Gospel and the enforcement of the discipline which is prescribed...

6. We recognize only such persons entitled to membership in the church as have heard the Gospel, believed it with the whole heart, truly repented of their sins, and have been immersed into the name of the Father, and the Son and the Holy Spirit...

7. We receive the Holy Spirit as a person, present with the Father and the Son in redemption, as he was in creation, and sent by the Head of the church to be her guest and comforter...

8. We regard baptism as the consummating act in the process of conversion or regeneration, and that it is for the remission of sins as much as any other step in our turning to the Lord...

9. We hold that Christ purposed and that his apostles effected but one visible organization for his church, and that organization is defined with sufficient accuracy to justify the effort on the part of all Christ's followers to restore the original...

I will be more particular and state some leading positions held by us, not to bring out points of difference between us and Baptists, nor yet to set the part of an apologist, but with a sincere desire to state correctly what we hold as a body of Christian people.

1. We hold the Bible as a divinely inspired book, containing the revelation of God to man, and, on this account, regard it as the best statement of the nature, attributes and purposes of Jehovah that can be made to a sinful, fallen race...

2. We recognize in the Bible two covenants: The Old and the New. The latter we regard as the fulfillment of the former. We believe The Old as fully as we believe The New, but understand all its intention and design to be consummated in The New...

3. We accept Jesus the Christ, as the Mediator of the New Covenant, and in his twofold character: "The Christ, the Son of the Living God," and the "Son of Man." We are willing to abide by these statements of his nature and origin, and think that it is a sufficient explanation of what we understand by them...

4. We regard the Church of Christ as organized and appointed by him to be the vehicle through which a knowledge of the salvation He brought into the world should be conveyed to all the nations of the earth, and as the earthly home of all

I have known for a member of the hum either healthy or stru out of a religious bod out action of some sor in a proper sense, w All development is th The development of result of activities. T religious development These things being ant to give every mem thing to do. To fac members of the Chur street, Cleveland, O, church, and appointed district, in which the every week. We gves us seven prayer Each district has th one to visit the nea after and care for the ones who are not in t ligious meetings to Sunday meetings of look after and induc Sunday School. This arrangement more of our member- tam o one prayer-me in a week. The effo Increase of spirituality of the members in ea Once in a month al large into one in ally large and very in of the officers of the meetings. In the d district meeting are we have a weekly church, and one of the is called on to preside Some members wh enough to take a part ing, can be induced to ing in a private hou become qualified for m This experiment is of its trial, and it has all that we anticipat I wish our churche and for procuring w

Very respectfully and fraternally, F. M. BROWN for Committee.

A. HICKY, F. M. BROWN, G. T. CARPENTER.

After the reading of the address, H. S. K. Leavitt, of Keokuk, made the following response:

Dear Brethren:—In behalf of the Iowa Baptist State Convention here assembled,

I take pleasure in frank and honest views and views of as set forth in the read.

I may say in be we hail with joy e made by every de name, professing fa toward a union wi platform.

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I may say in be we hail with joy e made by every de name, professing fa toward a union wi platform.

We hope the sig approach of that fess to love our I Christ, shall be on enjoy the answer about.

It is not desir should attempt in occasion, to offer a national body whic the views of the Such an effort w careful thought.

But I may say t profess to ma ration of our rules of practice- in the word of C never countenan ligious persecutio have always concee et toleration and yet we stand firm the Bible, as un never yield our join any who won about.

We are glad to of the religious y more careful exam God, and hope H when all who lov true, nation and one in spirit, faith.

But we can for of principle of an any other found the Apostles, Ch chief corner-sto to unite with yo nations, upon the upon those term Again we thank convention for th just read.

The Convention committee to sponse, to be p meeting, to be h 28th, 1872.

Elder N. S. Bur E. H. Remington, Currier, Iowa City. May the Lord come one.

ACKNOWLEDGMENT. BRO. ERBERT.—came in my absence further apology for de contents: first, That sioned, sent by our O States; and I assu soul, as I had just to of Holland. I need to you, as I see by the ego that that terrible world has responded many of our frontie have not been much ing was not know way out to tell the they had met with. A passed through som when I witnessed thee countenances, how th with what a cheerfu labor for their comf many a heart glad w to bestow sent from brethren. I shall mak out the sufferers of in my heart God has terrible calamities. E. S. Stas, Pine Run, G another to Bro. Broo who will inquire af report to me, after wh again.

LOUIS, Miss., Nov. 11.

A DISTRICT. I have known for a member of the hum either healthy or stru out of a religious bod out action of some sor in a proper sense, w All development is th The development of result of activities. T religious development These things being ant to give every mem thing to do. To fac members of the Chur street, Cleveland, O, church, and appointed district, in which the every week. We gves us seven prayer Each district has th one to visit the nea after and care for the ones who are not in t ligious meetings to Sunday meetings of look after and induc Sunday School. This arrangement more of our member- tam o one prayer-me in a week. The effo Increase of spirituality of the members in ea Once in a month al large into one in ally large and very in of the officers of the meetings. In the d district meeting are we have a weekly church, and one of the is called on to preside Some members wh enough to take a part ing, can be induced to ing in a private hou become qualified for m This experiment is of its trial, and it has all that we anticipat I wish our churche and for procuring w

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Christian Standard

ISAAC HERBERT, EDITOR. S. J. LAMAR, ASSOCIATE EDITOR, Augusta, Ga. CINCINNATI, NOVEMBER 25, 1874.

THE CHRISTIAN STANDARD.

- A WEEKLY RELIGIOUS NEWSPAPER, WILL BE— 1. An uncompromising but dignified advocate of New Testament Christianity. 2. A faithful record of the movements of the Christian brotherhood, and an ally of every enterprise that will perpetually advance the union for Reformation.

TERMS: \$2.00 per annum in advance. On business matters, address R. W. CARROLL & CO., Publishers "Standard," 117 West Fourth Street, Cincinnati, O.

MONEYS RECEIVED FOR THE SUFFERING.

Table with columns for church names and amounts. Includes 'FOR THE NORTH-WEST' and 'FOR THE SOUTH-WEST' sections.

CASH CLUB RATES.

The STANDARD will be sent to Clubs, as follows: For one year only, to five or more subscribers, at \$1.50 each; 10 or more subscribers, at \$1.75 each; 20 or more subscribers, at \$1.80 each.

FOUR MONTHS FOR FIFTY CENTS.

We are advised that many friends of our cause and persons desirous of information with regard to it, would be glad to take the STANDARD for a short time to test its merits. We have therefore resolved to depart from our rule for a short time, and send the paper to any one subscribing for four months at the very low price of fifty cents.

J. B. KNOWLES sends word of collections taken for Michigan sufferers from various churches, as follows: Granger, O., cash, \$19.55, and goods worth probably \$75; South Clerks, cash, \$12.00, goods, \$40.00; Western Star, cash, \$11.09. This he sends direct to Bro. J. B. Welch, Iowa. He adds, "We could send a good deal of different kinds of grain for seed, etc., if required, and if we had the names of some responsible parties to whom we could send."

LIFE OF WALTER SCOTT.—I desire to collect everything that would be useful in a biography of Bro. Walter Scott, by the close of the present year. Much valuable matter has already been furnished; but I need especially a file of the "Protestant Unionist," published by Bro. Scott, in Pittsburgh. Any one knowing where a file of that paper may be obtained will greatly oblige me by giving me the information. Single numbers of the "Unionist" and any letters or recollections of Bro. Scott will be thankfully received. Address, WM. BAXTER, New Lisbon, O.

The Christian Quarterly, October number, is at last out. Owing to various causes, over which the editor had no control, this number has been considerably delayed. We are assured, however, that this will not occur again. The Quarterly has been generally very prompt in making its appearance at the proper time, and it is expected that there will be no delay in issuing the future numbers. Bro. Moore has become both editor and publisher; hence all subscriptions for 1874 should be sent to him instead of R. W. Carroll & Co., as heretofore. It is desirable also that subscriptions should be sent in as early as possible, as this will enable him to determine how many copies to print. We will not notice the present number at length as an early day.

MISSIONARY MATTERS.

1. The minutes of the last Convention are now ready for distribution. The Board having employed a phonographer to take down every word of our proceedings, the pit of all the speeches made on every question is reported in the minutes. The State evangelists will please judge of the approximate number of churches in each district, and order from Boerworth, Chase & Hall, Cincinnati, one copy for each, also one for every preacher in the district. Better send them to the district evangelist, and ask him to distribute them immediately. Any individuals or churches not receiving them can write to the above house and get them free of charge. Let the minutes be distributed at once. 2. "The Missionary" will be issued the 1st of January. The State evangelists have each agreed to collect the missionary news of their respective States monthly, and prepare it for the press and send it on to me promptly by the 10th of each month. This will both acquaint themselves regularly with their own field of labor and bring it more satisfactorily before their churches. District evangelists and others

will please send on to them items of missionary interest in due time each month. 3. We propose this year, at the request of the last Convention, to do all we can toward bringing the destitute churches and the unsupported ministers together, that we may have more pastoral care of the feeble and more effort to convert the world. Let ministers who would like to devote their whole time to the preaching of the Word and churches in need of laborers write to their State or district evangelists, and in many cases mutual agreements may be effected by their assistance. 4. Let every district evangelist secure if possible regular quarterly contributions in every church, and have them sent to the treasurer. Let there be an agent in every church enlisted in this work to whom the certificate of his appointment has no doubt been sent. Then let the evangelist see that half the collections are sent on to the State treasury. The other half, with what he receives for his meetings, should support him in these our beginning efforts. We must try this year to have more sent in to the general treasury than last year. This depends largely upon the district evangelists. 5. The missionary cause never was before on so sure a footing as now. Additions reported since the Convention bring the number to nearly 7,000. Virginia reported over 1,600; but while waiting for the number they received by pure missionary labor, the minutes were published without their report at all. All that has been said recently in the Review against this cause is unfounded in fact and based on misconception of our way of working. Every man to his post. This year is destined to grand results.

THOMAS MUNNELL. In number 45 of this volume we published six theses from "Timothy," all bearing on the question of Christian Liberty, or in other words, the terms of Christian fellowship. Three of these we then considered, and the fourth and fifth we propose now to examine: 1. The voluntariness is not all on one side. An applicant voluntarily enters, provided the church voluntarily accepts him. It is by their consent as well as his own that his entrance into the association is effected. How, then, does it follow that he has the "inviolable right of peaceable withdrawal" without their consent? To our mind it is not apparent as a legitimate conclusion from the premises. We are not now discussing whether it is wise to attempt to hold members against their will. We are discussing a question of right. It is affirmed that he has "an inviolable right" to withdraw, because he entered voluntarily. We deny this. We argue that, as the church gave their consent before he could enter, their consent must also be had before he can honorably withdraw. We can see very mischievous consequences to flow from such a doctrine of church association as this proposition contains. If men can go in and out of the churches as they please, it is simply individualism run mad; there is no such thing as lawful and orderly association. It is only a skin to that sad and calamitous period in the history of the tribes of Israel, when every man did what was right in his own eyes. The truth is that, when we seek association with others, we necessarily surrender some portion of our individual rights—just so much as would conflict with the good of the whole. We do this voluntarily, because we expect to obtain advantages which will compensate for what we surrender. But we are no longer at liberty to do as we please, unless we always please to do what will be for the general good. We can not even go back into our former isolated position, unless this is decided to be for the general good; for in being incorporated with the body we put it out of our own power to decide any question which involves the rights and interests of others without consulting those interests. We can not seek the benefits of association without at the same time accepting its duties and responsibilities. "You are all members one of another," is a doctrine that puts it out of our power to ignore the claims that others in the same association have on us. We alienate our right to go out when we please the very moment we agree to enter by the consent of those with whom we associate. If we enter without their consent, of course we can depart without it. We think of just one exception to this, namely, where one's own conscience demands that he withdraw from a church. Then he has a right peaceably to withdraw, because his duty is to be loyal to his own conscience is superior to any duty he owes to others; it is alike prior and supreme; he did not, because he could not, surrender it to the church when he became a member, and no membership, however sacred and precious, is worth such a sacrifice. He may go to heaven without that church membership, but his church-membership can not take him there with a violated conscience. A man has a right, therefore, to ask to be allowed peaceably to withdraw, on the ground that he can not continue his membership in the church without sinning against his own conscience; and the church would be most unrighteous not to grant his request. But mark: in doing so, he severs his relations with that church and with all sister churches. For the last part of this assertion we will give a reason before we are done. What one may do, any minority of a church may do; but in doing it they accept all the legitimate consequences of such a separation. To withdraw for reasons of convenience, or comfort or peace, to establish, with the consent of those whom we leave, a sister church, is one thing; but to withdraw on the score of conscience, and establish a sister church, is quite another and a very absurd thing. As if mere space could settle a question of conscience, or our spiritual relations to those we leave are guilty ones when we worship within three feet of them, but rightful ones when we increase the distance to a hundred rods! It is absurd. For various reasons one may worship more pleasantly and profitably away from unpleasant surroundings; but to pretend to maintain brotherly relations with a church with which my conscience will not let me worship at all is an absurdity. No: if we go out for conscience's sake, we accept all the consequences of a complete dissociation

TERMS OF FELLOWSHIP.

Each congregation of such baptized believers is free in doctrine, in practice, in order and style of worship, and in government; and is at liberty to devise and carry forward its own ecclesiastical enterprises. Yet, as every congregation is a voluntary society of Christians, peaceable withdrawal from it at any time is the inviolable right of its members. To the fourth we give our unqualified assent. It is just, scriptural, and in our judgment eminently "sound," and admirably expressed. A proper understanding of this would save much annoyance and put an end to a great deal of needless strife. The fifth thesis is, in our judgment, the most important in its bearings of any of the six, and calls for the closest scrutiny. We wish to examine it carefully and candidly, and to express ourselves cautiously and deliberately, for we are keenly aware that the rights of conscience, on one hand, and the unity and harmony of the churches on the other, are involved in the judgment passed on this proposition. We are aware, too, that some delicate and difficult questions concerning the mutual relations of the individual and the church, and of churches to one another, face us in the discussion of this proposition, and that much power for good or evil will go forth from the investigation. We desire, therefore, to dismiss all prejudices, and look into the question with judicial severity and exactness. We wish to deal with principles, rather than special cases. We do not pretend to such a mastery of these difficulties as to speak otherwise than suggestively on some points, and we are conscious of the need of greater wisdom than it is ours to command. We will do our best. May God help us.

1. The fifth thesis is worded with evident care, yet to our mind it is faulty. It affirms a congregation to be a "voluntary society of Christians." This may be variously understood. Its apparent meaning is, that those composing it were at liberty to enter it or not, as they chose, and that therefore they may voluntarily withdraw when they choose. If this is the meaning we decidedly object to the affirmation. A church is a voluntary association in that its members willingly enter it, but not in the sense that they could have remained out of it and been guiltless. It is no more voluntary than is the association between Christ and the individual soul. The sinner enters into association with Christ voluntarily, but he could not have refused to enter without incurring guilt. The loftiest and most pressing claims of duty were on him, and he can not, therefore, retire at pleasure from the obligations he has assumed. He entered voluntarily, but he entered voluntarily for life, and he can not go back of it without condemnation. Into his marriage relation we are supposed to enter voluntarily, but it is a voluntary acceptance of life-long obligations, and there is no "inviolable right of peaceable withdrawal" when we become dissatisfied. So, too, we enter the church of Christ, not simply as an expedient, which we may reject at pleasure, but as a duty which we can not justly or honorably escape from—and the obligations are life-long. What! we are asked, "membership in an individual congregation a matter of life-long obligation?" We answer, there is no such thing as membership in an individual congregation regardless of relations, sacred and binding, to the church of God at large. There is no such thing as an entirely independent church, complete in itself, and having no

relations to the church outside its own limits. Such independency is a wild, lawless, and unscriptural. Men may make such a society, and establish their own laws of ingress and egress, and constitute it, if they please, "a voluntary association." But we deny that this is the New Testament idea of a church of Christ. The truth is that the believer, in his baptism, is "baptized into one body," His baptism is his voluntary entrance into the church of God. From local peculiarities he meets with that portion of the church of God which is nearest to him, or where he may best serve the objects of his Christian life. For local purposes this may be an independent body; but for local purposes only. They may, as a matter of courtesy or of propriety, recognize him in this local membership by the right hand of fellowship; or by entering his name on a church record; but back of all this he was a member of the church of Christ by his baptism, and he simply localizes his membership for the sake of discharging his duties in an orderly way, as a member of the family of God. It is voluntary, perhaps, as a choice between one local church and another; he may choose between one four miles north of him and another five miles south; and we presume this is what "Timothy" means. Taking this as its meaning, we observe: 2. The voluntariness is not all on one side. An applicant voluntarily enters, provided the church voluntarily accepts him. It is by their consent as well as his own that his entrance into the association is effected. How, then, does it follow that he has the "inviolable right of peaceable withdrawal" without their consent? To our mind it is not apparent as a legitimate conclusion from the premises. We are not now discussing whether it is wise to attempt to hold members against their will. We are discussing a question of right. It is affirmed that he has "an inviolable right" to withdraw, because he entered voluntarily. We deny this. We argue that, as the church gave their consent before he could enter, their consent must also be had before he can honorably withdraw. We can see very mischievous consequences to flow from such a doctrine of church association as this proposition contains. If men can go in and out of the churches as they please, it is simply individualism run mad; there is no such thing as lawful and orderly association. It is only a skin to that sad and calamitous period in the history of the tribes of Israel, when every man did what was right in his own eyes. The truth is that, when we seek association with others, we necessarily surrender some portion of our individual rights—just so much as would conflict with the good of the whole. We do this voluntarily, because we expect to obtain advantages which will compensate for what we surrender. But we are no longer at liberty to do as we please, unless we always please to do what will be for the general good. We can not even go back into our former isolated position, unless this is decided to be for the general good; for in being incorporated with the body we put it out of our own power to decide any question which involves the rights and interests of others without consulting those interests. We can not seek the benefits of association without at the same time accepting its duties and responsibilities. "You are all members one of another," is a doctrine that puts it out of our power to ignore the claims that others in the same association have on us. We alienate our right to go out when we please the very moment we agree to enter by the consent of those with whom we associate. If we enter without their consent, of course we can depart without it. We think of just one exception to this, namely, where one's own conscience demands that he withdraw from a church. Then he has a right peaceably to withdraw, because his duty is to be loyal to his own conscience is superior to any duty he owes to others; it is alike prior and supreme; he did not, because he could not, surrender it to the church when he became a member, and no membership, however sacred and precious, is worth such a sacrifice. He may go to heaven without that church membership, but his church-membership can not take him there with a violated conscience. A man has a right, therefore, to ask to be allowed peaceably to withdraw, on the ground that he can not continue his membership in the church without sinning against his own conscience; and the church would be most unrighteous not to grant his request. But mark: in doing so, he severs his relations with that church and with all sister churches. For the last part of this assertion we will give a reason before we are done. What one may do, any minority of a church may do; but in doing it they accept all the legitimate consequences of such a separation. To withdraw for reasons of convenience, or comfort or peace, to establish, with the consent of those whom we leave, a sister church, is one thing; but to withdraw on the score of conscience, and establish a sister church, is quite another and a very absurd thing. As if mere space could settle a question of conscience, or our spiritual relations to those we leave are guilty ones when we worship within three feet of them, but rightful ones when we increase the distance to a hundred rods! It is absurd. For various reasons one may worship more pleasantly and profitably away from unpleasant surroundings; but to pretend to maintain brotherly relations with a church with which my conscience will not let me worship at all is an absurdity. No: if we go out for conscience's sake, we accept all the consequences of a complete dissociation

from those between whom and ourselves conscience interposes its sacred claims. 11. Leaving this for the present, we proceed to consider the first sentence in this thesis: "Each congregation is free in doctrine, in practice, in order and style of worship, etc." Each congregation of Christians is thus free. Free from what? from whom? Not from the authority of the Lord Jesus, to establish any doctrine or government or form of worship they may fancy; but free, we take it to mean, from obligation to, or control of any and all other congregations or ecclesiastical authorities. Is this correct doctrine? We are aware that it is a very popular notion among us, but we are most seriously doubtful of its soundness. It involves very grave consequences; for, if it is true, all talk of sisterhood among churches, or a universal fellowship of Christians, is—we will not say insincere, but—mistaken. What kind of fellowship can belong to churches entirely free of each other "in doctrine, in practice, in order and style of worship, and in government"? Wherein are they one, unless it is in the common liberty of each believing and doing as it pleases? Wherein does Christian fellowship differ from the common fellowship of humanity, which we extend alike to Christian, Jew, Turk and Pagan? We may be reminded that a previous thesis affirms a common faith in Jesus, as the Son of God, Teacher, Mediator, Lord. But why remind us of this, if each congregation is free in doctrine, and may, at pleasure, and without censure, deny that Jesus is the Son of God, and repudiate his mediatorship? The moment this faith is acknowledged as a common basis of fellowship, it is acknowledged that there is a common obligation to hold it inviolate, and a mutual responsibility on the part of all embraced in this fellowship for its guardianship. Hence, each congregation is not free in doctrine. Neither is it free in practice. The practice must be so far uniform, or at least homogeneous, that brethren can pass from one church to another and enjoy the privileges of Christian brotherhood without exciting a war of principles or of consciences; otherwise fellowship is at an end. Nor yet is it free in discipline and government. It is not free, for instance, to accept members that a sister church has excluded. It is a wrong and an insult to a sister church to despise her discipline and render it nugatory. Church discipline is the merest farce, if members excluded from one church can defy its action and obtain good standing in a sister church. If the action of a church in excluding members is notoriously unjust, and sister churches try in vain to have the injustice remedied, they may, for the sake of truth and justice, accept the excommunicated members; but in doing so they break with the church that excluded them, and leave it out in the cold—out off from sisterhood until reformation takes place. Whether this result is accomplished by the action of an ecclesiastical court, or by the free play of public sentiment, makes no difference as to the fact that fellowship between such churches is interrupted or destroyed. In none of these cases can a congregation be free of the influence and control of other churches without at the same time freeing itself of all claims to their fellowship.

We are well aware that, in this course of argument, we smite a popular idol. We can not help it. On no subject has there been more nonsense uttered among us than this of the independency of the churches. If our churches are simply a brood of petty, irresponsible republics, with no common ties of doctrine, practice or government, free to bite and devour each other, to ignore each other's faith and practice, and denying all responsibility in regard to that which they profess to hold in common, then all talk of brotherhood is a deception, and all profession of Christian union a contemptible farce. This is one of the particulars in which we need "progress."

One thing is clear to us from the Scriptures: the primitive congregations were isolated and independent communities. They stood in intimate relations to each other as parts of a whole; they recognized a common faith, a common interest, and mutual responsibilities. When Peter and John were sent to Samaria to complete the work which Philip had begun (Acts viii. 14); when the brethren in Jerusalem called Peter to account for going in to the Gentiles, and he respected their interference and explained his proceedings (Acts xi.); when the church in Jerusalem sent forth Barnabas to care for the infant church in Antioch (Acts xi. 22); when the church in Antioch, hearing of a famine in Judaea, sent relief to their brethren (Acts xii. 25-30); when Paul and Barnabas returned from their missionary journey to Antioch and gave an account of their labors in planting other churches (Acts xiv. 27); when this same Antioch church sent delegates to the church in Jerusalem to complain of the doctrine taught by certain men who had gone forth from the Jerusalem church, and to ask that the confusion they had occasioned be remedied, and the church in Jerusalem entertained the request, acted on it, and sent forth a decision as to the matters involved, not only to Antioch, but to all the Gentile churches (Acts xv. xvi. 4, 5; xxi. 25); when the elders of the Jerusalem church conferred with Paul on the doctrine he taught among the Gentiles, and advised him what course to take, to soothe the prejudices of Jewish Christians (Acts xv. 18-24); when Paul addressed his epistles "to the churches of Galatia" (Gal. i. 1, 2)—"the church of God, which is at Corinth"—with all that in every place call upon the name of Jesus Christ our Lord, both their's

and ours" (1. Cor. i. 2)—"the church of God, which is at Corinth, with all the saints that are in all Achaia" (II. Cor. i. 1); when he told the Colossians, "when this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea" (Col. iv. 16); when he said, "We have no such customs, neither the churches of God" (I. Cor. xi. 16)—"And so ordain I in all churches" (I. Cor. vii. 17); and when Peter addresses himself "to them that have obtained like precious faith with us" (II. Pet. i. 1); it is impossible to escape the conclusion that there was a common brotherhood—a community of interests—an inter-dependence—and a mutual accountability as far as the common faith and the interests of the "common salvation" were concerned. Let not the reader be alarmed as if we had undertaken the advocacy of ecclesiastical courts. We are not at present concerned with that question, but with the common brotherhood of Christians and the community of interests that belongs to them. We hold it impossible to deny this community of interests in the light of the Scriptures to which we have referred. It is not so much expressed as implied in some of the passages referred to—an implication stronger, if possible, than a direct affirmation.

Now this once admitted—that there is a community of interests and a sisterhood of churches—certain conclusions legitimately and inevitably flow. Among them is this: that in all matters of general interest—all matters involving the common faith and practice—each church is bound to regard the interests and the wishes of the sisterhood of churches. And this: that in matters of liberty, the same law of love which in the individual church forbids the strong to despise the weak, and the weak to condemn the strong, applies to sister churches. If we are asked for the Scripture for this, we answer it is found in the principles and precepts of morality taught in the New Testament. The sisterly relations of churches to each other being granted, this is simply a question of morals. Where relations are sustained by one Christian party to another, there are obligations necessarily growing out of such relations; and where obligations are acknowledged there are duties to be performed; and these duties must be regulated by the principles of truth, justice and love, which inhere in New Testament morality. It is idle to talk of freedom in this case. Christian freedom never ignores duty. These principles of morality are clear and definite, and need not be mistaken. Must we be burdened with a cart-load of positive statutes to apply these principles for us to every conceivable case? Have Christians no enlightenment—no common sense? Are they slaves under the letter of a positive law, or minors under tutors and governors? When the law of Christian morality says, "Provide things honest in the sight of all men," and a Christian comes to me to subscribe for the CHRISTIAN STANDARD, has he a right to demand of me that I shall point him to a text of Scripture which says, "Thou shalt pay two dollars a year for the CHRISTIAN STANDARD"? Thus we answer those who demand a positive precept in the New Testament making one church answerable for its conduct to sister churches. We must either deny the sisterhood of churches, or admitting it, admit the application of Christian morality to the relation thus acknowledged. It is a meaning to claim the benefits of Christian fellowship and deny its obligations. When a church claims sisterhood with other churches and seeks for countenance, sympathy and help from them, and yet, when they ask to be informed of certain proceedings which affect the peace and welfare of the churches at large, throws itself on its dignity, and says, "I am free and independent: mind your own business, and I will mind mine," we are compelled to regard such conduct as downright immorality. It may not be so intended; ignorance and confusion of mind on this subject may be pleaded in extenuation; but it is time we were enlightened.

We may be told that sisters have no right, on the score of sisterhood, to pry into the personal affairs of any one of the family. We admit it cheerfully. But where the conduct of that sister affects the interests of the family, or the general interests of the family, have they not a moral right to inquire into it and seek redress? In her strictly personal rights she is free; but in her relations to her sisters, and in conduct affecting those relations, she is not free—being bound by the laws of morality. Here, it strikes us, is the just distinction. A church, in its own individual and local interests—in what may be properly termed its personal rights—is free from the control of other churches. Here is its proper independency. This, we freely concede, the New Testament facts of ecclesiastical history clearly set forth. But in all that involves the common faith and the general interests, she is amenable to her sisters.

Certain corollaries may be stated as legitimately deducible from the proposition we have established: 1. A person excluded from membership in one church can not be received into sister churches. It is an immorality. In our present dimness of perception we call it an irregularity; but in the light of the principles we have enunciated, it is an immorality. 2. A preacher silenced by one church can not be heard in another. 3. A member bearing a letter of commendation from one church to another, is entitled to be received on that letter, unless damaging facts, not known to the church granting the letter, are in pos-

session of the church to which application is made; in which case the matter should be referred back to the church granting the letter, with the additional facts communicated. 4. If common fame presents the action of a church, in regard to doctrine, or discipline, or government asavoring of injustice or of unfaithfulness to Gospel truth, so that the common interests of the Christian brotherhood are imperilled thereby, sister churches have a right to inquire into it so far as common interests are concerned, and to lend their aid and influence to remove such injustice or unfaithfulness. And if it becomes evident that there is such injustice or unfaithfulness, and said church refuses redress or remedy, then sister churches have a right to delare the bonds of sisterhood broken, and to withhold all fellowship from said church, and carry out the ends of justice. 5. If a church or churches employ a preacher to go forth as their representative in preaching and teaching, and his general reputation, either as to soundness in the faith or moral character, is bad and injurious, so that the cause of Christ suffers thereby, sister churches have a right to present the facts to the church or churches employing him, and ask that the evil be remedied; and if said church or churches despise the request and refuse to entertain the complaint, then sister churches have a right to make public their proceedings and to rid themselves of all responsibility attaching to them as sister churches for his preaching or his reputation. 6. Preachers sent forth as evangelists and not laboring for a single church, should not be sent by a single church where there are neighboring churches to be consulted; but should, like Timothy, be well reported of by the churches that know his character and his work, before he is commissioned. And while he is responsible for his conduct immediately to the church in which he holds membership, if he is brought to trial for any wrong, as his field of labor is a general one and the interests represented in him are general and not merely local, the churches in the region of his labor have a right to see that justice is done alike to him and to the church of God. 7. Any portion of a church desiring to leave and form a separate sister church, should do so with the concurrence of those whom they leave, and the reasons for the step should be good and valid. If they fall of this consent, they may rightly seek the advice and consent of sister churches. If wise and disinterested brethren deem the step injudicious, it should not be taken. If they deem it wise, the church should yield. This does not apply to those of whom we have already spoken, who leave for conscience's sake—for that is a barrier to any appeal, as all other courts are inferior to the court of conscience. But in that case, they do not go out to form a sister church.

Let us say, however, that while we are fully satisfied as to the correctness of the views here presented, there has been no much confusion and irregularity—our knowledge generally is so unripe on these questions, that we must be patient and forbearing until they are better understood. It has been quite common among our churches, when a party became dissatisfied and felt oppressed, to go off quietly and form another church. There has been, in many cases, no alternative but to suffer intolerable evils or withdraw for the sake of peace and comfort. The Church, in its boasted independency, would allow of no appeal, no interposition of counsel. Hence the sufferers must endure the wrongs they complained of without redress, or go away by themselves. This sort of secession has been so common, that to proceed against it as a high crime is entirely out of character. If the party goes away to establish a church on other principles, to preach another Gospel, or to make war on the church they leave, it then becomes a crime of faction, and deserves to be dealt with. But where they wish to withdraw on account of grievances which do not affect the faith of the Gospel, and desire, in all good brotherhood, to maintain amicable relations with those whom they leave; however irregular their withdrawal may be, it is, in our judgment, a great injustice to expel them as factionists. Factionists they are not, unless there is more in the indictment than there are contemplating. Where they are good men, men of acknowledged worth, and especially where their expulsion will involve the standing and the welfare of many, and the prosperity of general interests, a church may well forbear extreme measures, and rather wink at irregularities than place good men under the ban of excommunication. We do not believe that the remedy is to be found in excommunication, and public sentiment will revolt at the harshness of such a measure, particularly when it is known how common such withdrawals have been in our ranks. Let them go. Time and patience will work a remedy, whereas excommunication will block up the way against reconciliation and cause further revolt against ecclesiastical authority. We must be lenient in judgments upon these things are better understood. If in the judgment of a church, the case involves too much of injustice or disorder to be quietly tolerated, then before action is taken, the whole matter had better be referred, for counsel or for judgment, to wise and disinterested brethren from other churches. Both parties should freely consent to this. We can conceive of no plea but that of conscience against it, and as already remarked, where we go

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the church to which... in which case the... preferred back to the church... letter, with the additional... annotated.

out for the sake of conscience it is... sense to talk about forming a sister church... If my conscience will not let me worship... or hold membership in a church...

The Christian Union gives this admirable... The Little Church Weekly which St. Peter... recently calls as "a singularly timely... following tremendous declaration:

There are other evils besides working on... that day, which can not be reached by... ecclesiastical action. Visiting, secular reading...

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NOTES AND COMMENTS. It is well known to our readers that the... Episcopal Church has been much agitated...

PERSONAL. Owing to the failure of selling our farm... in Illinois, as we expected, we have been... obliged to give up our expected visit...

QUESTIONS DRAWER. [ALL QUESTIONS touching the meaning of... Scriptures and all practical questions in... Christian conduct, are gladly welcomed.]

BOOK TABLE. THE LAND OF LORNE, or A Poet's Adventures... in the Scottish Hebrides, including the... "Tern." By ROBERT BUCHANAN.

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SPECIAL RELIGIOUS NOTICES.

Sunday School Convention. The Christian Sunday School Association of... District No. 6, will hold a Convention in... Mansfield, O., Church of Christ, East Third Street, Tuesday...

WEDDING CARDS. Very latest Styles. Fine Stationery, Monograms, etc. BEELER & CURRY, 208 West Fourth Street.

MARRIED. At Brewerton, N. Y., September 7, 1871, by A. S. Hale, Wm. Moore, Pastor of the Church at Tully, N. Y., to ANNE E. VAN DUSEN, of Brewerton.

DECEASED. Mrs. Mary wife of Deacon A. Kitzinger, died Nov. 18, 1871, aged 43 years. Mrs. Kitzinger was born in County Cork, Ireland...

RESOLUTIONS OF RESPECT. The Board of Directors of the Orphan School of... Missouri, of which Elder Allen was one of the founders...

PROSPECTUS. "The Missionary." At its recent session, the General Christian... Missionary Convention unanimously passed a... resolution authorizing the Corresponding Secretary...

MISCELLANY.

Keep public—no wise... and a young gentleman speaking of a young beauty's fashionable yellow hair called it pure gold.

It is estimated that more than 150,000 acres of the best timber in America are cut every year to supply the demand for railway sleepers alone.

Dr. Chronik, a well-known Jewish Rabbi in Chicago, is engaged in forming a new congregation of Israelites, who will in their worship adopt the Berlin Prayer-book.

The movement among the leading Catholics of London for the closing of their cemeteries on the Sabbath has not been announced, but the reason therefor has not been stated.

A clergyman relates in the National Republic, the following comical incident: A parrot belonging to some friends of mine, was generally taken out of the room when the family assembled for prayers.

Some writer says, "that which is an enterprise in any sense is a business enterprise in some sense." Churches and denominations need to understand this fact and act accordingly.

The recent election will hurt the prospects of the Catholic Church in New York City, as "Boss Tweed" will have no more \$500 checks to spare for the "Little Sisters of the Poor."

Prof. Huxley, the distinguished English scientist, has good horse-sense evidently, for he gives as his opinion that "the successful man of this world are not those who go off at full gallop, but who I may use roving phraseology, those who stay."

Mr. Plummer, the distinguished scholar of Trinity College, Oxford, is engaged on a translation of Dr. Von Doellinger's "Fabrics respecting the Popes of the Middle Ages"—a work which will be looked for with deep interest this side of the Atlantic.

The Protestant Churchman does not think that the "Declaration" of the House of Bishops on the word "regenerate" indicates any change of sentiment, or any harmonizing of sentiment with regard to the doctrine involved.

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Certainly the most important feature in recent foreign news is the protesting anti-infallibility Congress in Munich. It wears evidence of "deeply-rooted" opposition to the Pope in his latest attempt to assert supremacy over the consciences of all men.

Why is it that clergy men will reprint their sermons as essays, and give them new titles? Why must they institute their worn-out discourses into popularly under such titles as this "Bills of the River," the streams thereof shall make glad the City of God.

The detection of Metastasis contains the translation of a paper by E. Mueller, on the "application of the Darwinian theory to flowers and the insects which visit them," with valuable notes by Professor Delapio, an Italian naturalist of eminence.

A clergyman relates in the National Republic, the following comical incident: A parrot belonging to some friends of mine, was generally taken out of the room when the family assembled for prayers.

Some writer says, "that which is an enterprise in any sense is a business enterprise in some sense." Churches and denominations need to understand this fact and act accordingly.

The recent election will hurt the prospects of the Catholic Church in New York City, as "Boss Tweed" will have no more \$500 checks to spare for the "Little Sisters of the Poor."

Prof. Huxley, the distinguished English scientist, has good horse-sense evidently, for he gives as his opinion that "the successful man of this world are not those who go off at full gallop, but who I may use roving phraseology, those who stay."

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1840 TO 1871 FOR THIRTY-ONE YEARS PERRY DAVIS' PAIN-KILLER

It has been tested in every variety of climate, in all the most trying and insupportable conditions of the human body, and in all the most trying and insupportable conditions of the human body.

FEVER AND AGUE. If you are suffering from INTERNAL PAIN, twenty or thirty Drops in a Little Water will almost instantly cure you.

NEWSPAPER ADVERTISING. A Book of 125 closely printed pages, lately issued, contains a list of the best American Advertising Mediums, giving the names, circulation, and full particulars of each.

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Nine prodigals have... Virginia had 1661... I wrote Bro. Abel to... from Missionary labors... it may be safe to... Abel himself has... also additions in... from Virginia. Better... Virginia!

I commenced to preach at Downsville, O. Continued to preach and had the pleasure to confer with Bro. B. S. C. at Downsville, O. We have just closed our... mission seventeen days... five were added... Bro. H. C. at... preacher. He is a... to be abandoned, having... divide the w. rd of t.

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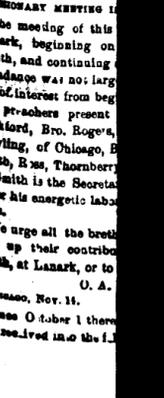
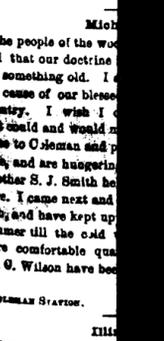
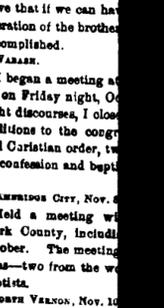
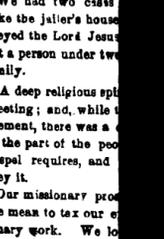
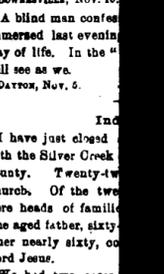
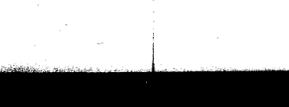
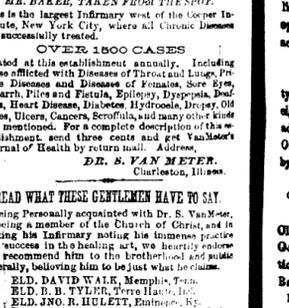
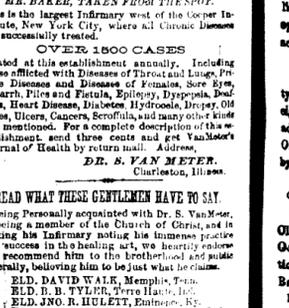
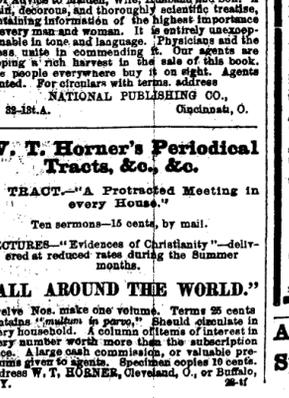
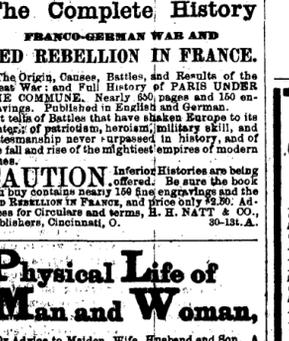
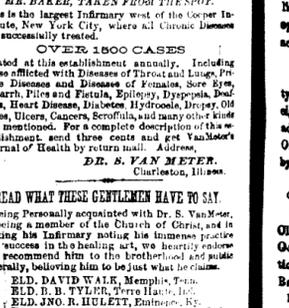
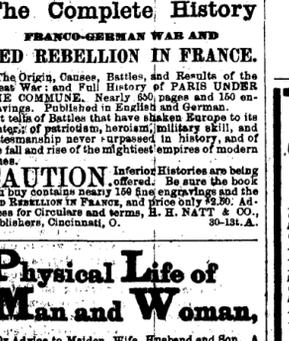
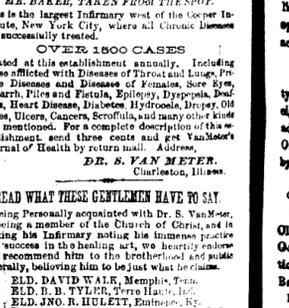
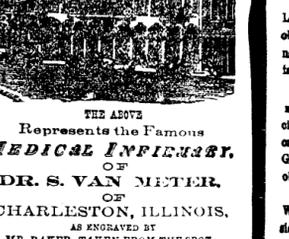
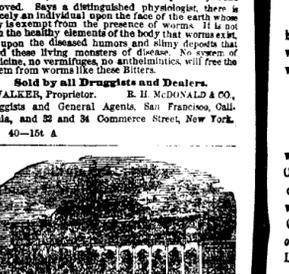
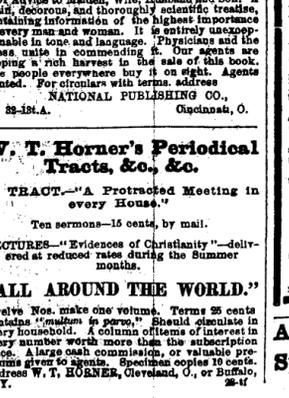
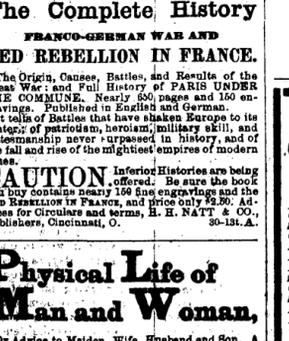
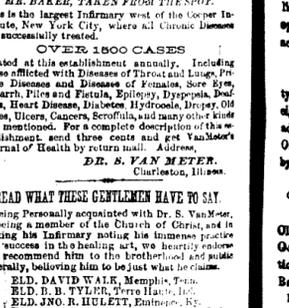
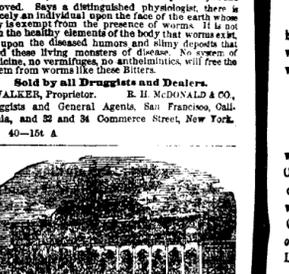
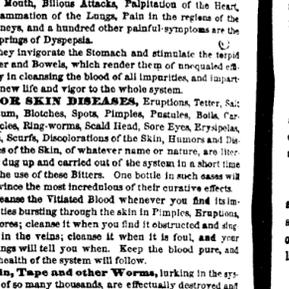
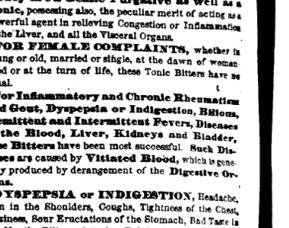
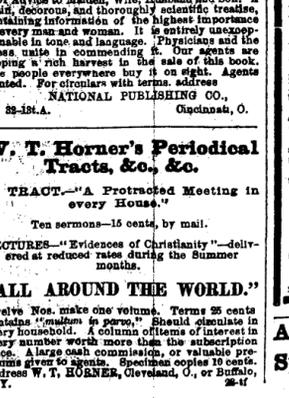
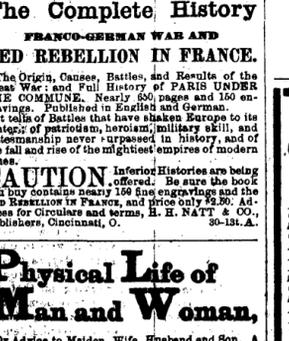
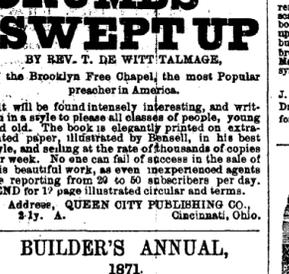
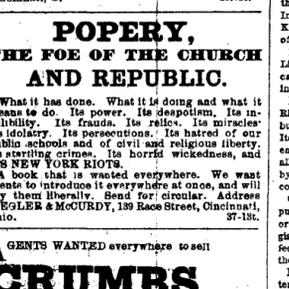
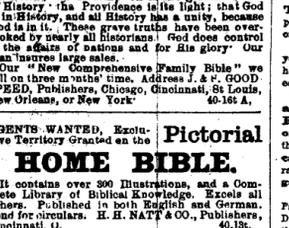
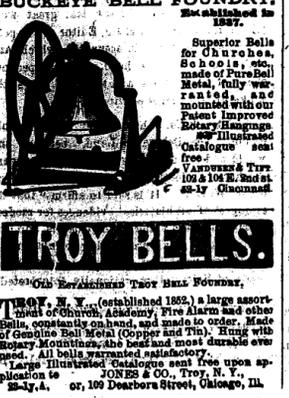
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RECORD OF THE WEEK

COMMERCIAL, Monday, November 25, 1871.

Telegraph Round the World.

Cyrus W. Field is still pushing his scheme of a telegraph round the world; the only link yet to be finished is that between San Francisco and China, via Sandwich Islands; but that will be made in due time.

Mormon Affairs.

Since the conviction and sentence of Hawley, nothing of general importance has occurred at Salt Lake. The principal theme of discussion is the absence, and cause thereof, of Brigham Young. One of the Mormon papers asserts the right of Brigham to travel anywhere, but is careful not to give a hint of his whereabouts.

Northwestern Woman's Suffrage Association.

This body held its annual meeting in Indianapolis, on Wednesday and Thursday of last week. Although not largely attended, the proceedings were spirited. Several prominent advocates of the reform were present, among them General Lee, ex-acting Governor of Wyoming, who testified in high terms of the excellent results in that territory of the extension of suffrage to the women.

Heavy Gales.

Heavy storms of wind prevailed quite generally throughout the country last Tuesday night and the following day. On the lakes and coasts shipping suffered extensively; and in some places rail road travel was seriously interfered with.

Railroad Extension.

The Cincinnati, Hamilton & Dayton Railway Company has established through lines to St. Louis and other Western points, via the Indianapolis Junction, and have also purchased the Dayton & Union Railroad, and will soon run that line in their interests.

Atlantic & Great Western Railway.

The Atlantic & Great Western Railway Company has recently been reorganized, and has assumed the management of its road, under auspices of a very favorable character. Two passenger trains leave Cincinnati daily for New York without change of cars, and every facility is offered the traveling and business public.

Chicago Items.

The losses sustained by foreign insurance companies by the Chicago fire, amount to \$5,813,000, those of companies in this country \$2,821,121. A skeleton, supposed to be that of Henry Snyder, a discharged soldier, was found in the ruins of the Government stables a few days since.

Money in New York.

Charles O'Connor, District Attorney, says Tweed is taking all the preliminary steps taken by men when they seek to elude justice by flight to a foreign land. He and others will be followed wherever the law can reach them.

Spain.

The Spanish Cortes has passed a vote, expressing want of confidence in the present Government. The vote stood 191 yeas to 38 nays. Radicals did not vote.

Great Britain.

Kelley, who was accused of the murder of High Constable Talbot, at Dublin, has been acquitted. There were great demonstrations over the result; but no disturbances. Scott's health continues to improve.

The Cholera.

The Cholera is interesting in Constantinople, and many deaths are reported daily. During week before last there were 386 deaths. It prevails very extensively in many other places.

The Persian Famine.

An English official in Persia, writes to the London Times that the famine still prevails to a terrible extent. At least twenty thousands besiege the English agency every morning for food, and the rush is so great that persons are crushed to death.

French Affairs.

The Court-martial is rapidly disposing of the Communists. Nearly eleven thousand have been discharged, and about eight hundred have been sentenced to various degrees of punishment. It is reported that a formidable plot, headed by Fleury, to arrest Thiers and proclaim the Empire has been discovered.

CINCINNATI MARKETS.

Business and Financial Review.

The heavy rains of last Monday and Tuesday resulted in a sufficient rise in the Ohio to allow large shipments of coal from Pittsburgh and other points. About \$900,000 worth were started on Thursday and Friday, and as much more was ready.

CINCINNATI MARKETS.

Business and Financial Review. The heavy rains of last Monday and Tuesday resulted in a sufficient rise in the Ohio to allow large shipments of coal from Pittsburgh and other points.

ASHES.

Pots, per lb. 10 1/2 to 11
Pearl, do 11 to 12
Soda Ash, per lb. 5 to 6

BEESWAX.

Prime Yellow 35
Common White, per bush 1 50 to 55
Pine White, per bush 2 15 to 20

BEANS.

Common White, per bush 1 50 to 55
Pine White, per bush 2 15 to 20
Red Kidney, per bush 2 15 to 20

BUCKWHEAT.

Western Reserve, per bush 1 10 to 12
Factory, do 1 10 to 12

EGGS.

Shippers' count, per doz 30 to 35
Wholesale, do 25 to 30

FRUIT.

Apples, Northern, per bush 3 to 4
Peaches, per bush 2 to 3
Oranges, per bush 4 to 5

GRAIN.

Wheat, per bush 1 10 to 12
Corn, do 30 to 35
Oats, do 15 to 20

MEATS.

Butter, per lb. 15 to 20
Lard, do 10 to 12
Tallow, do 8 to 10

WOLVES.

Wool, per lb. 10 to 12
Hides, do 15 to 20

LEATHER.

Common, per lb. 10 to 12
Sole, do 15 to 20
Upper, do 20 to 25

MOLASSES.

New Orleans, common to choice 40 to 45
Syrup, common 25 to 30
Syrup, extra 30 to 35

OILS.

Tanner's Oil 50 to 55
Lard 10 to 12
Petroleum, refined 25 to 30

POULTRY.

Old chickens per doz 5 to 10
Ducks, 10 to 15
Turkeys, live, each 10 to 15

PROVISIONS.

Meat Pork per lb. 10 to 12
Meat Pork per doz 10 to 12

VEGETABLES.

Shoulders per lb. 10 to 12
Clear Rib sides 10 to 12
Clear Sides 10 to 12

GREEN MEATS.

Shoulders 10 to 12
Hams 10 to 12
New Orleans, common to choice 40 to 45

SUGARS.

Domestica 10 to 12
Hart's 10 to 12
C Coffee 10 to 12

SHEEP.

Common, per head 10 to 12
Extra, do 10 to 12

SEEDS.

Clover seed lb. 10 to 12
Timothy, do 10 to 12

VEGETABLES.

Potatoes, per bush 10 to 12
Pumpkins, do 10 to 12
Cabbage, per doz 10 to 12

CINCINNATI MONEY MARKETS.

Exchange, Gold and Silver. N. Y. Exchange, 100 dis. 100 par.

UNITED STATES SECURITIES.

United States bonds of 1861 117 1/2
Five-twenty Bonds of 1862 117 1/2

TWO NEW BOOKS!!!

We call special attention of our readers to the books advertised in another column by J. Chester, Jr. His 'Priest and Nun' and 'Matter and Manner for Christian Workers'.

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.

GRAND OPPORTUNITY FOR ALL HOUSEKEEPERS.

Trading with the manufacturer enables people to buy the finest goods at the lowest prices. It is a grand opportunity for all housekeepers.

COMMUNION SETS.

Which selections may be made from photographs, which we will send to any address. We will send, pre-paid, to any part of the country on receipt of the published rates.

NOTICES OF THE PRESS.

At the call of many good brethren Bro. Errett has now given 'Walks About Jerusalem' to the public in this more permanent form.

VICK'S FLORAL GUIDE FOR 1872.

Over ONE HUNDRED PAGES—printed in Two Colors, on superb tinted paper. Four Hundred Engravings of Flowers, Plants and Vegetables.

PRIEST AND NUN, AND FOR OUR NEW BOOK MATTER AND MANNER FOR CHRISTIAN WORKERS.

The former the best book on the Catholic controversy, and the latter a library in one volume, will be sent to any address on receipt of \$2.50.

T. HOLMAN'S TRACT PUBLISHING HOUSE.

Corner of Centre and White Streets, NEW YORK. 800 PAGES FOR ONE DOLLAR.

Read the Commendations.

'Benevolent, argumentative, persuasive, well calculated to arrest the attention, and just the thing for the times, medium in size, little messengers of salvation.'

ONLY \$1.50 A YEAR.

4 Copies, 65; 10 Copies, 125; 20 Copies, 220.

FOR THE CHILDREN.

The Department for Children and Youth is prepared with special care, both to instruct and amuse, and includes knowledge and sound moral principles.

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FOR THE HOUSEHOLD.

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ISAAC ERRETT'S NEW WORK.

Walks About Jerusalem, Landmarks of Primitive Christianity.

A SEARCH FOR THE LANDMARKS OF PRIMITIVE CHRISTIANITY. BY ISAAC ERRETT. Editor of THE CHRISTIAN STANDARD.

1 volume 16mo.; bound in English cloth, \$1. Paper cover 50c.

This book, of 212 pages, presents, in an attractive style, the plea for Primitive Christianity, as exhibited in the original Jerusalem church. This is followed by an array of testimonies from Ecclesiastical History, most of them new to the general reader, on all the main points in the plea for Reformation made by the Disciples.

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# THE CHRISTIAN STANDARD.

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

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## FADED AND DEAD.

BY G. P. COOK.

There are the green leaves—where are the flowers  
That brightened with beauty the long summer hours?  
Where are the rainbows? Where are the dews—  
Colors so radiant, gems so profuse?  
Faded and dead—O! something so sad  
Breathes in those little words—FADED AND DEAD.

Where are the rosy cheeks—where are the eyes  
That once shone so bright and clear?  
Where are the white hands, dimpled and small,  
Once opened warmly in greeting to all?  
Where are the glossy curls—where the fair head?  
O! sighs mournfully—FADED AND DEAD.

Where is the rose-wreath braided for mem-  
ory of young life, childhood's bright glow?  
Where are the fond hopes—where are the dreams  
Of youth and beauty by life's morning dews?  
Faded and dead—O! something so sad  
Breathes in those little words—FADED AND DEAD.

Behold, I am weary of thee and thy ways,  
Wary of watching the buds and the stems  
Wither away; and dream, hope and heart  
Tarry while and forever depart.  
But would I be where no roses are,  
Faded and dead—O! something so sad  
Breathes in those little words—FADED AND DEAD.

## ORIGINAL ESSAYS.

### OUR BAPTIST BRETHREN.

BY B. U. WATKINS.

NUMBER III.

In our last paper we endeavored to show that justification by faith was not a justification with a senuous foundation, and if it were placed upon such a basis, it would be far less satisfactory than it now is. We tried to make it evident that faith in ourselves is not necessarily "faith in Christ;" that emotional feelings are the most unsatisfactory tests of truth with which we are acquainted. These positions being, as we think, fully established, we will look at the other side of the question.

The Gospel, from the beginning, was preached to men just as if it was intended to be believed and obeyed by them. When Christ sent out his apostles to preach to the whole world, he gave no intimation that their Gospel would stand in need of some power independent of itself, or superadded to itself, before it could be made available for the conversion of the world. To be sure he promised to be with them to the end of the world. And so he is, even to the present hour. He is with the apostles' preaching yet, and evermore will be. But Christ is not a power added to the Gospel, or independent of it. But he himself is the Gospel—the word of God. His personality and his verbal truth are so identified that they can not be separated. Christ can not be preached without preaching the Word. The Word can not be preached without preaching Christ. If we attribute conversion to a power independent of the Gospel, it will have to be a power independent of Christ also. If a power added to the Gospel, it will have to be one added to the "all power in heaven and in earth."

But to return: The Gospel was preached at a terrible expense—at a great outlay of labor and life, both by Christ and the original witnesses. All this looks natural and right, provided only that men were to be saved by simply hearing, believing, and voluntarily obeying the proclamation. But if, without a superadded power, all this preaching has to pass for nothing—if it would be illegitimate to rely upon Christ in the obedience which the preaching of his own apostles required—we are sorely puzzled to understand why it was preached at such an amazing expenditure of labor and life.

We would kindly and candidly ask our Baptist brethren, is it not better to rely upon the inherent power and truth of the Gospel, both for conversion and for our evidence of acceptance with God, than to seek for the one or the other in our own emotional nature? The Gospel is true. Emotions are deceptive. The Gospel, like Christ, is the same yesterday, today, and forever. But there is scarcely any thing more fluctuating than human feelings. Would you, dear brethren, could you, lose anything by exchanging an evidence of pardon based upon your own deceptive feelings for one the foundation of which is the immutable word of God?

But some one will say, "What! do you wish us to become stoics? Shall we give up

all sensations of happiness, because we profess to be converted? Do you wish us to have no feelings at all, in order to prove the soundness of our conversion? To all these questions we return for answer, an emphatic No. On the contrary, we believe a religion based upon *faith* is productive of far more happiness than one built upon any other species of evidence. Feelings, good, joyful, happy feelings, should, must, and will flow from faith. But it is a poor sickly *faith*, if faith it can be called, which flows from feelings. We should feel in believing, but not believe in feelings.

The doctrine of baptism for remission gives conversion a matter-of-fact character, and brings the whole area of the question into the domain of common sense. With this hypothesis, we have no need of putting foreign definitions on any of the conditions of pardon. With us faith is simply *faith*, just as it is everywhere else. Repentance is reformation from sin, external and internal. When the heart, the seat of the affections, is purified by faith, and our lives by reformation, then are we proper subjects for baptism for remission. No man need hope to be forgiven till his heart is purified from the love of sin, and until he has made up his mind to let sin reign no longer in his mortal body. God does not forgive sin in order to give us the opportunity of committing the same thing over again. But when we are thus prepared, and are qualified to receive pardon, and not before. But I hope I shall be allowed the remark, that what we call reformation may call religion, and take it as an evidence of pardon! But here is an important point. Right here, where we cease to love sin and begin to love righteousness, we need an evidence of the forgiveness of past sins. In the dark and cloudy days, which are now just passing away, thousands of the most pious of the then existing world felt the need of such a tangible test as only could be had in the waters of baptism. They loved the Heavenly Kingdom; their souls longed for its citizenship; but their hearts were cast down with the consciousness that they could not, dared not, say they were really fellow-citizens with the saints and of the household of God. They needed the salvation which is the antitype of Noah's salvation by water. There is scarcely a doubt but Noah was right, both in heart and life, before God undertook to save him by the Flood. But notwithstanding all his goodness, he could not have been saved without being taken out of the then existing world. For God had given his word to destroy it; and as the waters of the Deluge carried Noah and his family out of a doomed world of cruelty and blood, and brought him into a world of peace, so baptism also *now* saves us. Mark it well: baptism is not the antitype of Noah. The ark would not have saved Noah had there been no flood. But the waters of the Flood translated him from the Old, to the New World. So baptism lets us out of the kingdom of darkness into the Kingdom of God's dear Son. But Noah would not have been thus translated by the Deluge, had not his previous faith and manners prepared him for this great favor. So, if we are not believers in our hearts, and reformers of our own characters, the waters of baptism will not take us into the present earthly kingdom of Christ.

It is sometimes objected that baptism is an external ordinance, and, consequently, unfit to convince and satisfy us that our sins are forgiven, because our need of remission is an internal want of our nature. We freely admit that baptism is an external ordinance. But the Gospel was to be preached to unconverted men; and unconverted men are generally "carried," consequently great externalists. The Gospel proposes to establish a new relation between them and God, which relation is to be an invisible and spiritual one. Now would it not be almost mockery to give a carnally minded being a test he could not appreciate, to help him out to a relation almost above his comprehension? Is it not more reasonable to suppose God would use the visible to suggest the invisible, the external to explain the internal? With this view of the subject, the externality of baptism is one of its greatest perfections. We freely grant that pardon of sins is essential to our happiness. We can not be happy without it. But we have an external, as well as an internal nature. And to the far larger portion of mankind the external is more demonstrable and satisfactory, because more easily investigated. And the same God who made our souls, made our bodies also. And if man has to be sanctified wholly in "body, soul and spirit," why should we not have from God, one ordinance of an external character, and that ordinance, too, be as far as possible removed from a non-essential? Are not our bodies to be sanctified? Do not our bodies co-operate with our spirits, and our spirits with our bodies? Do not our spirits gain *faith* by our bodily hearing? "Faith comes by hearing." And do our spirits ever disdain to direct and accompany our bodies? Wherefore, then, this affected contempt for external ordinances?

But all of this talk against externals is really no part of Baptist theology. The only concessions made to an importunate, domineering and unreasonable opposition.

May the good Lord help us to a better understanding of the points between us, to a more kindly appreciation of each other, and a closer union.

## FUNERAL SERMON.

BY JONAS HARTZEL.

[COLUMBUS CITY, Ia., Sept. 25, 1871.]

ELDER J. HARTZEL.—Dear Brother: My desire, and the desire of my family, is my apology for asking you to furnish us a copy of your excellent discourse, delivered on the funeral occasion of my husband, J. W. Errett, at this place on the 19th inst. I want to preserve it for the future reading of my younger children and absent relatives. I wish it published in the STANDARD and in the Evangelist.

Wishing you great blessings in your declining years, I subscribe myself your afflicted Sister,  
E. A. ERRETT.]

(We give no memoirs of the deceased now. These have appeared in the obituary.)

On occasions like this, eulogies, if just, are of no importance, and if uninvited they are sinful. Those who knew the life will form their own estimate. Death can not, and should not, change the verdict. The basis of public appreciation is laid by the life: That appreciation may be just or it may be unjust.

The motives of the best men, of prophets and apostles, and of the Son of God himself, have been misunderstood through life. If this even were the case without departed brother, no encomium could correct the wrong now.

His active relations and all his responsibilities—their joys and their sorrows—as husband and father, and minister of Jesus Christ, are now dissolved. The best record that any man can leave is that he was a humble disciple, and an able, faithful preacher of the Gospel of Christ. This is honor enough for any man—this is an imperishable monument.

It is, then, befitting to speak of the Master rather than of the servant. We have chosen for our present theme the closing earthly scene of the life of Jesus Christ, whose our brother was and whom we served. That we may bring the Master directly and the servant relatively before you, let us read from John x. 15, 18, inclusive:

"As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And another sheep have I which are not of this fold; them must I also bring, and they shall hear my voice; and there shall be one fold and one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

These were extraordinary utterances. "I lay down my life for the sheep;" "I lay down my life that I might take it again;" "No man taketh it from me, but I lay it down of myself;" these words imply conscious omnipotence. No power less than omnipotent was equal to these results. No man can "lay down his life and take it again." Many would lay down a burdensome life, but can not, and many have taken away their life by violence, because they could not "lay it down;" but Jesus Christ laid down his "life" by a volition—by an act of his own almighty will.

It is a physiological fact that life can become extinct only by exhaustion. The last spark of vitality must be spent before death will ensue. This is as true of death by violence as by the more tardy operation of disease. Our brother did not lay his life down. For one hour and thirty minutes we stood by his bedside and very closely watched his dying. As the vital forces were exhausted, his breathing became less frequent and more feeble. His breath was suspended. We exclaimed, "The struggle of life is over." But the last sand of life had not yet run out. He gently breathed again, and then breathed no more. "I lay it down of myself," said Jesus. Jesus did not suffer his vital forces to become exhausted; he gave them up; he voluntarily surrendered them. When his sufferings had reached a certain point he said, "It is finished." He meekly "bowed his head," he sank upon his bosom; "and gave up the ghost." His death anticipated the usual time. The executioners "brake not his legs." And Pilate marveled if he were already dead." But Jesus also said, "I have power to take it again." I in my own person "take it again." This power was inherent. It was not imparted by the command of the Father. The command of the Father implied the possession of the power to lay his life down and to take it again. The command of the Father meant more than simple concurrence. It was an expression of the Father's will, namely, that his Son should exercise his power in this way and prove that he had power over both life and death. Not one of those

who arose from the dead before Jesus rose, rose by their own energy. Supernatural power was brought to bear in every case.

No prophet stretched himself three times upon the body of Jesus. No one endowed with power to raise the dead "touched the bier." No one took him by the hand and said, "Arise, come," "Man, I say unto thee, arise." No one stood by his sepulchre and cried with a loud voice "Jesus, come forth." No Peter took him by the hand and said, "Jesus, arise," for entrance into the sepulchre was impossible. In his loneliness and the darkness of the tomb, by an act of almighty volition, he took his life again at the appointed time—the third day.

"I have power to lay down my life and to take it again." Upon this he staked all his pretensions to divine Sonship and his Messiahship. This was, as politicians would say, a test question. Failure in this would have been defeat. If his life had lingered upon the cross as long as his companions in crucifixion, or if he had been raised from the dead by the supernatural power of a second party, all his pretensions would have been falsified, and the battle would have been lost. But trusting in his own almightiness he challenged his enemies to the contest. "When I was daily with you in the temple ye stretched forth no hand against me; but this is your hour and the power of darkness. Then took they him, and led him, and brought him to the High Priest's house."

"This is your hour and the power of darkness," says our Lord. To destroy death and him that had the power of death by means of his own death, and to deliver the world from the fear of death and the domination of the devil, was no ordinary achievement. The time fixed for the conflict to come to a crisis came on. The morning of the third day began to dawn. Eventful morn, when the Prince of life and light, and the prince of darkness and of death, came as it were to hand to hand conflict! Has he power to take his life again? was the issue: this was the stake to be contested. Upon this hung the hope of the world. His enemies knew that he had done the first—will he do the second? The soldiers spear, the water and the blood, and the report of the Centurion were evidences of his premature death. The verification of his own words, "I have power to lay down my life," filled his murderers with apprehension. If the cross had taken away his life they would have laid away his body without fear. After Joseph had laid the body in his new tomb, the chief priests and Pharisees met in council and said to Pilate: "Sir, we remember that that deceiver said while he was yet alive, after three days I will rise again. Command therefore" etc. "Ye have a watch; go your way, make it as sure as ye can." They went and made the sepulchre sure, sealing the stone, and setting a watch. These precautionary measures were suggested by the fact that he had laid down his life of himself. Neither his enemies nor his friends would inflict any additional violence to facilitate his death, and the nails passing through his hands and feet could not have effected it so soon. In the event so much to be feared his crucifiers prepared the way in advance to cover their shame and defeat, "lest his disciples come by night and steal him away." "So the last error shall be worse than the first."

The allies of the prince of this world were the courts of the Jews and Gentiles, the Roman guard and the royal seal. But all was vain. The rolling stone, the terror-stricken, fugitive guard and their report proclaimed the victory for Jesus, and nothing could have confirmed his triumph with more certainty than the fabrication, "His disciples came by night and stole him away while we slept."

When he took his "life again," he did not hurriedly leave the sepulchre. He adjusted the garments in which he had slept. His napkin was found folded in a place by itself. And then he did not hasten away like one that feared a second arrest. Perhaps he tarried for the coming of the Marys. They found him there in a gardener's costume. He made himself known to them, and gave them a message to his disciples. He then took one of the great thoroughfares leading from the city to a village, one of the appendages of the great city, and overtook two of his disciples, and walked with them, and conversed with them without any excitement or haste. He enquired of them the cause of their sadness, and when in their recital they said, "Yes, and certain women of our company made us astonished," "which said that he was alive," "O fools and slow of heart," "Ought not Christ, to have suffered these things, and to enter into his glory?"

"I lay down my life that I might take it again." Here are two original thoughts. Such a relation of words was never heard, of before, and such power has never been assumed by the boldest religious adventurer. It was needful that the Saviour of the world should possess this power over life and death; that he

should give both the proof and illustration in his own person that he was stronger than life or death, that he could hold both in abeyance and subject to his will. Our lamented brother felt the inspiration of these convictions. This faith influenced him to abandon a remunerative business and share the trials and privations of a preacher's life. His faith in the Gospel facts filled his soul with holy zeal and emotion, and gave him utterance and eloquence.

With great assurance can the bereaved commit the departed one and themselves to him that had power over life and death. This power he possessed even in the days of his feeble flesh. "For though he was crucified through weakness, yet he liveth by the power of God"—God's power, which was also his own power. He will redeem every pledge—fulfill every promise he made to his faithful servants.

Let this comfort and reconcile the widow and the fatherless, the absent aged mother, the brothers, and the sister.

## "I THANK GOD ON EVERY REMEMBRANCE OF YOU."

BY S. H. FRASER.

There is no biography more entertaining than our own, and none can be read with more profit to ourselves. Many a thing may intervene between us and an opportunity to correct the mistakes and sins of life, yet even in the arm-chair of old age, in an hour of meditation, the soul may find them, feel them, and reject them, and be purified. The events of no life are so full of interest as our own; and certainly no tongue or pen can tell them in a style so true, delicate and living, as that in which memory writes them. The style is perfect; and the scenes and incidents are seen and described from precisely the standpoint that gives them the greatest interest to us. The delicacy of outline which distance gives is charming; and the light and shade of the solitude that surrounds us, is just the light to see them in, and mellow them down to a more truthful tint than life itself.

To me, the life of Paul is richer in all the elements of thrilling interest than that of any man who ever lived and died; possessing more, indeed, than have ever been brought together in any creation of the imagination. The changes which he wrought upon the face of this world; the moral revolution accomplished, not by the pomp and pageantry of war, but by spiritual labors from house to house; the ten thousand personal friendships formed amid the most stirring scenes of earth; these events themselves, more numerous than in the lives of most men; his ascent into heaven, with the ever-lingering memory of it; the deep feelings of anxiety, love, and joy, of which his soul was so uncommonly susceptible, with the depth, breadth, and purity which the sacredness of the cause in which he was engaged gave to these emotions: all these must have kept his soul in perpetual tremor. The slightest breath of the past falling upon the soul in the quiet of solitude, must have awakened billows of emotion upon this ocean of feeling. With what avidity would we read any tolerable attempt to portray that life! But when we remember how much more interest he felt in all this than we possibly can, and that his memory gave a living accuracy to all—even bringing the same faces, voices, and emotions, and all read by his sensitive soul in the solitude of a prison—we have a suggestion of his prison hours, when in meditation he roamed many a time over his former travels. Could we have looked in upon his countenance as the sad and happy scenes succeeded each other in his memory; the melancholy abstraction; the beaming radiance of a joy inexpressible and full of glory; often the tearful eyes mingled with a holy gladness: these would show us Paul the aged in all his moods. From Corinth, Derbe, Lystra, he wanders on through Phrygia, and the region of Galatia, to Philippi; instantly his eyes brighten, and a half involuntary "thank God" ascends to heaven. He can not forbear when he thinks of those Philippian, his joy and his crown, for whom he so longed "in the bowels of Jesus Christ;" who sent once and again to his necessities; whose love for him never abated; whose prayers for him never were forgotten—he can not forbear to thank God upon every remembrance of them; and he writes to them such an outpouring of mingled love and gratitude as never elsewhere was penned, and sends it by the hand of Epaphroditus. When I read this epistle, and see how the life of Paul was refreshed by the love of this church; how that love hunted him out, when they did not even know where he was, and presented to him in the chalice of human hearts the very wine of heaven; how they thus unwittingly sent once and again to his necessity, I can not but think that the heart of the church is one of the chiefest treasures of the saint.

## NEEDS OF OUR CHURCHES.

BY CLEMENT.

NUMBER I.

In a time when churches about us are dying, in a time when strong men dare to declare that "religion in the country seems dying out," it is certainly time to consider wherein we have failed, and wherein we may find remedy. Upon this subject we can well confer, and he who solves the smallest difficulty will bless the world with no small good.

First of all it seems to us that we need pastors, not flippant men with silver tongues, but earnest men with devoted hearts, who can give God's word their chief study, and the church their chief care.

True it is that no church can grow without planting, but it is almost as true that no church can grow without training and nurturing too. If we had sent behind some of our stalwart evangelists men who were capable of teaching, and men who were so full of faith in Christ that they could wait for all glories and immortality till they get to heaven, how many more souls we should have blessed, and how much vaster would be our power to-day!

We know a busy evangelist who declined a call to hold a meeting for a certain church, on the ground that if anything resulted it would only end at last in infanticide. Is an evangelist to have no care for these things? Can he be fathers in truth, like Paul (see I. Cor. iv. 15), who forgot to warn and beseech and teach their children through the Gospel? Are we altogether sure that it is the office of an evangelist to be always anxious for the world, and free from the care of all the churches?

It works badly at the very least. We can point to a half-dozen churches near at hand that have gone down almost in a body, churches that began to die as soon as they began to live, churches that never had but an utter blackness of hope without some regular teacher, and the cause is more effectually lost in their communities than though it never had triumphed.

We would by no means underestimate the importance of the elder's work. The trouble is that we have far too little of it. Indeed he must be a rare man who has the power to care for a farm, a shop, or a store, and at the same time lead the church into fresh pastures that lie nearer and nearer the Throne. Our churches generally understand this, and when by chance a man is found instant in season and out of season, who knows the issues of the day and grapples them, who sees whence dangers come and boldly faces that way, who finds the steps leading heavenward and beckons men on—tearfully pleading if need be—he is usually prized, and finds at last in a pastor's love the highest of earthly rewards.

Some congregations may have no remedy for the pastorless state; for others there are remedies, some of which we propose to consider.

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THE CHRISTIAN SECTS AND THE CHRISTIAN CHURCH.

A Sermon Preached in the Church of the Redeemer, Sunday Evening, Nov. 26th.

BY REV. A. D. MATO.

"Then art the Christ, the Son of the living God." "Upon this rock I will build my Church." MATTHEW XVI. 16, 18.

To the thoughtful observer of religious affairs the present aspect of the Christian sects in their relation to the Christian Church is full of interest. I can remember the day when the whole land was shaken with the noise of theological and ecclesiastical controversy between the different Christian denominations. New England was torn asunder by the great dispute between the Calvinistic and Liberal bodies into which the old Puritan Church had been divided. In New York and Pennsylvania the war ran high between the old Presbyterian and Episcopal churches and the Catholic, Methodist and Congregational denominations that were rising up to challenge their ascendancy. In the Atlantic South the ferocity of sectarian controversy was only rivaled by the violence of slave-holding politics; while every church, like a rough-riding, booted, spurred and equipped in the full armor of partisan Christianity, started for the race over the Alleghenies, in full faith that the western world was to be its peculiar inheritance.

It is not necessary to recall the history of that turbulent period in the life of the growing sects. From the revolution that won our national independence to that greater Revolution which left us a free and united Republic, it raged through two generations. Every great Protestant Church was split in twain; every creed and ecclesiasticalism desperately attacked and defended; indeed it seemed as if the winds of heaven and the blasts of hell were raging in mid-air for the salvation or destruction of American Christianity. We now stand where we can overlook that stormy period of sectarian controversy, and its results are full of hope to the Christian believer. For we now see that every Christian denomination has come out of that fiery ordeal stronger than it went in. If the whole truth had been with any of them, that one would have fatally wounded some of its heretical opponents. If Christianity itself were a delusion the general result of this controversy would have been the general enfeeblement of all parties and a state of ecclesiastical collapse. But nothing like this has occurred. Each of these denominations was enveloped in a region of outworks easily assailed by its opponent; but when the assault reached the vital point of defense it recoiled in hopeless amazement at the strength of the position. The Protestants could easily upset the Catholic dogmas of priestly infallibility and ever-helm the picturesque superstitions of its popular worship with ridicule; but all the time the Catholic Church was growing stronger and better. The Methodists have damaged the old Presbyterian confession of faith, and the Presbyterians have made the Methodists ashamed of the animism and fanaticism in their earlier history; but the Methodist and Presbyterian churches are to-day the most commanding forms of organized Christianity in the land. The Baptists and Orthodox Congregationalists have mutually annihilated their walls of separation; but each sect goes on as before in its powerful growth. The Liberal Christian bodies have exposed the unreasonableness and inhumanity lurking in the evangelical creeds, but they can not breach the walls of any evangelical church; while every crusade against the Unitarian, Universalist, Christian, or Swedenborgian Church has been a positive element in its growth. All these bodies, Catholic, Evangelical, Liberal, are now better organized, and better supported than ever, and each steadily growing in its own characteristic way. What does this prove if not that all these denominations are structures built on the great foundation of Jesus Christ and the Christian religion; that each of them has its human side of transient creed and changeable ecclesiasticalism which is constantly yielding to criticism, and its divine side on which it meets the permanent religious want of certain orders of minds; that each is a providential Christian home to all who can permanently abide therein.

Young men of vigor and ability while making their position in life are often jealous and quarrelsome, and dream of a success which shall put all rivals under their feet. When they succeed, they discover that the world is wide enough for every man of real ability to occupy the position he has hopefully gained, and that the kind of success they dreamed of is impossible, except among barbarians. So they learn mutual respect and gain a large idea of the magnitude of human society. In like manner, the great religious bodies of our country have almost ceased from the sectarian warfare of the last two generations. The least of them is strong enough to command respect, and all are too busy working their own methods of Christianizing American society to engage in any real conflict with neighboring sects. It is true that now and then a Catholic bishop, in a grandfatherly way, waves off the whole Protestant Church to perdition, and the penny-liners that wait upon his anathemas spring a fearful rattle of ecclesiastical thunder in the Catholic journals; but it is generally understood that this is a display to the pit for the entertainment of the servant girls and the masculine rank-and-file of the church. Nobody stops to dispute the Episcopal rector who undermines the clergy of all but the "one true church." And when some over-sensuous evangelical brother

mounts his high-masted tower of controversy, proposing to ride down such as are the banners, the flags, the Campbells and the Logans, the Mobs of the Liberal Christian body, the judicious preserve an ominous silence, and do not look to his rescue when the battle rages more fiercely than heched. Speaking in a large way, there is now little sectarian controversy between the Protestant sects, and if the Catholic priesthood would keep their fingers off the common school and local politics they could go on their own way unmolested, and we would thank them for all the good they could do. These churches now feel in some of the relations of a stone of successful city families who have gone out to occupy a new suburb. Each has established its household, paternal or boy; according to its ability or taste; each regards the other as an established fact whose rights the whole must defend. Each bows graciously to its neighbor as it whirls by on the broad avenue. A good deal of intimacy, more or less familiar, is growing up between them, and now and then, at the new town-hall or the Chicago Sewing Society, they all find themselves together, and wonder that they do not assemble more frequently. It may be said that all the Christian Churches are now living together in comparative peace and all are complimenting the Hebrews, each hinting the great pleasure with which it would receive the venerable mother of Christendom into the house of her more prosperous child.

But the natural state of man this side of heaven is war, and the conflict that has drifted away from the old field, now rages with redoubled intensity in another quarter. Each of these religious families, having established itself, now finds itself absorbed in reconciling the disorders in its own household. There is an old story of a Catholic and a Protestant priest, who sat down to a controversy and rose up mutually converted; and each of these sects has planted the seeds of free inquiry in the very heart of its opponent. So each of these Christian bodies is now tormented with a controversy among its own members, so fierce that it has little time to attend to the state of its old opponents. The Catholic church is on the eve of a reformation, every way as important as that of Luther; and Popes, bishops, sovereigns and laity are mixed in an interminable strife, compared with which our little squabble between Protestant and Catholic is a sham fight. We hear a good deal from young people, just admitted to the Episcopal fraternity, of the beautiful harmony of the "One Church;" but Molloy and Whitehouse, Dean Stanley and Winchester, Bishop Potter and Dr. Tyng, evidently do not regard it in that light, and the great triennial Episcopal Convention of the United States has just dissolved, having done but two notable things; first, declared the word "regenerate" does not mean in any good English dictionary, leaving mankind in blissful ignorance of its ecclesiastical significance; and, second, agreed to wait three years for "something to turn up" to appease the ritualistic monster that now threatens to devour the Protestant heart of the Establishment. Only last week an eminent Christian judge, in an eloquent public discourse in a Methodist church in this city, deplored the spirit of contention that keeps the half dozen Methodist churches of the Union in hostility to each other and has made the history of British Methodism the record of perpetual secession. Dr. McCosh, of Princeton, by far the wisest of the Presbyterian leaders, is bending all his energies to direct that great church to a crusade against scientific and popular unbelief, and save it from a self-scutting that would renew the old contentions that have once rent it in twain. The Congregational and Baptist bodies, as also the Christian, Unitarian and Universalist, are only saved from destruction by their congregational polity which permits every church, and every church member, to roam at will within the limits of nominal Christianity. No sect, not even the Hebrews, can now reproach its neighbor with this internal disorganization of theology. No one believes its own creed without such numerous mental reservations and commentaries as change it from an inflexible catechism to a loose statement or even symbol of its faith.

So we are not yet at the end of controversy; yet much has been gained in shutting up the discord of Christendom within bounds, and compelling every family to manage its own family troubles by the best wisdom it can command. Certainly, to renew our figure, that suburban neighborhood is far better off than all families are growing into respectful social relations with each other, areas, though each may be vexed by serious family troubles of its own, than where neighbor contends with neighbor, and public discord prevails. Nothing so powerfully teaches a party to be charitable to its opponents as a dangerous falling-out among its own adherents, and no great Christian church can now claim infallibility without provoking a criticism from all the rest, on its own internal disorganization. Catholic infallibility does not bring peace, but civil war, in the Catholic Church. Protestant, Evangelical, infallibility only provokes the Catholic to taunt its neighbor with the "variations of Protestantism." Liberal Christian conceit is effectually cooled off by the experience of one Liberal Christian Convention, and "Free Religion" is only another name for a "free fight" on theology. So we are all driven to the conclusion that we are poor human creatures, who may as well have charity for one

another, and pray God to lead us all into the path that shall make us so. If this were the whole of the matter, we might almost despair of the unity of the church of Christ. Indeed the common enemies of Christianity, both theoretical and practical, evidently think the church is now in a worse condition than there soon will be a corpse. So just now there is a mighty gathering together of all the opponents of the Christian religion for what they thought a final blow, throw of this antiquated superstition. It is interesting to see the almost jubilant tones of assent with which the different divisions of this host rush on to the issue: a considerable class of the scientific materialists and skeptical minds appear to be seeking on the supposition that not only the Christian, but all religions, have passed away, and only reply to any religious demonstration with a bland smile of conscious pity that a dead man should fancy himself alive. A much larger class, through the press and popular speech, assails every truth of Christianity, and overwhelms the most common religious convictions of mankind with vehement argument and violent abuse; while that whole side of the community which is arrayed against Christian morality takes on the airs of statesmanship, and seriously proposes to have its own wild way, despite any law of man or God. Without a strained interpretation or any disposition to force extreme meanings into the professed opinions of the opponents of Christianity; granting to every man the Christian name who claims it, and tries, however feebly, to live a Christian life; there is yet such a demonstration of opposition to the Christian religion to-day in our country, as points decisively to the next great public controversy, outside the limits of the Christian sect.

That controversy will be between the Christian religion in its simplest, most catholic and practical form, and Atheism in belief and life. The internal agitation in all the churches points unmistakably to this coming conflict. Indeed it is the attempt of the more thoughtful laity and clergy in these churches to get at the common enemy which makes the disturbance. For in every Christian church there are now two well-defined parties. First, there is the party of reaction, led by the stricter wing of the priesthood, which maintains that the only way to save the world is to convert everybody to its own church, and that the man is as good as lost who keeps outside. Second, we find the party of progress who believe the first step in the world's conversion, is the union of the Christian Church on some common ground of faith and practical Christian work. These people in every sect are losing their interest in the theology that shuts men up in narrow creeds, and growing into that broad theology which is another name for faith in man, Christ and God. They are straying over sectarian boundary lines, mingling with people of all creeds and no creed, comparing views, trying to reconcile differences, and all the time learning to love each other and longing to work together in the cause of Christ. They are not so much losing their interest in the dogmatical belief, as learning that the soul and the life are greater than any creed, and that Christ is greater than all the churches that take his name.

These people see plainly that the only real issue now, is Christianity or Atheism. While it is yet night or twilight, we walk the streets by our artificial lamps, the stars and the moon. But after sunrise, no sane man proposes to light up Cincinnati in any way than by the sun. There was a time when the Hebrew rabbis and the Oriental and Greek philosophers could keep Atheism and immorality at bay by a lofty deism or a subtle philosophy. But now that Christ has lived and spoken, religion and Christianity are practically one, and the man who undertakes to resist the skepticism and sin of this city, on any other ground than the divine authority and absolute truth of the Christianity of Jesus Christ is like him who should plod along the streets at noonday with a lantern to guide his steps. The churches are now agitated by the efforts of their progressive members, to get at the simplest and most practical idea of Christ's religion on which all religious men can unite for a great crusade against that Atheism in belief, and selfishness in life, which is the enemy of human society. The time is coming more rapidly than we think when this "wing" will gain control of all the churches, compel them to look toward one common point, concentrate their money and strength in a common crusade against the wickedness of the land, and "put their heads together" for the great argument that shall bring every nation to accept the religion of Christ. As fast as this goes on, the world outside the church will be polarized; all men who really believe in God and wish to have God's will done getting into working relations with the church of Christ; all who do not believe in God and prefer their own way to His, going over to the ranks of Atheism and God-defying sin.

I believe the three great divisions of the Christian Church, the Catholic, the Evangelical and the Liberal, are now undergoing a providential agitation, which will finally bring them all to a practical union of Christendom around the person of Christ, which shall constitute the Church universal; and that the church, so united and consecrated, is destined to regenerate the world by Christ's Gospel of love to God and man. "Then art Christ, the Son of the living God," said the fervent apostle to the Master, and the Master replied: "On this rock will I build my church." The Christian

Church is gathered around the glorious personality of Christ, the Son of God, who gathered around him a picture of Christ, however imposing; around any person about Christ, however ingenious; around any man or class of men who speak for Christ, however worthy. For Christ is inseparably united to all our churches and all our creeds, and the noblest men are but glimmering tapers beneath the radiance of the Sun of Righteousness. Jesus Christ represents all of God that can incarnate in human form and work through our human race; and beyond him lies the infinite, incomprehensible One, whom, in our adoration, we call by our highest names: the Father, the Only God, the Perfect Love. Jesus Christ also represents the divinity of human nature. Every man has fallen into sin; and on the side of his being that faces mortality is a failure; but every man is the child of God, inherits the divine nature, is a part of humanity that can not be out-awayed, and in whatever degree of sin, bears within himself the possibility of angelic holiness. Christ is the divine representative of that divine possibility of humanity. He is the son of man, and shows to what magnificent heights this glorious nature of ours can attain when, consecrated by love, it turns its face to the East and its forehead is lighted by the dawn. Jesus Christ represents that perfect holiness which is the same in God and man; love, evermore going out in creative power and self-sacrificing beneficence, destroying all selfishness, and binding all creatures in all worlds to the Creator and Father of all. Jesus Christ represents that one absolute religion, of which every religion that has blessed any people is the reflection, every church the prophecy, every true civilization the foretaste, every beneficent nationality the product; all pointing to that state of regenerated humanity which is the kingdom of God on earth. Around the Christ as the representative of this are grouped all the churches that have elevated mankind, and around him must they all finally join hands if they would conquer the world in his exalted name.

Of course Jesus Christ is too vast to be comprehended or very well apprehended by any of these churches that bear his name, and each of them is compelled to bear testimony to all it can hold of his greatness. If a score of little children were brought for the first time upon the esplanade to see the new fountain, they would instantly fall into an admiring group around it. One would be charmed by the statue of the farmer blessing the rain; another would rush up to the boy riding the dolphin; the third would ponder the bas-relief of the forge; another would gaze upward to the benign face of the providence that dispenses the shower; and some little girl-pool would stand afar off and dream of the water flashing in the sunlight, blown into mist, dancing in rainbows, singing its perpetual song of gladness. The fountain would be to each one that portion which had ennobled his sight, and it would not be strange if a dispute, or even a quarrel, should break up among them as to what the fountain was. Is it then so strange that these children of larger growth, who have come up in sight of the ineffable glory of Christ the Lord, should be so dazed and confused that they should fall into contention about the Saviour and his religion; even that some hard-headed brother should make a diagram of the Christ on the palm of his left hand, and go round smiting everybody with the right who did not receive it as a perfect representation? This great diversity of opinions about Christ and Christianity is one of the great proofs that he is God's messenger and his religion divine. If he were like the rest of us, and his Gospel another human speculation, there would be no difficulty in its full understanding; but when such minds as Augustine and Swedenborg, and Milton and Channing; such groups of wise and holy people as are found in the Catholic, Evangelical and Liberal Churches, all equally sincere and intelligent, are divided for centuries by their opinions concerning the Saviour they love, we can only say that this wondrous manifestation of God is the final religion for the human race. The mournful truth about these Christian sects is not that they are sects, attracted to this or that attitude of Christ, but that each of them is yet so narrow and selfish that it can not conceive the Saviour is more than it can comprehend, and that even around the feet of their Lord they should tear each other in pieces, and bring in a hell of bigotry and pride, and call it heaven.

The Catholic Church, in its two branches, East and West, still proudly outnumbers all the other divisions of Christendom. It was the first great organization that represented to modern times the incarnation of God in Christ and sanctified men, the unity of his Church and its mission to regenerate the world and inspire human society with the ideas of the Gospel. That Church is now torn asunder; its eastern segment led by the Czar, its western by the Pope, as the representative of Christ. The Roman Catholic Church has fallen away from its original inspiration so far that it now places the priesthood that it once held the inspired servant of Christ in the place of the Master, and exalts the Church to the tyrant instead of the helper of mankind. But a new Catholicism is coming up that will repudiate this idolatry of men and institutions, and claim the fellowship of all who love the Lord around the world. The time draws near when the nobler sort, even of the Catholic priesthood, will revolt from the pitiful imperialism of the Italian clique of cardinals, and will stretch

out their hands to greet all ministers of Christ. The time is coming when the superior catholic laity of the United States will not endure this perpetual abuse of Protestant Christians and assaults on American institutions by the foreign bishops installed over them, and will insist that men of American sympathies and comprehensive charity shall occupy the places of honor in their church. The conflict that now rends this great division of Christendom is caused by the effort of its progressive wing to overleap its sectarian narrowness and make it, in truth, a "holy Catholic Church."

The Protestant Evangelical Church represents the great idea of Christ's sacrifice for man and the fact that self-sacrifice is the soul of all fruitful religion. It asserts the right of all men to go to the original records and learn for themselves concerning him who was the chief lover, sacrifice and Saviour of mankind. But along with this mighty truth it has inherited a perilous mass of superstition concerning the character of God, the nature of man, and the method of divine government from the Catholicism of the middle ages. The Catholic Church inherited these from the pagan Europe it converted to Christianity. These unreasonable and immoral dogmas the Protestant Evangelical clergy of two centuries ago forced into the Bible, often discoloring its translation and forming a medium through which its truths have been viewed. The whole history of Protestantism is a history of civil war. The extreme wing of the clergy have held up a definite creed as a true abstract of the Bible and a complete account of Christ and Christianity and threatened men, in the genuine spirit of papal infallibility, with perdition for heresy. Great masses of people in succession have broken away from this iron despotism to a written creed, forming a succession of evangelical denominations, each of which was originally a new protest in favor of the original truth that inspired the Protestant Reformation. There are now "seventeen kinds of evangelical Christianity" in Cincinnati, and there will be seventeen more if the narrow creed-worshippers among the clergy can have their way and change the glorious Evangelical Church with all its apparatus for evangelizing the world to a tremendous machine for ramming a sectarian creed into the souls of the American people. But they will not succeed.

The two most significant discourses lately preached in Cincinnati, have been by two eminent legal gentlemen of the Evangelical church. If the Methodist clergy will carefully read the admirable address of Judge Hagans, and the Presbyterian clergy study the weighty discourse of Judge Matthews, they will understand why the Methodist church has gained but twenty-six members in this city in the last twenty years, and the Presbyterians have no one church in this metropolis of commanding power. The Christian people of Cincinnati and America, believe more heartily every day in the glorious truths that inspired the Reformation. They believe in Christ and his religion of self-sacrifice, and that the Bible contains the true record of Christ and his Gospel. They will sustain the Evangelical churches as long as each of them keep their great windows open, for an uplifting view of the fruitful fields, the snow-capped hills, the sparkling rivers, the rolling ocean and the over-arching firmament, all flushed by the rising sun of God's Holy Spirit of inspiring love. But if their glory persist in nailing down the windows and painting on the glass a picture of this illimitable landscape, commanding the people to receive that picture in the place of the outside kingdom of Heaven, they must not blame the people if they prefer the outside to the inside view, or even if in their haste to get at the glorious mystery that flames along the eastern sky, they break the painted windows that hide it from their sight.

Why does the Evangelical clergy still persist in charging the Liberal Christian Church with heresy? Not because that church, in all its branches, has ever denied that Christ is the foundation of the church, the divine Son of God, the Lord and Saviour of mankind; or that his religion is a religion of complete self-sacrifice and love; or that God's Holy Spirit is the perennial source and perpetual support of all that is exalted in man and enduring to the world. All this the Liberal Christian church believes and teaches and Liberal Christians try to live up to in their daily life. But, of course, we do not acknowledge the right of any clerical cobweb to force upon our eyes a pair of blue spectacles when we read the Bible or to impose its little diagram upon us as a complete survey of the kingdom of God. And it is becoming more apparent that a commanding body of the best Christians in the evangelical churches share our preference of the Bible to the creed, and Christ to his commentators. The tremendous agitation now rending the Evangelical church is simply the determined attempt of these people to fraternize on the one side with the progressive division of Catholicism, and on the other with the Evangelical division, which is really nineteenth, of the Liberal Christian communion.

The Liberal Christian Church came up in God's providence to reassert the unity and spirituality of God, and the potential divinity of human nature, and the perpetual providence in human life. It says God is the one object of worship, and his spirit the perpetual inspiration of the spiritual universe. Man is God's divine child, frail, erring, fearfully depraved on the side of his mortality; but never any thing except the child of God, immortal, always capable of being brought home to

his Father's arms. Life in this and every world is God's school of character, and his whole government and discipline are not of his finite love, and that love will not be baffled in the end. Christ is the divine Son of God and the divine son of man, standing at the point where the Fatherhood of the Deity blends with the Sonship of humanity. He came to proclaim the Gospel of God's love, to manifest the character of God, to die a willing sacrifice for sinful man, to found the one Church universal, which shall regenerate the world. Every soul has the right to go to Christ and God and the Holy Spirit as first hand, and must abide by the best it can learn thereof, all the time striving for higher truth and reconsecrating itself to the holiest life its conscience approves. As a body, the Liberal Christian Church has always been catholic and evangelical in the Christian sense of those words.

But like the Catholic and evangelical Church, it has its side of weakness. A small portion of its clergy and laity have wrongly apprehended its idea of the divinity of man, the humanity of Christ, and the freedom of the soul, and fallen away into the worship of the intellect, a skeptical criticism of the whole spiritual universe, the worship of a secular philosophy and a dry morality. This party has insisted that the Liberal Christian Church shall out loose from Christ and go off on an indefinite exploring expedition in search of a new religion. Failing in this attempt, it has seceded and formed that "organized disorganization," the "Free Religious Association" and its child, the "Radical Club." There is still in the Liberal Christian Church a party of disorganization and spiritual license, as the Evangelical Church is vexed by its party of creed-worshippers, and the Catholic by its party of the Jesuites; but this party is only the ragged fringe along the edge of the growing body of churches that make our Christian family. We do not build a Chinese wall around our church even to keep out men and doctrines that repudiate Christ; for we have faith that the Christian religion is strong enough to go out in the open field, lay off its black coat and work with any body who desires to bear its name and toil for the uplifting of man. But the Liberal Christian Church, in all its branches, stands firmly on Christ the Lord, worshipping God, and looking to God's Holy Spirit to inspire all its labors for the salvation of the world.

So out of this dusty and noisy realm of ecclesiastical contention the three great Christian divisions are converging upon the central personality of Christ and his Gospel of love. And towards that centre also is beginning to look a great multitude of people, now skeptical and suspicious of Christianity, but longing for spiritual peace. They have been repelled by the superstition, bigotry, unreason and inhumanity in the great churches and for a time have made their abode wholly outside the church of Christ. These are the people that float about from church to church, seeking rest and faith, but perpetually repelled by something that offends their better nature; especially repelled by the sectarian discord that fills the house of God with its unholy din. But these people can not live in skepticism and can not go over to the party of Atheism in religion and secularism in life. For they see more plainly every day that under the imposing names of this new materialistic philosophy of life is veiled that old devil of selfishness which is the father of all human folly and sin. They are tired of the absurd self-conceit of these apostles of Atheism who substitute the worship of self for the worship of God. They see that the pretentious statesmanship which would drive God out of American public life is only another name for that anarchy every man attempts to play the king. They are disgusted with the selfish greediness of these prophets of a boundless license which means a race for success, the devil taking the hindmost. It is from this class, now so large, that the Christian church must be increased, and if the progressive clergy and laity of every sect are willing to unite on some broad practical Christian movement that can be reached and made a valuable addition to our effective Christian force.

I do not suppose these great divisions or subdivisions of the Christian family will abandon their names, organizations or peculiar types of Christian thought and life. But I do suppose this movement towards the practical unity of the Christian Church will go on, and the time will come when all its majestic forces can be marshalled against the unbelief and sin of the land. Indeed we hardly realize how fast that movement is going on. Every year these people who form the advance guard of every church are getting together for works of charity, for the defense of public morality, for the advancement of the highest good of society. And it is beautiful to see how good a time they have when they come together. It is like the joy of the youth who has gone out on a visit from the little circle that made his social world and finds among strangers the other soul that fills him with a love unknown before, makes him a prisoner for life and binds together a score of families that once looked at each other with cool dignity afar off. When the good women of our churches get together in the "woman's communion," how young they look. We hardly recognize our own wife and sister. For once the mingling voices of the "benevolent society" grow musical; the gossip of the sewing circle becomes the Christian converse of gently womanhood, and the melancholy sectarian clerical and brother who hovers round the margin begins to understand why he can not, shut

up his elect sisterhood, of his creed-brothers, of his women have found Christian men are fine in this mingling of all and all types of Christ catch a glimpse of the Master's inspiring word be one fold and one vision of every church, chinery, the institution and becomes the minister. Then God will broad mind and lofty eloquence to call together disciples of Christ, new baptism into his come forth wise and women, apt to organize minister, who will be marshal every division of the Lord. And the in the history of man and public unrighteousness men that have defied justice a esty survive, if the church of New York of its power though it of corruption? How nati be the battle-ground and a Christian people who really righteousness could move and on a sensuality, the dishonest gain, the unholy ambition our higher life? Do ter success in our until we can go up on logical enclosures to consecrated unity we look society and deck of nature on the week know that bigots will win sneer and good faintly deprecate, and professing Christians cry for this, the hope ion, the people perish, somebody who refuses ever to a theologian who never can begin in his own church with many saints there are that denies to his somebody to preach than all the creeds, of the beginning of Christ; somebody to ing for the day when shall stand up together smart, and hurl the ocean of barbarism and chief privileges of my blest servant in that of men and women who and die in the faith to quer the world, and m. I believe in the Christian church, Almighty God and the and man, the child of the school of man, an hope of every soul. Hence the coming of love.

As I walked through of the Old World I masterpiece of art a looking upward to the angels and Ruben's a virgin, reverently con lineament, lifted above the wondrous beauty canvases; all the while servile copyists, but trbler men. So do I believe come when the church hold us all, while we, and in his own loftiest into his blessed face a love that leadeth into

SUNDAY SCHOOL I had the pleasure of a few of the lovers in the 3d O. C. M. District County, Ohio, November 1871.

The purpose of this primarily to organize day School work, as at Ohio Christian Sunday This was done easily on the first day. They were chosen as the off Association: President Kenton, O.; Vice Pres. Ada, Hardin Co.; and Allen Co., O., Correspondent. Only four of the school were represented in the reason of this can a lack of interest in the to the inclement weather during both days of the day Tuesday the "dropped their gaiters as if it had not rained. All were glad of the rather somewhat with the vention. The brethren Warsaw, and Bro. Olmstead, came on horse-tremendous storm of wind tend the Convention. from Ottawa was also days were mostly occupied in presenting many of interest connected with practice of Sunday School. I think impressions will not easily wear off of a "Model School Lesson," the various m the spirit, manner and a lesson should be studied blackboard—all and m

Life in this and every school of character, and discipline and love will be in the end. Christ is the God and the divine son of God at the point where the of the Deity blends with the humanity. He came to proclaim God's love, to manifest the God, to die a willing sacrifice, to found the Church which shall regenerate the soul and the Holy Spirit and must abide by the best effect, all the time striving for and reconsecrating itself to life its conscience approves. The Liberal Christian Church is catholic and evangelical in sense of those words, the catholic and evangelical has its side of weakness. A of its clergy and laity have reformed its idea of the dignity, the humanity of Christ, the of the soul, and fallen worship of the intellect, a of the whole spiritual worship of a secular philosophy morality. This party has the Liberal Christian Church from Christ and go off on an "exploring expedition in new religion. Failing in this it succeeded and formed that "organization," the "Free association" and its child, the "lab." There is still in the atian Church a party of dis and spiritual hoarseness, as the "Church is vexed by its party whippers, and the Catholics by the Jesuites; but this party regged fringe along the edge of the body of churches that christian family. We do not see wall around our church to out men and doctrines that rist; for we have faith that in religion is strong enough to he-open field, lay off its black ink with any body who desires fame and toil for the uplift. But the Liberal Christian lit its branches, stands firmly e Lord, worshipping God, and God's Holy Spirit to inspire us for the salvation of the

thrusty and noisy real- tical contention the three n divisions are converging nral personality of Christ of love. And towards that a beginning to look a great of people, now skeptical and Christianity, but longing eace. They have been re- superstitious, bigotry, un- humanity in the great for a time have made their outside the church of are the people that float urch to church, seeking ut perpetually repelled by hat offends their better nally repelled by the sectar- that fills the house of God y dim. But these people in skepticism and can not go party of Atheism in religion in life. For they see every day that under the mes of this new materialistic life is veiled that old devil which is the father of all and sin. They are tired of self-conceit of these apostles who substitute the worship of God. They are pretentious statesmanship drive God out of (American nity another name for that e every man attempts to e. They are disgusted with eedness of these prophets of eevil taking the hindmost. In this class, now so large, that h church must be increased; egressive clergy and laity of e willing to unite on some eal Christian movement they eed and made a valuable ad- e effective Christian force. e suppose these great divisions e of the Christian family e their names, organizations, e types of Christian thought e do suppose this move- e the practical unity of the urch will go on, and the time e all its majestic forces can e against the unbelief and e hand. Indeed we hardly e that movement is going e year these people who form e guard of every church are e for works of charity, for e of public morality, for the e of the highest good of so- e they have when they come e like the joy of the youth e out on a visit from the lit- e regards his social world, and e changes the other soul that e love unknown before, e prisoner for life, and binds e of families that once e together with cool dignity e from the good women of our e together in the "woman's e the young they look. We e the opp wife and sister. e mingling voices of the "be- e society" grow musical; the e evening clique becomes the e reverse of golly wagonhood, e melancholy sectarian clerical e always found the margin be- e said why he can not, that

up his elect sisterhood in the little for- of his creed-board church. The women have found a better way and Christian men are finding it too; for here, in this mingling of all varieties of power and all types of Christian life, we first catch a glimpse of the meaning of the Master's inspiring words: "There shall be one fold and one shepherd."

What a day will that be when this di- vision of every church captures the machinery, the institutions, the organizations and becomes the moving Spirit of the sect. Then God will send us men of broad mind and lofty faith and uplifting eloquence to call together the estranged disciples of Christ, now longing for a new baptism into his name. Then will come forth wise and prudent men and women, apt to organize and skillful to administer, who will lay out the field and marshal every division of the army of the Lord. And then, for the first time in the history of man, will unbelief and sin and public unrighteousness feel that its hour has come. How long would the infamous men that for the last five years have defied justice and mocked at honesty survive, if the United Christian church of New York could turn the flood of its power though these Aegean stables of corruption? How long would Cincinnati be the battle-ground between a Pa- gan and a Christian civilization, if the people who really love Christ and love righteousness could forget their selfishness and move on as one man against the sensuality, the dishonesty, the greed for gain, the unholy ambition that smother our higher life? Do we deserve any better success in our churches than now, until we can go up out of our little theo- logical enclosures to the high ground of consecrated unity where we can over- look society and descend like the powers of nature on the wickedness of men? I know that bigots will rave and skeptics will sneer and good, timid people will faintly deprecate, and the majority even of professing Christians will call me a vision- ary for this, the hope and faith of my life. So let it be. "Where there is no vision, the people perish." There must be somebody who refuses to be harnessed for- ever to a theological team; somebody who never can begin to love the saints in his own church without thinking how many saints there are even in the church that denies to his Christian name; somebody to preach that the soul is vaster than all the creeds, and Christendom is only the beginning of the kingdom of Christ; somebody to pray without ceas- ing for the day when the church of God shall stand up together like a wall of ad- vancement, and hurl back the on-coming ocean of barbarism and sin. I count it the chief privilege of my life to be the humble servant in that growing fraternity of men and women who live on the hope and die in the faith that Christ will over- come the world, and make in all one in him. I believe in the coming unity of the Christian church, because I believe in Almighty God and the Lord Jesus Christ and man, the child of God, and life, the school of man, and immortality, the hope of every soul. And I wait in pa- tience the coming of God's great day of love.

As I walked through the great galleries of the Old World I saw around every masterpiece of art a group of students looking upward to the faces of Raphael's angels and Ruben's saints, and Murillo's virgins, reverently copying each divine lineament, lifted above themselves by the wondrous beauty that hovered on the canvases; all the while growing, not into servile copyists, but true artists and no- bler men. So do I believe the day will come when the church of Christ will hold us all, while we, each in his own place and in his own loftiest way, look upward into His blessed face and learn his way of love that leadeth into Heaven.

SUNDAY SCHOOLS.

I had the pleasure to meet in Conven- tion a few of the lovers of Sunday Schools in the 3d O. C. M. District, at Lima, Allen County, Ohio, November 14th and 15th, 1871.

The purpose of the Convention was primarily to organize the district for Sun- day School work, as an auxiliary to the Ohio Christian Sunday School Association. This was done easily and, I think, well on the first day. The following persons were chosen as the officers of the District Association: President, Wm. Dowling, Kenton, O.; Vice President, S. H. Lehr, Ada, Hardin Co.; and G. M. Kemp, Lima, Allen Co., O., Corresponding Secretary. Only four of the schools of the district were represented in this Convention. The reason of this can not be charged to a lack of interest in the cause, but rather to the inclement weather which prevailed during both days of the Convention. All day Tuesday the "low-hung clouds" dropped their garnered fullness down, as if it had not rained for six months. All were glad of the rain, but it interfered somewhat with the numbers at the Con- vention. The brethren from South Warsaw, and Bro. Olmstead from Beaver- dam, came on horseback through the tremendous storm of wind and rain to attend the Convention. Bro. A. M. Brown from Ottawa was also present. The two days were mostly occupied by the writer in presenting many of the questions of interest connected with the theory and practice of Sunday Schools.

I think impressions were made which will not easily wear away. The outlines of a "Model School," the "Uniform Lesson," the various methods of analysis; the spirit, manner and method in which a lesson should be studied; the use of the blackboard—all and more, to the full use

of the time allowed to the Convention, were presented and illustrated. Bro. G. M. Kemp, who is preaching for the churches in Lima, and Van Wert, was prevented from taking any active part in the exercises and discussions by a severe attack of quinsy. He is fully in the spirit of the work. The district will have in him an excellent Corres- ponding Secretary.

The arrangement was made to have quarterly Conventions for the first year, at least. The place for the next Con- vention will be announced soon. The work of preparation for it will begin immedi- ately. Nothing will help this district so much in the direction of true missionary enterprise as to attend to the Sunday School interests of the various churches. Upon the children of to-day will rest the magnificent possibilities and activities of the future of the church. It is to be hoped that we may learn this before it is too late. Our opportunity is now; let us improve it. I enjoyed over Lord's day in Lima, and enjoyed greatly the gener- ous Christian kindness of the church. I shall never forget my visit.

F. M. GRAY, Cor. Sec'y.

DEBATE.

A debate of a very pleasant, and I trust profitable, character, came off at Graham, Mo., during the second week in the present month. The disputants were Bro. J. G. Snell, of Mary- ville and Rev. J. S. Smith, of Macon, a presiding elder of the M. E. Church South. The propositions embraced the action, subjects and design of Christian baptism, and the work of the Holy Spirit. Mr. Smith is a gentleman of pleasing address and excellent spirit, a fair scholar, and his rich and melodious voice is well calculated to sway an audience; but in argumentative ability he is greatly inferior to his opponent. This was Bro. Snell's second discussion in Missouri; the first was at Cam- eron, some two years since, with a Universalist named Houston. Bro. Snell must hereafter rank with our ablest controversialists in the West. He is thoroughly prepared to meet every dodge of "Orthodoxy," both ancient and modern. Notwithstanding the ceaseless rain and almost unendurable mud, the Graham discussion was listened to by a very large and deeply inter- ested audience, and the utmost good feeling prevailed among all parties, as well as between the speakers. At the close of the discussion the disputants publicly shook hands before the enthusiastically applauding audience. This debate will do good. There is a better feeling and a better understanding between all parties, and we are confident that the good seed sown will ultimately bear fruit to the glory of God.

R. C. BARROW.

Written for the Christian Standard.

EARTHLY LOVE.

BY B. G. WATKINS.

Oh! could I lay me down this night, And waking to myself, ere morn, At home with Christ in words of light; No more alone—no more forlorn— How would this aching heart of mine Exult to find its sufferings o'er— To find a home of love divine, Where death can ne'er invade us more!

To meet with one, that's gone before, And feel the pressure of that hand I'd oft caressed in days of yore, When far away from that bright land; To hear her thrilling accents sweet, Which erst I had so much enjoyed; To see her walk the golden stair, And look her bliss is unalloyed;

And know her those radiant eyes, Once lit with love, I call'd my own; But this one's left beneath the skies, Per her holier joys around the throne— Ah! home-foes' joy and earthly love Are all unmet for that bright shore, The holiest passions earth can prove, Are vapid there for evermore!

It must be so; yet still I think Such holy love as once I had Can not be lost upon the brink Of worlds in life and glory laid. It may be gone to higher joy, But never can be sunk in death— Pure gold the fire can not destroy, So love refined survives our breath.

And when I've reached that blessed clime, My soul shall yearn for higher bliss; As each one's left beneath the skies, So that world's love exceedeth this. And in that land of light I'll find Intenser joy than here I lost: Yes, joys of an immortal kind, Which fear of death hath never crossed.

"WE BOYS LOVE STORIES."

Of course you do. I like them myself; but the danger is that with such a multi- tude of ex-acting, sensitive ones as are so-called "readers" you will read nothing but stories. And that would be "paying dear for the whistle," would it not? If for the sake of books that have not the slightest foundation in truth, nor, indeed, in the probable, written only to amuse, not more than a single grain of wheat hidden in a whole page of chaff, you lose all relief for a higher and a better style of reading, you do yourself a grievous wrong.

I am not condemning you to dry, dull books. Indeed I am not. My own young days are not so far away but I know what you want. But only think of the books that are waiting, to take you all over this great world of ours; up in the Arctic seas; down below the equator, showing you all the strange forms of life in those tropical regions; into the depths of the seas, and pointing out the still stranger forms of life there; whole volumes of travel and adventure, that will add to your stock of knowledge; as well as enlist your eager interest; and histo- ries without end, that will charm you like a fairy tale, if you only give them a chance; taking you through, not the world merely, but through the past cen- turies, showing the grand discoveries and dreadful struggles which have made the world what it is now.

The thing that is stirring tales of real heroes, who have fought the battles of life and come off conquerors; have strug- gled through a boyhood of poverty and trial and temptation into a noble resolute manhood. Isn't there enough in such examples as these to interest? Doesn't it set your blood singing to think what others have done and what you may do?

Now a word about the newspapers: I always feel hopeful if a boy reads habit- ually of daily weekly papers. I set all such down for "live wide-awake boys, when I see them taking such an interest in the current news of the day.

But I wait first until I see to what part of the paper they turn most eagerly. If, as the sheet is unfolded, they run over the telegraph columns to see what is pass-

THE FAMILY.

TO BE A WOMAN.

It must be a "big" thing to be a woman. Women have such little "troubles," and never "trouble." Why, there are women in this city who get ten cents for making an unbagged linen coat; and if they are smart, with long experience, they can turn off nine in a day, thus receiving from their philanthropic em- ployers the munificent sum of ninety cents a day. Ninety cents a day is better than nothing, and if the woman is healthy and can work six days every week, and can always get all the work she can do, she is sure of an income of five dollars and forty cents a week. If she is single and can afford to live on little better than swill food, she can board for \$2.50 a week and have \$1.99 left for clothes, shoes, car-fare and pleasure. Particularly pleasure. But work can't always be had, nor is it reasonable to suppose that women are, always well. Occasion- ally snow is on the ground; now and then excessive heat blinds the strongest; once in a while another need washing; sometimes a piercing headache wakes one up; new and

then a violent cold, and another shiv- ing in other countries, as well as in our own. Then I know that it is an intelligent interest. Their ears have been open to the discussions among the older members of the family, and the mind has been at work, too. There is no excuse for igno- rance now. When selfish motives of the earth are knocking at each other's doors, we may learn what we will.

If you are not bright over some ne- gible deed of charity to the poor and suffering, then I am glad, for I know there is a generous "spark" down in their own hearts that shall yet kindle into a flame of its own, and gladden others some day with other noble deeds!

But if I see them with eager interest reading the horrible details of crime and murder, hope dies out of my heart, and I turn away with real pain. It is a crying evil of our day this publishing, in such quantities, these loathsome details of crime. I see no end or purpose of justice to be an- swered by it, but only fearful harm! Your young hearts should turn in instant re- coil from such brutal tales.

Boys, if the public journal, that should be a school of better morals, spreads this snare before you, do not walk into it. It will blight all your finer feelings, and fa- miliarize your mind with forms of cruelty and sin that otherwise you would never come in contact with. Every one knows that anything made familiar to the mind loses half its deformity. Never suffer yourself to read one of these articles: If your eye catches the startling heading, pass it instantly by. Do not fill that mind of yours, which should be all manly and noble, with these dreadful pictures of sin and guilt.

I have said nothing about those poison- ous books—low and vulgar—that some- times find their way secretly into some boys' pockets. I trust there is no need to caution you against these. Never, never read anything you would blush to have your mother or sister see. Read; but pray be careful what you read.—Heath and Home.

SELECTIONS.

ALICE CAR'S DYING HYMN.

Earth, with its dark and dreadful hills, Recedes and fades away; Lift up your heads, ye heavenly hills; Ye gates of death, give way!

My soul is full of whisp'ring song; My blindness is my sight; 'Tis shadows that I feared so long— A realm alive with light.

The while my pulses faintly beat, My faith doth so abound, I feel grow firm beneath my feet The green, immortal ground.

That faith to me a courage gives Low as the grave to go; I know that my Redeemer lives— That I shall live I know.

The palace walls I almost see Where dwells my Lord and King. O grave! where is thy victory? O death! where is thy sting?

(From Scribner's Monthly.)

SHEPHERDS AND THEIR FLOCKS.

A mischief-breeding mistake is made where pastor and people fail to establish and maintain between each other a business relation just as independent of the spiritual as it is possible to make it. The physician may be, and in multi- tude of instances is, the dearest family friend; but he lives by his profession, and his services have a recognized money value which he expects to receive without a question. He would prefer, perhaps, to render his services without reward, especially to those whom he loves; but he has mouths to feed and provision to make for rainy days, and for the days of helplessness that come at all times. So though love and sympathy, and self-denial for love and sym- pathy's sake, may have actuated him in all his daily round of duty, he goes home at night, takes down his blotter, and enters his charges as formally as if he had been selling farm-pro- duce or tinware.

There is a feeling in many parishes that it is a gift by whatsoever any pastor may be profited by—that a pastor earns nothing, and that in all things he is the beneficiary of the parish. To make this matter a thousand times worse, there are pastors not a few who take the position to which the parishes assign them, and assist in perpetuating the mistake. They are men whose hands are always open to receive whatever comes; who delight in do- nation parties, and who grasp right and left, with insatiable greed, at gifts. They become so mean-spirited that they do not like to pay for anything, and do not really think it right that they should be called upon to pay for any thing. They are spongers upon their people and the community.

Wherever they happen to be, they "lie down" on the brethren. There is nothing of value that they are not glad to receive, and there is nobody that they are not glad to be in- debted to for favors. Sometimes they are ex- travagant and have a graceless way of getting into debt, out of which they are helped yearly, and out of which they expect to be helped yearly. The abject meanness into which a pastor can sink, and the corresponding and consequent powerlessness into which he can descend, find too frequent illustration among the American ministry. It is shocking and degrading that there are some men who seem forced by their parishes to live in this way, and it is still more disgusting to find men who seem tolerably comfortable and contented while living in this way. If a man is fit to preach he is worth wages. If he is fit worth wages they should be paid with all the business regularity that is demanded and enforced in business life.

There is no man in the community who works harder for the money he receives than the faithful minister. There is no man—no- body whose community is interested—in whom regular wages, that shall not cost him a thought, are so important. Of what possible use in a pulpit can any man be whose wages are frittered away in mean cares and dirty econom- ics? Every month, or every quarter-day, every pastor should be sure that there will be placed in his hands, as his just wages, money enough to pay all his expenses. Then with- out a sense of special obligation to any body, he can preach the truth with freedom and pre- pare for his public ministrations without dis- traction.

Nothing more cruel to a pastor or more dis- astrous to his work can be done than to force upon him a feeling of dependence upon the charities of his flock. The office of such a man does not rise in dignity above that of a court-

fool. He is the creature of the popular whims, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Manliness can not live in such a man except he be in torture—a torture endured simply because there are others who depend upon the charities doled out to him.

Good, mainly, pastors and preachers do not want gifts: they want wages. It is not a kind- ness to elect an inefficient salary by donation parties and by donations from the richer members of the flock.

It is not meet, as they seem to regard it, for parishes or individuals to do this. It is an acknowledgment of an indebtedness which they are too mean to pay in a business way. The pastor needs it, and they owe it; but they take to themselves the credit of benefactors, and place him in an awkward and a false position. The influence of this state of things upon the world that lies outside of the sphere of Christian belief and activity is bad beyond calculation. We have had enough of the patronage of Christianity by a half-a-crowd, half-tolerating world. If Christians do not sufficiently recognize the legitimacy of the pas- tor's calling to render him fully his just wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids approach and precludes influence. The world will be quite ready to take the pastor at the valuation of his friends, and the religion he teaches at the price its pro- fessors are willing to pay in a business way for its ministry.

THE SCOTCH UNIVERSITIES.

The Scottish universities are four in number—the Edinburgh, Glasgow, St. Andrew's and Aberdeen. They differ from ours in every re- spect; first, as to location. While in America a bit of woodland or river scenery is deemed indispensable, and trees, walks, grounds, ave- nues, a rural community, and moral as well as academic influences are sought, the Scotch universities are in great cities, and perhaps in the meanest and dirtiest parts of those cities.

The professors always address the students as "gentlemen," but there is an uncouthness about them, as if they lived at best in the bor- der lands of uncultivated habits. But distur- bance is rare; a little demonstration over, they settle down into regular university routine and until spring comes, no more do they leave it than the bear forsakes his winter's cell.

It is singular that the Scottish univer- sity lacks. The student may, by paying a pound, become a member, without any exam- ination whatever. He then may enter any one or more classes he pleases by paying an addi- tional fee, usually of three guineas, to the pro- fessor in each, who retains it as part supple- ment of an inadequate salary. In order, how- ever, to graduate, he would be obliged to pass through the regular curriculum, or attendance upon the seven classes of Latin, Greek, mathe- matics, logic and metaphysics, moral philoso- phy, natural philosophy, and rhetoric and Eng- lish literature.

The graduate "with honors" is very differ- ent from the ordinary graduate. He is sub- jected to a much severer examination, for which he may hold back one year, and even longer, after becoming entitled to an examina- tion for the ordinary degree. Few graduate with honors—about seven or eight per annum in the arts department; and only about one- tenth graduate at all.

Under the wide allowance of elective study, class feeling is lost. There is too little college life. The Scotchman's alma mater is a homeless parent. She is not warmly cher- ished. Her diplomas confer little distinction. But she is polite, Elisabethan, and tries to make her children good scholars by fellow- ships, scholarships, bursaries, etc. so forth, about 170 is all, in value from a few dollars to eight hundred dollars, tenable some for five years, and open to competition some by gra- duates of five years' standing. Attendance is not compulsory; expulsions rare. The stu- dents do not assemble for morning and evening prayers; but are an entirely independent body, scattered all over the city in private lodgings. They have no Greek letter societies or class elections. On graduating there is no pipe of peace, no mystic circle, no oration, poem, or parting song; no participation, in short, in those class days exercises which in America make the termination of a four years' college course a gala occasion.

These Scottish universities with sixteen hun- dred students or over, so suited and harmoni- ous, are wonderful bodies. How unlike Cam- bridge or Oxford. While the English university is exclusive, the Scottish uni- versity excludes none; the rich and poor meet together there, sons of aristocrats and hillside laborers. Divided on questions of Church and State, Scotland is united in her universities— giving not a pretentious education to the few but a good and useful education to the many.

THE WORK OF THE LEAF.

What does it do? It pumps water from the ground, through the thousands of tubes in the stem of a tree, and sends it into the atmosphere in the form of unseen mist, to be condensed and fall in showers—the very water that, were it not for the leaf, would sink in the earth, and find its way perchance through subterranean channels to the sea. And thus it is that we see it works to give us the "early and the latter rain." It works to send the rills and streams, like lines of silver, down the moun- tain and across the plain. It works to pour down the larger brooks which turn the wheels that energize machinery, which gives employ- ment to millions—commerce stimulated— wealth accumulated—and intelligence dissem- inated through the agency of this wealth. The leaf does it all.

It has been demonstrated that every square inch of leaf life 3-500 of an ounce every 24 hours. Now a forest tree has about 2 acres of foliage, or 6,272,640 square inches. This being multiplied by 3-500, (the amount pumped by every inch), gives the result—2,352 ounces or 1,176 quarts, 294 gallons, or 8 barrels. An acre of grass, or clover, or grain, would yield about the same result. The leaf is a worker, too, in another field of labor, where we seldom look—where it works for the good of man in a most wonderful manner. It car- ries immense quantities of electricity from the

"ABHOR THAT WHICH IS EVIL."

"Lead us not into temptation, but deliver us from evil."—Matt. vi. 13.

Do not simply sin as you would the muddy pool, but hate it as you do a venomous reptile. Let your whole nature rise up in detestation of it. This abhorrence should begin with sin conceived in thought, and deepen with every stage as it advances toward comple- tion. "I hate vain thoughts." "I hate the works of them that turn aside, are developments of a Christly state. Do this, and you will not be tempted by temptation, nor palliate or excuse your sins, nor will you fail to characterize sin in appropriate terms when you behold it. You will be also likely to "cleave to that which is good," for our moral nature knows no vacuum, and you will feel the need of holiness as an antidote to sin. Lastly, you will be likely to hide your- self with Christ in often meditation and sweet prayer. God so severely blamed the indignation of Moses, excited as it was by the idolatrous shout from the plain. Christ, himself, scourged and drove from the holy place that which was vena and profane. Words there are that fairly burned as they fell from prophetic lips in earnest remonstrances against sin. The commission of God to his servants of old, was to say to the people, "Oh, do not this abominable thing which I hate." Sin is spoken of as corruption, blind, leprosy, shame, whoredom, idleness, death, and such like. Surely only a fool can "make a mock at sin." It is no small thing that we are thus commanded to intensify our conceptions of the exceeding evilness of sin, for the faintness of these conceptions increases our peril and weakens our soul. It would be well if our ears perpetually rang with this divine injunction: "Abhor that which is evil."

"Quick as the apple of an eye, The first approach of sin to feel."—Northwestern Advocate.

The effeminate man, says the *Figaro*, is a weak poltice. He is a cross between table beer and ginger-pop, with the cork left out; a fresh-water mermaid found in a cow pasture, with her hands filled with dandelions. He is a tea-ump full of syl- labub; a kitten in trousers; a sick mon- key, with a blond wig on his head. He is a vine without any tendrils; a fly drowned in oil; a paper kite in a dead calm. He lives like a butterfly—nobody can tell why. He is as harmless as a pennyworth of sugar candy, and as useless as a shirt button without a hole. He is as lazy as a slug, and has no more hope than a last year's Summer fly. He goes through life on tiptoe, and dies like cocaine water spilt over the ground.

CHRISTIANITY IS NOT A MERE DOCTRINE OR ABSTRACTION; ITS CHILDREN ARE NEITHER MONKS, NOR MYSTICS, NOR FOOLS, NOR FANATICS. IT IS THE RELIGION OF TRUSTING, LOVING AND BENEFICENT DOING. IT IS A LIFE AS MUCH AS A CREED. IT FINDS A REST FOR THE HEART, A WORD FOR THE TONGUE, A WAY FOR THE FEET, AND A WORK FOR THE HAND.

The price of a Bible in the time of Ed- ward I. was thirty-seven pence, while the price of a day's labor was three half-pence; at which rates it would have taken a laborer over fifteen years to earn a Bible. We can not too highly appreciate the privilege of cheap Bibles.

It is estimated that, in the United States and Territories, 130,000 persons are licensed to sell spirituous liquors, and 800,000 persons are employed in these grog-shops. If we add to these the number employed in distilleries and wholesale liquor-shops, we shall have about 570,000, while there are but 150,000 ministers and school-teachers. While one class is laboring to advance the country in moral and spir- itual life, the other plies the work of death. The clergyman cost the United States \$12,000,000 annually; the criminals, \$40,000,000; the lawyers, \$30,000,000; intoxicating drinks, to satisfy and increase depraved appetites, \$700,000,000. The liquor traffic annually sends 100,000 to prison, reduces 200,000 children to a state worse than orphanage, sends 60,000 to drunkards' graves, makes 600,000 drunkards, and brings woe, disease, misery, crime, and premature death, all over the land.—*Hasting Cir- cle*.

Christian Standard

IRAAC ERRETT, Editor. J. B. LAMAR, Associate Editor, Augusta, Ga. CINCINNATI, DECEMBER 2, 1871.

THE CHRISTIAN STANDARD.

A WEEKLY PAPER, published for the people of God, and containing all that pertains to Christian life, Church life, and the co-operation of Christians in works of benevolence.

- 1. A weekly paper, published for the people of God, and containing all that pertains to Christian life, Church life, and the co-operation of Christians in works of benevolence. 2. A faithful record of the movements of the Christian brotherhood, and of all of every enterprise that will scripturally advance the plan for Reformation. 3. An earnest plea for the union of the people of God, and an unyielding foe to sectarianism and denominationalism. 4. An independent critic on all popular movements in their moral and religious bearings. 5. A supporter of a pure Christian literature. 6. A Family Visitor, laden with good things for old and young in the family circle. 7. A faithful instructor in all that pertains to Christian life, Church life, and the co-operation of Christians in works of benevolence.

MONEYS RECEIVED FOR THE SUFFERING.

Table with columns for names and amounts. Includes H. A. Redabaugh, Mrs. Stott, A. V. Vista, B. F. Stott, A. V. Vista, David Shepley, Washburn, Church in Oak Grove, Fayette Co., Pa., A. D. Frankenberg, Sunday School in South Butler, N. Y., W. J. Lathrop, W. J. Lathrop, Dr. Bowles, Harrison, O., per G. T. Hillman.

FOR THE NORTHWEST.

Bro. ERRETT—Your letter of the 6th came to hand to-night, containing draft for the relief of sufferers by fire \$127.55 (of which \$7.30 is sent especially for the Pentito sufferers which I will forward to the relief committee of that place). You also request that if I do not find brethren in need not to wait long. I shall not delay further than is necessary, but feel now under obligation to wait until I get a report from brethren whom I have sent out to investigate in regard to our own brethren, hoping they have all escaped this terrible calamity. When I get their report I shall proceed at once to apply the money which has been so kindly donated. J. E. WELCH, 1871, Mich., Nov. 18.

We publish, on another page, a sermon from Rev. A. D. MAXCO, to which we call the attention of our readers. Mr. Mayo is a Unitarian, rather of the Channing type, and has done good service for the Bible in the schools and among his own people in contesting the tendencies to a Christian rationalism. It will do our readers good to learn how the question of Christian Union is treated from other points of view than their own; and while they fail to find as definitely pronounced views as they approve concerning the divinity of Christ, they will be gratified to find them as definite and exalted as they are, as representing the Unitarian side of the question. Of the sermon itself, in point of ability, breadth of view and rhetorical beauty, we have only to say it is worthy the reputation of its author as a scholar and a gifted orator, and its spirit is most excellent.

FOUR MONTHS FOR FIFTY CENTS.

We are advised that many friends of our cause and persons desirous of information with regard to it, would be glad to take the STANDARD for a short time to test its merits. We have therefore resolved to depart from our rule for a short time, and send the paper to any one subscribing for four months at the very low price of fifty cents. We shall hope that every new reader thus obtained will become a permanent subscriber at the regular rate. If not, the loss will be ours and will be pocketed cheerfully. We expect the STANDARD to stand or fall on its merits.

CASH CLUB RATES.

The STANDARD will be sent to Clubs, as follows: For one year only, to five or more subscribers, at \$1.80 each; 10 or more subscribers, at \$1.75 each; 20 or more subscribers, at \$1.60 each.

DISCUSSION.

With our first issue for 1872, we expect to commence the publication of a discussion of the following propositions, between CLARK BRADEN and JOSEPH V. HINES. Prop. I.—"Man is, by the constitution which God gave him in creation, and which he still retains, a being possessing a spirit that endlessly exists in a state of consciousness." Braden affirms. Prop. II.—"Man is subjected to an utter extinction of conscious being in death, and without a resurrection will never have any conscious existence after death." Hines affirms. Prop. III.—"The reward of the righteous will be endless conscious existence as well as endless happiness, and the punishment of the wicked will be utter extinction of conscious being." Hines affirms. Prop. IV.—"All who die in willful impenitence and rebellion against God, will be punished by banishment from the society of God and all pure intelligences, in a state of endless conscious existence." Braden affirms. There is absolute need of a thorough discussion of these questions, especially for the benefit of our brethren in the West. We expect to publish two letters—one from each disputant—in every number. We have no need to speak of Clark Braden's ability as a disputant: it is known to our readers generally. Mr. HINES is the most eminent Western advocate of the propositions he affirms. We look for a very able discussion.

that the uncommon brilliancy of his intellect in such that every visitor is entertained (I will not say disgusted) and in the boy's own presence—with a recital of his wonderful accomplishments and speeches, the surprising evidences of his precocious wisdom. Thus he learns—nor is he slow in acquiring the information—that he is the most interesting and most consequential member of the whole household; that papa, and mamma, and cook, and nurse, and waiting-maid, all are subservient to him. An example in point is that hopeful son of our good friends, the Easyman. This intolerable little rascal amuses himself by indulging in all manner of outrageous behavior. He worries the cat, he beats the dog, he stonies the calf; he makes sundry explorations into the mysteries of pots, ovens, and skillets, without the fear of smut before his eyes. His weak and incompetent mother tells him, five hundred times a day, to stop this, or come out of that, but seldom, or never, insists upon being obeyed. Afterward, she narrates before him his freaks of mischief and disobedience as a capital joke. I have seen him, at table, thrust his buttered and be-syruped little hands into the gravy-bowl—the little darling!—scream for hot pudding; halloo at the servants; throw his spoon across the table; spill his tea in his lap; dash his saucer upon the floor;—until once good Mr. Easyman actually said to good Mrs. Easyman, "Really, my dear, I'm afraid you'll have to take this boy in hand!"

SPECIAL PREMIUM.

"Walks About Jerusalem" by Isaac Errett just published, will be sent as follows: For one year subscriber for one year at \$2.00, a copy of this work bound in paper will be sent by mail to any address. For two year subscribers for one year at \$2.00, or for one year subscriber for two years at the same rate, we will send by mail to any address one copy of this work bound in cloth.

DOMESTIC GOVERNMENT.

The following papers were not originally designed for publication. In giving them to grave and serious readers, it was, of course, my duty to puncture and dissipate such bubbles of humor as I found floating upon the surface. I am apprehensive, however, that the subject, albeit a sober one, is still in an active state of effervescence, and it is feared that by the time it gets out of the printer's hands, it will be as bad as ever. Should this unhappily be so, the intelligent reader has but to blow away the froth, when I promise him he will find something substantial at bottom.

When I visited you, a few days ago, my dear Matrona, I was delighted with the motherly triumph and affection painted on your face as you exhibited to me your brand-new and (as you very properly said) incomparable little baby. After we had, in seeking to do justice to the merits of the new-comer, exhausted the inadequate list of complimentary phrases found in the dictionary, I remember that you seemed all at once to grow serious and anxious, and you said, "Oh, if I only felt competent to train him up in the right way!" I appreciated your feelings, and I pitied you. Like thousands of others, you had passed from the school-room into a rapid round of dressing, and parties, and love-making, and weddings, and what not, until presently you find yourself a wife and mother, destitute alike of experience and instruction respecting your new and most responsible duties. I do not wonder at your anxiety. But let me beg of you to be courageous and trustful. A woman of your good sense can learn what she does not know. Only keep your eyes open, and every family that you visit will be a school of instruction for you—some illustrating erroneous, and some correct, principles of government. For myself, I will very cheerfully comply with your request to give you in writing the result of such observations and reflections as I have made—premising that the subject is an extensive one, and that you must permit me to exemplify both the wrong and the right way of managing and training children. Of course, with the matronly cares and duties which that wonderful baby imposes upon you, it is not to be expected that you could attend to so much reading all at once. I will therefore mercifully give it to you in instalments.

It is a singular fact in natural history that there never was a baby which was not immeasurably superior to every other baby that was ever born in the world! Now, I grant that, generally speaking, it is not distinguished in all respects from the whole previous creation, but it never fails to possess some special characteristic that gives it unquestionable pre-eminence. It is the largest, or, let us say, the smallest; the longest, or, peradventure, the shortest; the heaviest, or the lightest; of course, it is the prettiest and the sweetest; and then it has the dearest little nose, and the fattest little feet, and the cunningest little hands, of any "little thing" upon the face of the earth. Anon, it smiles sooner, and coos sweeter, and noises in its sleep with a more enchanting witchery than was ever seen before. "Now, for my part, I am glad that this is so. I see in it something that is exquisitely beautiful and touching. And I rejoice to know that helpless, and speechless innocence can open such fountains of love in a mother's tender heart. And yet I can not disguise from myself that this beautiful picture has its ugly side. I would not change the picture; I would not, for the world, extinguish or diminish that holiest of earthly flames, a mother's love, but I would warn you that it borders closely upon dangerous ground. Unless good sense and good principle predominate over and direct it, it may lead you—and it is but a step—into foolish fondness and ruinous indulgence. I have seen, after this miraculous baby has become a prodigy of a boy,

This picture is not overdrawn. You have yourself seen the counterpart of it a hundred times. I grant you it is very ridiculous; but is it not also, my dear Matrona, very, very sad? When this boy grows up to be a man, and goes out into the world for himself, what can we expect of him? If effects follow causes; if "Just as the twig is bent the tree's inclined," he will make a man of outrageous self-will, of ungovernable passion, and of domineering disposition; one who fears not God, nor regards man; whose own inclinations and desires will be the rule of his actions; who respects not authority, nor bows to the majesty of the law. Such a man will be shunned by the wise and the virtuous, and will be forced, by the demands of his nature for society, to find it among the dissipated, the lawless, and the abandoned. Surely it needs no prophet's ken to see the end of such a beginning. Let this suffice to illustrate one erroneous mode of governing. I have others in store for you.

THE ADDRESS TO THE BAPTISTS.

The Journal and Messenger of Nov. 8 publishes entire the address of our committee to the Baptist Convention. We hope the Baptist journals will give it as extensive a circulation as ours gave to the address of the Baptist committee made to our convention last May. If any good is to flow from this frank interchange of views, it will be enlarged just as free circulation is given to it. The Journal and Messenger has been yaliant in doing justice in regard to this friendly intercourse, notwithstanding the taunts and jeers of some Baptist editors, for which we have no doubt its editor enjoys the testimony of a good conscience, and he is certainly entitled to cordial appreciation on our part. The address is accompanied with editorial comments written in good spirit, but some of them sounding quite strangely in our ears. He says, "We have, fortunately, tempted the Disciples to do the world the needed service of telling in brief and clear terms just what they believe," and insists on calling the address of our committee our creed. Take the following paragraph:

It is true we are reminded again that these statements are not a creed. But let us not be prejudiced at this caveat, as it comes from a faulty use of a familiar and useful word. Baptists use the word creed to signify simply a man's belief; so every man who is not an idiot has a creed. But the Disciples use the word in the sense of a binding and authoritative declaration, defining terms of fellowship. We think their definition of a creed is too restricted. A creed is one thing, and the use made of it is another. Their objection lies against an improper use of creeds, rather than against confessions of faith, which God's children are always required on demand to make. (1 Pet. iii. 15.)

Let us say in reply to this— I. We were so far from being tempted by the Baptists into presenting a clear and definite statement of what we believed, that without invitation or a suggestion we carried to the Baptists a much fuller statement of these matters in our first paper than is found in the second; nor was there ever a time when our leading men were slow to give brief and clear statements of their faith and practice. Various Encyclopedias have contained them, as prepared by our best writers, and some of our churches—that in New York, for instance—published and circulated one of these in tract form. Bro. Melish seems to think that such a creed would have saved us from much misrepresentation. Yet after all Mr. Campbell's explicit denials of Unitarianism, how persistently he was charged with it! and after all his positive teachings concerning the death of Christ as a sin-offering, it is but a few weeks since he was charged, even in the columns of the Journal and Messenger, with "treading under foot the Son of God, and counting the blood of the covenant an unholy thing!" No; in this respect, we have simply shared the fate of all new movements, to be misrepresented in spite of all evidence. The Baptists, with their confessions of faith, had to undergo the same trial, until they conquered, a hearing and commanded respect. The trouble has been, not that we would not tell, but that people surcharged with prejudice and the bitterness of party spirit would not hear.

2. The word creed has, in ecclesiastical use, a definite meaning. It does not mean simply what is believed, but an authoritative rule of faith and practice. Even the Baptists, who say that their articles of faith are only declarative, and not authoritative, make assent to them a condition of membership in the church. The intricacies of their associations is regulated in the same way. The sayings of the editors of the Western Recorder, in that journal of Nov. 11. It is customary, we believe, for all new associations, on applying for correspondence with other associations, to present their "articles of faith"—which document is the ground of the acceptance or rejection of the applicants. If the articles accord with those of other associations, the correspondence is accepted; if they do not, it is rejected. This is, so far as we know, the universal practice of Baptists on this subject. It is unfair, therefore, to call our reply to the Baptist address a creed. Was the Baptist address the Baptist creed? Neither theirs nor ours has any authoritative character, and moreover, are neither of them declarations of the faith and practice of the bodies they represented, being confined to certain points

of agreement and difference, and not even proposing to present a full statement of the doctrine and practice of either body. That some statements have more weight than others, owing to the persons that make them and the circumstances that gave rise to them, is obvious; and that the statements of Baptists and Disciples have, in this case, peculiar significance, there is no doubt. But that any of these papers is a creed, as that term is accepted in ecclesiastical use, is far from correct. On the same principle, every statement of Baptist doctrine in Baptist newspapers, is a creed. Who can approve such a use of the term?

3. The Journal and Messenger is mistaken in supposing that all the differences between Baptists and Disciples have been discussed. There has been simply a discussion of such differences as it pleased the Baptists of Ohio to suggest. The Disciples brought forward no differences. They urged the grounds of union. Let the Baptists of Kentucky, Missouri and Tennessee say whether all the points of difference have been discussed. The truth is that the Ohio Baptists are far in advance of their brethren in the States mentioned; and although they have all about the same articles of faith, there are as serious differences between the Baptists of Ohio and of these States, as between the Baptists and Disciples of Ohio. It is nonsense to talk of the Baptist articles of faith unifying their faith or their practice. The ecclesiastical pants don't reach to the knees of some stalwart freemen among the Baptists, and all the buttons have been burst off.

4. Does Bro. Melish really think that the apostolic injunction to be ready to "give to every one that asketh us a reason of the hope that is in us, with meekness and fear," is an authority for such creeds as are now in use? What piles of doctrinal speculation about fate and free will, effectual calling, election and predestination, regeneration, justification and final perseverance—and what pyramids of ecclesiastical politics and ritualistic fummery this little treat is made to support! If it means creed at all, it means every man make and publish his own creed; and that is the very opposite of what creed-making now is intended for. We have heard this same text quoted as authority for narrating a religious experience, which we suppose is only another instance of creed-making. Trench on the Study of Words is a very useful book—especially in showing the sophistry that lurks in the use of a word with a different signification from that which is in controversy. Two or three other points in the article of the Journal and Messenger we will notice hereafter.

THE EVIDENCE OF PARDON.

The Baptist Union of Oct. 24th, has a very kind and appreciative notice of our recently published book, "Walks about Jerusalem." We have known so much foolish sensitiveness of authors over criticisms of their productions, that we long since resolved that if we ever published a book which critics deemed worthy of notice, they should have their say, in praise or blame, without one word from us. A book is public property, and when an author gives a book to the public, it should be open to the freest criticism. His best reply will be found in another edition, in which he may avail himself of all the benefits of the judgment of others in a careful revision. To unreasonable objections the best reply is silence. We feel some embarrassment, therefore, in noticing some things said in this review, lest it should seem to betray such a sensitiveness as we have condemned in others. Let us say, to guard against this, that the review is altogether gratifying to us—kind and approving in a degree that calls for cordial and grateful acknowledgments, which we hereby tender. The points which we wish to notice relate not to the book, but to some matters of doctrine on which our people need to be better understood. We notice them for the general good. We could do so more freely, had they been submitted in other form than in a review of our own book, but we have said enough to be understood on this point. We give the following extracts from the Union:

"This is a clear and careful statement of the views of Christian doctrine and order as held by the Disciples, among whom Bro. Errett is a worthy minister. We are especially pleased with the tone and spirit of the work, and the prominence which is given to the work of the Spirit in changing the heart, and the necessity of love, sincere piety, and the condition of divine acceptance. The experience of the church may well cause us to fear lapses into ritualism, the sacrifice of the spirit to the letter. There is a strong tendency toward carnal views and practices in religion; toward a form of godliness without the power. Our chief anxiety about the Disciples has been upon this point. They make so much of baptism, that we have feared a neglect of the spiritual, and are all the more gratified with the marked spiritual tone of this work. We most sincerely hold that baptism should immediately follow repentance; that it is the formal confession of loyalty on the part of the penitent, and the necessary proclamation of pardon on the part of God, but we are not prepared to say that actual pardon is delayed until baptism is performed."

Again in noticing that part of the book which treats of the adaptation of the Gospel to the entire nature of man, the reviewer says: "As specimens of these beautiful adaptations, we quote again some passages touching the conditions of citizenship: Except a man be born of water (external) and of the Spirit (internal) he can not enter into the kingdom of God. He that believeth (internal) and is baptized (external) shall be saved. Repent (internal) and be baptized (external) in the name of Jesus Christ. "The history of theological controversies alike in regard to doctrine and polity, is very largely the history of the extension on this point; religious theories may need into mysticism, transcendentalism, and lawless anarchy, and again into legalism, formalism and ecclesiastical tyranny. A pure Christianity combines in beautiful harmony the phenomenal and the essential, and while revealing to us a kingdom which cometh not with outward show, and into which none but the spiritually renewed can find admittance, at the same time it secures us that

except they be born of water they can not enter. "All of this we heartily endorse, but we can not follow our author where he asserts that the promise 'shall be saved' is so dependent upon the formal, the phenomenal, that no one can approach it except through baptism. It is contrary to reason, contrary to the Gospel, contrary to the spirit of the Saviour's teachings to make spiritual results absolutely dependent upon formal or mere phenomenal causes. Outward results proceed from formal acts, inward results proceed from inward acts; actual pardon depends upon faith or change of heart; formal pardon depends upon baptism."

Now we wish to say to our good brother of the Baptist Union, that our position as to the design of baptism does not necessitate the conclusion that "actual pardon is delayed until baptism is performed." At what moment pardon is an act of the Divine Mind, we presume not to say. He who sees the heart and knows all things may, for aught we know, anticipate the baptismal consecration and decide on forgiveness the moment He knows that the heart of the sinner trusts in the Saviour. With that, as it relates to the Sovereign against whom we have sinned, we have nothing to do. We teach that baptism conveys to the believer the divine assurance of pardon; that God has seen fit, for our benefit, not for His, to connect the promise not only with the internal principle of faith but with the external act of baptism; and that the assurance of pardon is reached through obedience and not through faith alone. "He that believeth and is baptized shall be saved," is an assurance reached, not through faith alone, but through faith and baptism. In other words, the sinner claims the promise when the conditions have been fulfilled. "Spiritual results," it will thus be seen, do not "depend upon mere phenomenal causes," do not "depend upon mere phenomenal causes," do not "depend upon mere phenomenal causes." Every assurance that comes to us through the promises of God, is in some sense, the result of a phenomenal cause. The promise has to be seen or heard, before it can be understood or appreciated. This is physical and phenomenal. Let faith alone be the condition of pardon, and it does not exclude the fact of the phenomenal. The promise to the believer has to be read or heard, and understood, before it can bring peace to the soul. Nay, faith itself, as a spiritual result, is not independent of the phenomenal. "Faith cometh by hearing," and there is a physical act, and a phenomenal cause, in order to this spiritual result. This objection to baptism, therefore, is not well taken.

It strikes us as unsafe to attempt to draw a line of separation in this matter where the Lord has not drawn it. We can readily show how the internal and external are combined in Gospel conditions, but when we undertake to separate them, and say so much is real and so much formal, we are attempting a nice dissection for which our best skill does not prepare us. When the sentence of condemnation and death came on our first parents, it was the result of a "phenomenal cause," not a mere phenomenal cause, but an external and formal act nevertheless. They put forth the hand and plucked and ate of the forbidden fruit, and a "spiritual result"—a terrible one—flowed from this "phenomenal cause." Unquestionably there was an unbelief behind it, and the disobedience was but a development of the state of the soul; but the condemnation came in the train of disobedience. Now we may attempt to philosophize, and say it is "contrary to reason, contrary to the Gospel, and contrary to the Saviour's teachings to make spiritual results absolutely depend on formal or mere phenomenal causes;" but there is the fact—a fact which, to our mind, is most philosophical as well as scriptural. And it is just as truly in harmony with the divine proceeding to convey an assurance of justification by faith through an act of obedience, as it was to convey an assurance of condemnation through an act of disobedience. We appreciate our reviewer's objection to ritualism. We feel the force of his reasoning when applied to "mere phenomenal causes." But they have no weight as against acts of faith—obedience springing from a trustful heart.

There is more in the formal, when it is the expression of a true heart, than many are willing to admit. Our brother of the Union would hardly regard two persons as really married because of true hearts, before the formal marriage; and holding as he does, that baptism is the "marriage ceremony," let him call it formal if he will; it is not a mere form, but essential to the completion of the marriage. If disembodied spirits were to be wedded, they might not perhaps need such a form; but to persons in the body, it is a necessity. A religion for purely spiritual beings might dispense with such ordinances as baptism; but a religion which adapts itself to our whole nature must have form, and we are yet too uneducated in the subtle interplay of influences between flesh and spirit to be able to say dogmatically that the spiritual blessings of the Gospel are independent of physical action, or can have no philosophical connection with external acts.

But we are glad to have the Union say that "baptism is the formal proclamation of pardon on the part of God." When this is granted, there is nothing but metaphysical distinctions left to contend about. Formal is "according to regular method; not incidental, sudden or irregular." This is the regular and formal way of declaring to the believer that he is pardoned and accepted of God. And if God thus formally acknowledges and expresses the pardon of the believer, can we extend a formal acknowledgment of the fact where God has not done it? We think the difference between the Union and ourselves is hard to discern. PERSONAL. M. T. HOBBS desires to be addressed at Beech Grove, Rush Co., Ind., instead of Sullivan, Ind., as formerly. J. E. HARRIS has removed from Williams Centre, O., to Eureka, Ill., to complete a course of study in college there. J. W. MOORE changes his address from Lexington, Mo., to Clarksville, Ill. BRO. M. J. DENNIS.—As we understand this brother has arranged to make a tour through Ohio, with the view of delivering

his lectures on "Jerusalem," we take pleasure in telling the people of this city that he is here, and being an intelligent man, Bro. Dennis is a great interest and instructive lectures he proposes to speak for him a general

NOTES AND

THE following from the same old creeping, old churches that have Protestant churches: Paying for Seats. Can you tell me why churches in this city in paying a certain sum get a seat in a pew at the front? I am a good trust I do my duty as a my ability, aided by the to a great many circumstances to attend the early mass generally do, to St. Stephen's street, I am a man who tells me that things towards paying for and embellishing of the cent in my pocket one although I told the mass and had to miss mass, the door of St. Stephen's several years to my of think, as a good many time a man could go in mass without being due though it were a thank money go to? St. Francis which I sometimes go to this collecting business, over St. Stephen's, that being asked for a cent but if you want a cent twenty cents for it. I no less than ten pews in one person in one of the other nine, and yet of the church were women. One woman in a fainting condition, of standing, and yet this was an empty one! Of that the pews are rented rent pews don't see fit to pay is read, why not the pews to those who are their mite for the support

One of the most distasteful Chicago are the names have been written on the So says an exchange, was not burned out. We incline to think, we doomed to read the post-George Francis Train and day in the year, with blank verse, than to have of that terrible conflagration with most of the "pom-pom" verse of the trouble of fire.

Our Christian people Christian ladies say, "O and there can be no harm nevolent purposes." The story in Lippincott's in to see the patient, with Ireland, and whose name Water was prescribed as said it was out of the quack drink it. Then milk agreed to get well on milk, which the sick man lay the table a large bowl, milk, but strongly flavoured. "What have you here?" "Milk, doctor; just what." "But there's whisky in it, doctor," sighed the patient, whisky in it, but milk's

The Opeida Co. from the Union of the Gove the Mormon chiefs for admons practices, appear considerable consternation munity in Western Nevada of the Community, evidence of events, is out in he undertakes to show the differences between the own. His organization, ed on the Bible, while originated in a book named Spaulding. Other duced, to show that there affinity between the two defence that Communism Opeida sect, derives its will not, we fancy, strike happy or well-timed.

ALEXANDER T. STRAW Leader, is rising to a very sense the men of wealth the world's good. He is George Peabody traveled rank with the great E memory of the industrial the Evening Post that sent ten thousand dollars men of Lancashire, E with provisions, at his own hem to the starting on her return voyage hundred and thirty-eight whom he, in addition to passage, found places on the rebellion he subscribed dollars for the defense of the Franco-Prussian war a thousand dollars in gold besides subscribing a hundred for the benefit of disabled loaded a ship with five flour, costing fifty thousand French peasantry. Bel ceased burning in Chicago

of water they are... a healthy end...

his lectures on "Jerusalem and the Holy Land," we take pleasure in commending...

One of the most distressing features of the Chicago fire is the number of "pomes" which has been written concerning it.

Our Christian people, and especially our Christian ladies say, "Our object is to do good, and there can be no harm in a lottery for benevolent purposes."

The Opoids Commission. [From the N. Y. Mail.] The action of the government in prosecuting the Mormon chiefs for adulterous and polygamous practices, appears to have occasioned considerable consternation in the Onaida Community in Western New York.

ALEXANDER T. STEWART, says the N. Y. Leader, is rising to a very honorable position among the men of wealth—honorable in the sense that he is using his great possessions for the world's good.

PERSONAL. Mrs. J. H. ... desires to be addressed at the Book Co., Ind., instead of as formerly.

NOTES AND COMMENTS.

The following from the N. Y. Herald, shows the same evil creeping into the Roman Catholic churches that has so crippled the power of Protestant churches:

Paying for Seats in Churches. To the Editors of the Herald:—Can you tell me why most of the Catholics in this city insist upon a worshiper paying a certain sum of money before he can get a seat in a pew at the half past ten o'clock mass? I am a good Catholic—at least I trust I do my duty as a Catholic to the best of my ability, aided by the grace of God.

One of the most distressing features of the Chicago fire is the number of "pomes" which has been written concerning it. So says an exchange. The writer evidently was not barned out. The Chicago sufferer, we incline to think, would rather have been doomed to read the poems of Walt Whitman, George Francis Train and Swinburne every day in the year, with any amount of other blank verse, than to have endured the horrors of that terrible conflagration.

Our Christian people, and especially our Christian ladies say, "Our object is to do good, and there can be no harm in a lottery for benevolent purposes." This reminds us of a little story in Lippincott: A doctor was called in to see the patient, whose native land was Ireland, and whose native drink was whiskey.

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Major that fifty thousand dollars were at his service, to be used as he pleased. To all this would be added the Women's Home, which he had built in New York city.

The proper method of recruiting the Arabs of our cities from lawlessness and crime, is a grave question. The following from the Professional Chamber, detailing measures adopted in London, will be read with interest:

This was the state of things in London, until Lord Shaftesbury, the late Charles Buxton, Judge Payne, and other philanthropic gentlemen, with their associates, founded a Society, now known as the "Shoebuck and Ragged School Association." This brigade forms a net-work over all the metropolis, and is divided into several divisions, each governed by a superintendent. The uniform of each division differs, consisting of a blouse, with the name of the brigade, and the boy's number written on the arm, with a cap similarly marked.

It is refreshing, in the midst of the selfishness and narrowness that mark religious intercourse to read such a letter of sweet charity and abounding Christian sympathy as we give below. The facts giving rise to it are these: A young daughter of an Indian chief in Dakota became a convert to the Episcopal church. Her name was Minnehaha.

My dear Minnehaha: Although you do not know me, nor has the name of my country ever been heard by you, yet among Christians it is not personal acquaintance that constitutes friendship, but love to our Lord Jesus Christ, who draws us to himself, and who follow-crafting us toward a brother.

The Opoids Commission. [From the N. Y. Mail.] The action of the government in prosecuting the Mormon chiefs for adulterous and polygamous practices, appears to have occasioned considerable consternation in the Onaida Community in Western New York.

ALEXANDER T. STEWART, says the N. Y. Leader, is rising to a very honorable position among the men of wealth—honorable in the sense that he is using his great possessions for the world's good.

PERSONAL. Mrs. J. H. ... desires to be addressed at the Book Co., Ind., instead of as formerly.

QUESTIONS DRAWER.

ALL QUESTIONS touching the meaning of Scripture and all practical questions in Christian doctrine, are gladly welcomed. It is not intended to admit inquiries of a personal character, or of a kind to irritate.

Seeing you take an interest in answering all important questions concerning the Scriptures and true Christianity, I thought I would ask you to give me an explanation of the 4th, 5th and 6th verses of the sixth chapter of Paul's letter to the Hebrews.

Do the Scriptures teach the impossibility of restoring one who has made confession and been immersed, and afterwards turned back to sin and wickedness? Again: if a person, while young and infirm, makes confession, is immersed into Christ and then becomes very wicked, after which he concludes that he cannot for what he was immersed; should he re-immune himself, and take the same of the same with the congregation, should the emblems be withheld from such a one or be refused the right to partake of the Supper?

1. No: it simply teaches that some men can never be renewed to repentance; they have so far perverted their moral nature that its integrity can never be restored—just as a man may abuse his health until it can never be restored, or his eyesight until perfect vision can never more be his.

2. The simple fact that he has gone far astray does not require that he be baptized again—he can be restored on repentance and confession. But if it is settled that his baptism was a baptism without faith and repentance, then it was not gospel baptism at all, and he ought to be baptized—not again, for he has not been baptized. We are in great doubt, however, about the most of these demands for re-baptism.

3. The fact of a man being a member of another congregation does not, in itself, furnish ground for refusing him a place at the Lord's table. If he is a Christian, walking in the commandments of the Lord, no one would be disposed to refuse him a place. That is not a time for investigating such cases. We would simply say that the Lord's table was for the Lord's people, and if he could come as one of his people, no good reason being known to the contrary, he had the same liberty that belonged to all the family.

My wife has been a subscriber for the STANDARD for three years and more, and consequently I have been a regular reader of your excellent paper, and I am not mistaken in saying I have gathered from more than one issue of the STANDARD that you are opposed to churches dedicating houses for worship until they are paid for.

My congregation of Disciples or Christians in Indiana of said congregation, procure the building of a house of worship in such a manner that they may evade paying its full value, and can they do so in the spirit of Christianity? and if so, may they evade so much of its cost as to leave the contractor in debt for materials and labor to the amount of \$184? and can they claim under these circumstances that there is no debt against their house?

The Opoids Commission. [From the N. Y. Mail.] The action of the government in prosecuting the Mormon chiefs for adulterous and polygamous practices, appears to have occasioned considerable consternation in the Onaida Community in Western New York.

ALEXANDER T. STEWART, says the N. Y. Leader, is rising to a very honorable position among the men of wealth—honorable in the sense that he is using his great possessions for the world's good.

made a special bargain with the builder, and the builder agreed to look to him for the payment, then it is between them; and the church is not bound. In the latter case, however, the church is bound to see that the elder keeps his word and pays his debt. If he refuses to do it, the builder should enter complaint against him, and have him called to account for a violation of contract.

It often happens that where such arrangements are made by individuals, the church feels no responsibility; and after the lapse of years, the injustice is forgotten. But where the builder performed honest work, and is a poor man, a church should not stand on technicalities. If they received the benefit, they should give compensation, even if they are not legally bound. It is bad for a church to have the cries of the laborer going up to God against it.

If you are acquainted with any of the Swedenborgians or Spiritualists in Chicago, please inform us why the spirits which pretend to reveal so much did not notify them of the terrible calamity coming upon their city.

We do not think the Swedenborgians profess to receive spirit-communications. As to the Spiritualists, their gossiping spirits were probably too busy manufacturing machine poetry, to be diverted by such trifles as the Chicago fire. We believe they claim to have located an arctean well by spirit-guidance, but evidently the mediums are not a success on the fire question.

Not long since I delivered a discourse where my audience were about half and half, infidel and sectarian. In speaking of the miracles of Jesus, I stated that they were wrought to prove that he was the Christ and to give the Divine sanction to the precepts he taught. That they were physical miracles that could be witnessed by the people. And I denied that he ever, while on earth, worked a spiritual miracle. Is this heresy? Is it contrary to the views of our leading brethren? Does it compromise Jesus to the infidel? An answer through the Drawer is requested.

We presume our querist, by a "spiritual miracle" means a miracle wrought on spirit, and not on matter. We are not aware of any such miracles. There are two classes of miracles, however, that seem to approach that character. 1. The exorcism of unclean spirits. 2. Calling back the spirit into the body, as in the case of Lazarus and the son of the widow of Nain. In these cases, however, the object of the miracle was the body, not the spirit, and the evidence of the miracle was furnished in the changed condition of the body.

THE VOLUME BEFORE US IS DIVIDED INTO THREE PARTS:—1. Popery the predicted enemy of Christ's Kingdom. 2. Popery essentially hostile to Christianity. 3. Popery the foe of Liberty, with separate chapters under each division, which treat of the various characteristics of Romanism, its arrogance, formalism, paganism, despotism, relics, miracles, persecutions, immorality, credulity and infallibility. The author shows great erudition as well as learning in discussing these topics, and quotes largely from papal authorities, giving many valuable statistics, in proof of his positions. It would be well for statesmen, as well as Christians, to note the rapid increase in our country of a people eminently hostile to our free institutions and the promulgation of God's word, the divine charter of our liberties. During the past thirty years, as shown by statistics, they have far outgrown in numerical strength all Protestant denominations put together, having increased from a million and a half to five millions in the United States alone.

THE NEW YEAR. The National Family Almanac, 1872. When we say that we owe this pamphlet to the American Tract Society and the Riverside Press we say that it is good and beautiful. Its contents are to manifold and varied, both in type and engraving, to admit of analysis here. It has a copious calendar of historic events coupled with dates and the almanac for 1872. It will be found both useful and enjoyable in any household. Price 25 cts. Hurd & Houghton, New York.

Lippincott & Co. issue in December "Thoughts on Paper Currency and Lending on Interest, as Affecting the Prosperity of Labor, Commerce and Manufacture." By W. B. Brown. From the table of contents we gather that it favors the resumption of specie payments.

quits the name for centuries. So long as there are those who are willing to be victims of spiritual shallowness, there will no doubt be those who are ready to ensnare them. Confess the hated organization to-day, and to-morrow sinners, pharisee-like, will stride from its ashes, exulting in the gradual decay of Popery, and devotion to the spirit, will doubtless continue, owing to the increasing labors of God's people—all the river of time issues into the ocean of eternity. We may therefore expect in the future what we have witnessed in the past—an increasing struggle. Many complications may arise. Often victory may seem to perch on the banners of the enemy. Many hopes will be crushed, the hearts of God's people falling them for fear, and for looking after those things that are coming upon the earth.

Since, however, we have witnessed in the last century the gradual decay of Popery, may we not confidently rejoice in the hope that He who delights to write on the page of history the evidence of his far-reaching design will, in his own time, strike the final blow, causing this gigantic system of falsehood to dissolve like mist before the rising sun? Ours is the task of hoping, laboring, praying, till even in Rome spiritual liberty shall dawn on civil—like another morning risen on mid-nov.

MAGAZINES, PAMPHLETS, ETC. ATLANTIC MONTHLY. The names of Longfellow, Whittier, Fiske, DeForest, Howell, Hart, etc., speak for the attractions of the December number—the last of volume 28. For the year 1872, the publishers promise more than we have space to write down. Dr. Holmes begins a series of papers in completion of the plan which produced the "Autocrat of the Breakfast-Table," to be entitled, "The Poet at the Breakfast-Table." "Septimus Felton; or, The Elixir of Life," a posthumous romance of Hawthorne's, recently discovered, will be a prominent feature. FARROW will contribute the Life of Jefferson; and to these is added the full crop of contributors so well known in the present volume. The Atlantic has never offered a more tempting bill of fare.

LIPPINCOTT'S MAGAZINE.—December. "Scrambles among the Alps," is continued and well illustrated, and "The Branch of Lilac" is completed. New contributions are: The Cold Hand; Monte Testaccio; Phantom Limbs; Trips to the River Plate; My Long-Lost Brother; Balsac as Artist and Moralist; A Stroll in Virginia; The Sharpless Orayons. For the coming year two new serials are announced, one by George Macdonald.

CATHOLIC WORLD.—December. "The Recent Events in France," are discussed with force and candor. "The Place Vendome and La Roquette," is concluded. Besides the serials—among which we must now class "The Liquefaction of the Blood of St. Januarius"—the remaining contents are: A Memory; An Englishman in China; The Island of Salts; The Legends of Orléans; Bard of Eria (II); God is our Aid; The Princeton Review on Dr. Faber; Modern Opera; The Study of Sacred History; New Publications.

THE PEOPLE'S MAGAZINE.—November. "John Fawcett's Mistake," opens with the present number, and bids fair to be interesting. "Our Rights" is continued, and the whole list of topics is good: Behind The Scenes, by a Tax Collector; Beachmen; The Newest Photographic Wonder; Calender and Other Notes; A Nameless Hero; Parish Registers and Their Contents (II); The Fall of the Leaf; Some Thoughts on Houses; The Image of King Nebuchadnezzar; The Mobile Stone; Five Milliards; Money-Making; Instinct and Science; Mosaic; Gardening—November; Miscellany. The whole is freely illustrated.

THE NEW YEAR. The National Family Almanac, 1872. When we say that we owe this pamphlet to the American Tract Society and the Riverside Press we say that it is good and beautiful. Its contents are to manifold and varied, both in type and engraving, to admit of analysis here. It has a copious calendar of historic events coupled with dates and the almanac for 1872. It will be found both useful and enjoyable in any household. Price 25 cts. Hurd & Houghton, New York.

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THE DISCIPLES OF CHRIST IN LOGANSPORT, IND., will remove from the Court House into their new house of worship, on the corner of Ninth and Spear streets, the 10th day of December. Elder Ernest, editor of the CHRISTIAN STANDARD, Cincinnati, O., will preach in the new house on that day. A cordial invitation is extended to all who can find it convenient to come.

or \$10.00 per hundred. Address J. L. Peters, 699 Broadway, New York.

THE CHICAGO JOURNAL OF COMMERCE begins its visits once more, none the worse in appearance for the total loss of everything but subscription list and account books in the fire. It will give as before full weekly reports of the Chicago Markets, and be in every respect the same that it was—an admirable commercial journal.

THE SCHOOL FREE-ALL.—Quarterly magazine, devoted to original matter, for Day School and Sunday School Exhibitions, and Public Occupations. The October number of this popular magazine (which was destroyed by the great Chicago fire when all ready to mail) has been re-printed, and has just reached us. As its subscription list was burned, the publishers request us to ask their subscribers to send their addresses, stating what numbers were yet due them, and to remit their subscription for next year. Let all teachers and pupils subscribe now, for the School Festival—they all need it. It costs only 50 cents a year, in advance, or 15 cents for a single number.

THE PUBLISHERS were very heavy losers by the great fire, but they don't propose to allow their subscribers to lose anything. Send, by mail, to ALFRED L. SEWELL & Co., Publishers, Chicago, Ill.

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MARRIED. In Bellair, O., November 14, 1871, by Jesse H. Berry, Mr. ORAZAR E. BRAM and Miss MATTIE E. JONES, both of Bellair.

On the 2nd of November, in Wilmington, O., by W. G. Irwin, assisted by R. L. and W. H. Howe, Mr. SAM ANDERSON, of Bloomington, Ill., to Miss R. HOWE, of Wilmington, O.

Tuesday evening Nov. 21st, by Rev. G. S. Alexander, of the M. E. Church, at the residence of J. E. Brantford, M. D., Peru, Nemaha County, Nebraska. ROBERT TALBOT DAINY and Miss LIDA BRANTFORD, both of Peru.

DEED. In Mendota, Summit Co., O., Nov. 2, 1871, of three tracts of land, Sister CONNIE C. MONROE, younger daughter of Bro. and Sister Isaac Monroe, aged 25 years and 19 days. She was immured in the winter of 1862, by Bro. L. Southard, and lived a devoted Christian till her death; Sister CONNIE was a faithful worker in the Sunday School and in the Church, ready to fill every duty assigned her. She was loved by all who knew her. She "slept in Jesus." A. C. BARTLETT, Nov. 5, 1871.

Near Lucas, Lucas County, Iowa, ARACAZIA, daughter of Art and Polly ARMSTRONG, and with William Elliott, Thursday, October 19, 1871. She died with the hope of an endless life beyond the grave.

At her home in Wooster, Wayne Co., O., Nov. 14th, 1871, Mrs. BARBARA, wife of Bro. A. C. Howard, in the 50th year of her age. For about six years she was a great sufferer. The greater part of this time she was unable to help herself. And occasionally her mind was much affected. Yet her faith never failed and her hope bright. A good wife, a kind neighbor and a faithful Christian has gone to rest. May the God of all consolation comfort the bereaved family and grant them all a reunion on the other side of the River. H. D. CARLSON, Wooster, O.

SPECIAL RELIGIOUS NOTICES. District Missionary Meeting. The Quarterly Meeting of the N. E. District of the Penn. Miss. Society will be held at East Smithfield, beginning Friday, December 21, at 2 o'clock P. M. We hope every congregation in Bradford and Tioga Counties will send messengers. Now, in the beginning of missionary effort, we need wise counsel. We trust that as many as possible will be present Friday, P. M., as it is desirable to have the business completed Saturday. Bro. W. A. Belding, of Troy, N. Y., respects to be present and preach to us. J. B. DEAN, Pres't.

Dedication. Our new house of worship at Hinckley, Medina Co., O., will be opened on Lord's day, December 10th. President B. A. Hinsdale, of Hiram College, will preach the first sermon. Bro. D. J. White will assist in continuing the meeting two weeks or more. All are invited to attend; especially brethren from Granger, Lafayette, Hamilton's Corners, and Royalton, are requested to be present. H. N. ALLEN, Pastor.

Notice. The Disciples of Christ in Loganport, Ind., will remove from the Court House into their new house of worship, on the corner of Ninth and Spear streets, the 10th day of December. Elder Ernest, editor of the CHRISTIAN STANDARD, Cincinnati, O., will preach in the new house on that day. A cordial invitation is extended to all who can find it convenient to come. JACOB DOBBS, J. L. FARRAR, J. L. FARROW, J. M. JORTCH.

Wanted. Brethren wishing employment as Pastors or as Evangelists, will find it to their interest to write to J. H. GARVIN, Rushville, Ind.

Dedication. The new house of worship erected by the Christian Church in Doris, Wabash Co., Indiana, will be opened for the worship of Almighty God on Lord's day, December 11, at 11 o'clock. The opening sermon will be preached by L. Carpenter, of Wabash. A general and cordial invitation is extended to all our preachers and the brethren generally in the county to attend. By order of the congregation. E. M. POWERS, Wm. McDONALD, J. Elders.

PROGRAMME. First Day.—2 to 3:30, Devotional Exercises; 3:30 to 5, Reports from Schools; 5 to 5:30, Miscellaneous Business; 5:30 to 6, Short addresses; 6 to 6:40, Address. "The Sunday School Library—Is it essential to the Successful School?" F. E. Ueall. 6:40 to 6:10, Question Drawer. 6:30 to 7, Devotional Exercises; 7 to 8, Address. "The Sunday School Teacher's Work;" P. M. Green; 8 to 8:30, Essay, "Teacher's Meetings," O. Conover; 8:30 to 9, Question Drawer. Second Day.—8:30 to 9 A. M., Devotional Exercises; 9 to 9:30, Reports of Corresponding Secretary and Treasurer; 9:30 to 10:30, "Illustrations in the Sunday School Class," Dr. H. Gerould; 10:30 to 11:30, "Our Sunday Schools—their Object and Success," H. Woods; 11:30 to 12, Question Drawer. 12 to 1:15, Opening Exercises; 1:15 to 2, Short Address.—Sunday School Teaching; 2 to 4, "Illustrations by the Superintendent in Reviewing Lessons," F. E. Ueall; 4 to 4:15, "How Can we Interest the Church in Sunday School Work?" J. W. Lowe; 4:15 to 5:10, Question Drawer. 5:15 to 7:10, Devotional Exercises; 7:10 to 8, "Geography of the Bible," H. D. Carlson; 8 to 8:30, "How to Secure Parochial Co-operation," C. Chapman; 8:30 to 9, Question Drawer. Members of the State Board are requested to be present. Important business needs immediate attention. Remember: Wednesday and Thursday, December 6 and 7. F. M. GAMM.

CURRENT RELIGIOUS NEWS.

Foreign.

GREAT BRITAIN.

The Bishop of Manchester, Dr. Priestly, has been making a vigorous struggle in his diocese, against the sale of living in the English Church. The action of the Bishop has stirred up a lively discussion in the papers, the Spectator claiming that the right of sale should not be abrogated, except after compensation to the possessors of the privilege. One result of the controversy has been to direct attention to the system now in force in the British metropolises, whereby the sale of Church livings has become a regular trade business.

OUR FOREIGN EXCHANGES.

Our foreign exchanges we find still more on the subject of desecrations. The fact that, during the late European war, the Prussian army has inspired with great confidence some of the Bishops of the Church of England, who are interested in the establishment of a similar institution in that church. In a recent number of The Guardian, the Bishops of Ely, Chester, Sarum, Peterborough, Bath, and Wells, gave a general statement of the views regarding the female Diaconate. These are briefly as follows: Every deaconess, if desecrated, is independent on the will of the Bishop of the diocese. Without his permission work can neither be undertaken nor given up, and his permission may be withdrawn at any moment. Within his parish an incumbent has the same sweeping power over the desecration. The dress of this order must be simple but distinctive. The use of prayer and meditation is enjoined. No work must be kept up the use of the surname, but with "Desconess" prefixed. The difference between this order and that of the sisterhoods, is that the desconess is bound by no oath of obedience to a special superior, and does not necessarily live in a community. She is simply subject to the control of her Bishop precisely as if she were a female curate. Her office is that of professional adviser to the sick and poor. She receives just sufficient money to pay for a coarse maintenance—the object of her office being that of self-sacrifice. The movement for desecrations has not as yet made great progress in England, although it is gradually gaining ground. At Burton-on-Trent, London, there is a Training Institution which has been in existence nine years, Archbishop Tait being its patron from the first. There are two other institutions at Bedford and Liverpool. The General estimates that the growth of the new order is very slow, but that it has so far proved its utility as to render it a permanent fact within the church.—Protestant Churchman.

THE HOUSEHOLD BOOK OF MEDICINE.

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By Prof. Enoch Pond, D.D. The Origin, Causes, Battles, and Results of the Christian History of PARIS UNDER THE COMMUNE. Nearly 600 pages and 150 engravings. Published in English and German.

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lately should be brought together in public meetings to petition against the undenominational movement; and that finally no member of Parliament shall be returned by a Catholic vote unless he has given a pledge of his determination to uphold the principles of denominational education for our Catholic people. This struggle, moreover, of which have been heard in our own American cities, seems likely to disclose itself in the mother country.—Union, November 15.

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SOME SERIOUS CHARGES ARE BROUGHT AGAINST THE IRISH CLERGY BY THE NONCONFORMISTS.

Here are its startling allegations: "Up to the last hour curates were manufacturing for purposes of sympathy and every thing done that would not get money, money, money. The clergy have, as yet, done nothing. An illustration of the kind of work that has been done is shown in one or two figures of the recent returns. Nine hundred and eighty curates have received annuities, amounting in the aggregate to £35,568. Of course these men should have been curates of some rector or vicar, but it is an astonishing circumstance that only 140 of them were in that position, and that the 140 of them only £12,320. The new church benefits by to the extent of £23,000 per annum. The Commissioners have besides actually given compensation for public subscriptions toward benevolent associations. There is a Widows' Fund, a Termination connected with the Wesleyan Association Church, which, we suppose, is not extinguished by the Irish Church Abolition Act. But, nevertheless, it puts in a claim for compensation, and actually got £11,450. As for the Presbyterian Church in Belfast, we believe that the result of the compensation has been more than double the previous incomes of the ministers. There can be no doubt, in fact, that many things have been done in the loosest way, and claims admitted that their authors should have blushed to present.—Christian Union.

CARDINAL CULLEN HAS JUST INAUGURATED A NEW INDUSTRIAL SCHOOL AT ARTHANE, NEAR DUBLIN, WHICH IS TO BE THOROUGHLY CATHOLIC.

"It is," as he says, "founded upon a denominational principle; persons of different religions are not to be united in it; it is to be a mixed school, but possessing a thoroughly Catholic school. The children will be Catholic, the books Catholic, the teaching Catholic, and religion will be practiced with the greatest accuracy and greatest perfection in the whole establishment. In this school the denominational principle has been recognized by government. It has been recognized by Parliament, and there is no doubt that, having been once recognized, this principle will work its way, and be adopted in all the schools of the country. There can be no reason why a school for poor children should be denominational, should be altogether Catholic; and that schools for the higher classes should be deprived of the same privilege." In other words, the Cardinal hopes, now that the Episcopal church has been disestablished in Ireland, to get the Roman Catholic Church established there. That is probably a delusive expectation.—Independent.

THE ENGLISH EDUCATIONAL DIFFICULTY.

To which we referred last week, as partaking of a purely religious character, is evidently assuming larger proportions. Hitherto the National Education League, together with the great mass of the British Nonconformists have been in the front of the battle in advocacy of what is practically our American system of undenominational schools. This position is to be pushed politically, and Mr. Gladstone is assured that one of two choices is open to him—the repeal of the present Educational act, and the creation of purely non-sectarian schools, to which alone State aid shall be afforded, or the loss of the political support of the League and of its allies. Among the Congregationalists and Baptists, hardly, however, had the Envoys of the League in their provincial retreat begun to consider this horn of the dilemma, that the was confronted by the determination of the Roman Catholic Bishops of Ireland. On October 17, the prelate of the Roman Catholic Cathedral, Dublin, and declared in a series of resolutions that "colleges education is subversive not only of religion and morality, but also of domestic peace, of the rights of property, and of all the order" that should be maintained in the country. It is an interesting question for consideration as to the effect of the resolutions of the Roman Catholic Bishops, the Queen's College, Trinity College, etc., are dangerous to the peace and morals of Catholics; that training schools should, therefore, be immediately established to instruct and prepare Catholic teachers, and the Catholic

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## ORIGINAL ESSAYS.

### OUR BAPTIST BRETHREN.

BY B. U. WATKINS.

NUMBER IV.

But while it suits our views of baptism  
that it should be an external ordinance,  
as we have previously shown, we should  
pause and inquire how it suits Baptist  
views? If it is for remission of sins—if  
it stands as an initiatory ordinance—if it  
is to help us appreciate and obtain a new  
relationship with God nothing better than an  
external ordinance, could possibly be de-  
vised. But if not for remission—if it is  
not an initiatory institution, but a church  
ordinance intended only for those who  
are already in the highest relationship  
with God which mortals can obtain; then  
the fitness of this externality is infinite-  
ly small.

Why should men who have put on the  
spiritual nature of Christ be longer sub-  
ject to mere external ordinances, which  
can add nothing to either their faith,  
hope, or experience? While theology  
helps us to a satisfactory solution of the  
question why baptism should be an ex-  
ternal, so long as it is an initiatory rite,  
it gives no clue to the reason why it should  
be an external, when it is an ordinance  
of the Church and a Christian's duty.

We learn from the Scriptures that  
baptism is a burial for those who are  
dead to sin. This would naturally put  
baptism at the end of our life of sin.

In baptism also we are raised again to  
walk in newness of life. This puts it at the  
threshold of our new, or Christian life!  
And that which comes in between our  
life of sin and our life of justification, is  
plainly not a Church ordinance, but one  
of initiation.

Again: theology teaches us that bap-  
tism is to be performed but once. Our  
brethren are not Anabaptists. Neither  
are we. If a man has been lawfully bap-  
tized once, they are satisfied. So are we.  
So far we fully agree. But let us pursue  
this matter one step further. If bap-  
tism is a birth of water, into the family  
of God, it can not be repeated. But  
Church ordinances are intended to be  
of frequent recurrence; but an initiatory  
ordinance never! This fact makes  
baptism stand alone, and should point  
all thinking men to its true character.

No other ordinance but may—nay, in  
most cases, must—be repeated! No Chris-  
tian thinks of excusing himself from  
prayer, because he has prayed once; nor  
of praising God, because he has once sung  
his praises. Nor does he excuse himself  
from the Lord's table, because he has  
once attended to that ordinance. But  
how is it, if baptism is nothing but a  
church ordinance, and just like every  
other ordinance—why is it that it does  
not have to be repeated? If men are no  
better after baptism than before it, how  
can it exonerate them from its indefinite  
repetition?

There can be but one theological rea-  
son given for the non-repetition of bap-  
tism, and that is its initiatory character.  
But its Scriptural supports are numerous,  
and all of them referring to this same pec-  
uliarity. The waters of Noah's flood, which  
saved him from a world of violence, and  
to which baptism refers as an antitype,  
was Noah's initiation into a world of  
quietness and peace. And it occurred  
but once!

The resurrection represented in bap-  
tism (see Rom. vi.) places it at the be-  
ginning of our Christian life, and  
refers, at the same time, to the same  
peculiarity. For two resurrections from  
literal death were never promised to one  
man. If we look upon baptism as a  
birth, it is both an initiatory institution  
and to the initiated it can occur but once.  
One birth into one family is the rule in-  
stituted by the Author of all life.

But let us sum up: Christ's baptism  
stood between his private life and his  
public ministry, and, we might add, his  
being acknowledged publicly of God. His  
literal burial and resurrection stands be-  
tween his natural life and his spiritual  
life in heaven. So baptism stood be-  
tween our life of sin and our life of  
righteousness. It is to be performed  
but once, because initiatory rites are out  
of place, and unmeaning, and almost ab-  
surd, when used for any other purpose,

If legitimate Christian baptism can not  
be repeated, and we all believe it can not,  
will our good Baptist brethren please tell  
us why?

Again: our resurrection from immer-  
sion stands at the commencement of our  
new life of righteousness. We are  
"raised again to walk in newness of life."  
When the convert dies to sin, or by sin,  
it is surely not out of place to have him  
typically buried. But to have him buried  
after he has well commenced the new  
life—after he has been raised from the  
dead—is, surely, sadly out of joint!

Our death to sin here and our resurrec-  
tion from baptism to walk in newness of  
life, are types of our natural death and  
our final resurrection. Now in nature  
we bury men when they die, or very soon  
after. We never think of waiting till  
the resurrection life supervenes, before  
we attend to this solemn duty! To at-  
tempt to bury a resurrected saint would  
be a shocking absurdity. Then why  
should we do any thing representing such  
a terrible thought? Why should we  
bury in baptism one who is already  
raised up with Christ, and walking in  
newness of life?

We humbly hope these questions will  
be candidly considered. They have been  
kindly and earnestly proposed. No sec-  
tarian ambition has had anything to do  
with these papers. We only desire a true  
Christian union between ourselves and  
our dear Baptist brethren. The Bap-  
tists are an earnest people, and they ex-  
pect a kind and earnest controversy with  
us. So far as I am concerned, they shall  
not be disappointed. They have a right  
to expect candor of us. They shall surely  
receive it. All of these good things we  
expect reciprocated, and hope to not look  
for them in vain.

## CRITICAL.

### For Young Ministers.

HYPOTHESIS.

This word is used five times in the  
New Testament, and is uniformly trans-  
lated adoption. It is compounded of  
*hypo* (under) and *thesis* (from *thesis*, placed,  
*set*). Etymologically, it means the placing  
of a son, and in usage is equivalent to the  
Latin *adoptio* (from *adoptare*, to select and  
take as one's own when not so before).

We derive this word from the Latin.  
The Greek word *hiothetia* is, etymologi-  
cally, confined to male descendants,  
which is not the case with the Latin or  
its English relative. The Greek word, in  
usage, especially in the New Testament,  
where there is, as to relation with God,  
"neither male nor female," but where all  
are "one in Christ Jesus," is not confined  
to sex.

As all criticisms should be as concise as  
possible, consistent with perspicuity, we propose  
only a brief examination of the passages  
in which the word occurs.

1. Rom. viii. 15: "For ye did not re-  
ceive the spirit of bondage, again to  
fear; but ye received the spirit of adop-  
tion, (*en hoc*) in which we cry, Abba,  
Father."

The word adoption is used for both the  
act of adopting and the state of being  
adopted. The latter is the sense in the  
fact that it is placed in antithesis with "bon-  
dage," which is never used as the name of  
an act, but always as the name of a state  
or condition.

Both these states, "bondage" and  
"adoption," have each a spirit corre-  
sponding with the nature of the state.  
The "spirit of bondage leads (*eis  
phobon*) into fear;" but in the "spirit  
of adoption" we call God our Father,  
not our despot (*master*) but our *pater*  
(father).

These two spirits are two conditions of  
mental feeling, arising out of these two  
states. Neither of them is a real being.  
The Spirit of God is a real Being. But  
"adoption" is not God; and therefore  
"the spirit of adoption" is not "the  
Spirit of God." The apostle says, "be-  
cause ye are sons;" mark the reason,  
here stated: "God sent forth the Spirit  
of His Son"—not his own Spirit, but "the  
Spirit of His Son"—in which he, as the  
Son, called God, Father; and in which  
we also cry, "Abba, Father." You will  
notice that this "Spirit of His Son" is af-  
firmed to have been crying, "Abba,  
Father." The Holy Spirit was not a Son  
of God, nor did he ever call God Father.

The apostle, in speaking of the spirit  
of adoption, says: (*auto te pneuma*) "The  
same spirit or the self same spirit, (summarily)  
testifies with our spirit that we are  
children of God."

It is worthy of notice that both the  
spirit of bondage and the spirit of adop-  
tion are anathemas, or without the article,  
in the passage under consideration; and  
the spirit of adoption takes it by renam-  
ing in connection with *auto* (*self* or  
*same*) in the next verse. The literal read-  
ing is, a spirit of bondage, and a spirit of  
adoption. We have not received a spirit  
of bondage, but a spirit of adoption.

There seems to be two adoptions  
spoken of in this chapter; for the apostle  
says (Gal. iv. 4, 5) that God sent  
forth His Son "to redeem those who were  
under law that we might receive the  
adoption of sons;" and because ye are

sons, God sent forth the Spirit of his  
Son into your hearts, crying, Abba,  
Father." From this it is evident that  
the receiving of the spirit of adoption or  
of sonship followed the adoption.

Now, after the apostle said (Rom. viii.  
15) that a spirit of adoption had been  
received, he farther says (verse 23), "even  
we ourselves grown within ourselves  
waiting for (*hiothetiam*) an adoption—the  
redemption of our body."

The first adoption related to us in our  
mortal state, when we became "the  
children of God by the faith of Christ  
Jesus;" the second, to the redemption  
of our body when it shall be delivered  
from the bondage of corruption into the  
glorious liberty of the children of God.

There is an adoption spoken of (Rom.  
ix. 4, 5) where Paul says of the Jews,  
"Who are Israelites; whose is the adop-  
tion, and the glory, and the covenants,  
and the giving of the law, and the ser-  
vices, and the promises. Whose are the fathers,  
and of whom, as to the flesh, is the Christ,  
who is over all, God blessed forever.  
Amen."

The adoption here spoken of is the  
condition into which these people were to  
come in consequence of the covenants  
made with Abraham, Isaac, and Jacob,  
and with the posterity of Jacob, the  
grandson of Abraham, to whom the  
promises of God, first made to Abraham,  
were confirmed.

In consequence of this confirmation,  
the apostle did not deem it necessary to  
go farther, in reciting their claims, than  
to Jacob, afterwards called Israel. When  
the fact was established that his "breth-  
ren, his kinsman according to the flesh,  
were Israelites," their claims to "the adop-  
tion," and all else mentioned by the  
apostle as theirs, was put beyond all dis-  
pute.

There are two classes of persons men-  
tioned in the Scriptures as connected  
with adoption, one in consequence of its  
fleshly relation to Abraham through  
Israel or Jacob, and the other on account  
of its "faith in Christ Jesus." But the  
adoption was prospective. The law is not,  
if ye be Abraham's then are ye Christ's;  
but, if ye be Christ's then are ye Abra-  
ham's.

It appears from Gal. iv. 4, 5, that  
a redemption from under law must pre-  
cede the adoption. "But when the full-  
ness of time came, God sent forth his  
Son, born of woman, born under law, that  
he might redeem those under law, that  
we might receive the adoption of sons."

In the third verse the apostle says that  
the Jews "were held in bondage under the  
elements of the world." These ele-  
ments, or rudiments, were contained in  
the law, and were the principles by which  
the Jews were governed while they were  
children and differed in nothing from  
servants, though they were lords of all  
(verse 1). They were ruled by law, as  
servants, or (*doctis*) slaves; and therefore,  
their condition was called "bondage."  
From this bondage they must be re-  
deemed, that they "might receive the  
adoption of sons." After this adoption  
they were no longer servants, or slaves,  
but sons; and if sons they were also  
heirs [*dia Theou*, Gb. Sch. Sa. Tf.]  
through God. Slaves and bondage, sons  
and heirship, are correlative.

We have already said that the adoption  
of the Israelites was prospective. This  
is evident from the fact that Paul  
(Eph. i. 5) says, when speaking of him-  
self and other converted Jews "who first  
trusted in Christ," that God had "pre-  
destinated" them "unto the adoption of  
sons (*dia Iesum Christum*) through Jesus  
Christ to himself."

The participle, *procuratus* (from *procurare*)  
compounded of *pro* (before, and *curare*, to bound  
a limit; to bound, limit, define) means,  
literally, having before defined. God  
first made a promise to Abraham and his  
posterity, which only included the de-  
scendants of Isaac, and was afterward  
defined, or limited, by the posterity of  
Jacob, which promise contemplated a  
future "adoption of sons through Jesus  
Christ." The separation of these people  
from all others, as a peculiar people, the  
organization of them as a separate and  
distinct body, and defining them as his  
own, with special reference to a future  
adoption of sons, is what is meant. They  
were, in the ancient Scriptures, bounded,  
limited, or defined for an adoption, or an  
adopted people, when, in the fulness of  
time, the Christ should redeem them  
from "bondage under the elements of  
the world." To such "belonged the  
adoption;" they "received the adoption,"  
and they also "received the spirit of  
adoption" and cried, "Abba, Father."  
The expressions, "received the adoption,"  
and "received the spirit of adoption,"  
indicate the acceptance of something  
offered. They are pure gratuities on the  
part of our Father in heaven, and are  
bestowed on all the faithful in Christ  
Jesus; for in him "there is neither Jew  
nor Greek, neither barbarian nor Scythian,  
neither bond nor free, neither male nor  
female; but these are all one in Christ  
Jesus. They are Christ's, and therefore  
Abraham's, seed, and heirs according to  
the promise—heirs of God, and joint-heirs  
with our Lord Jesus Christ.

The word *hiothetia* (adoption) is used,  
in the New Testament, only by Paul:

three times in Ep. to the saints in Rome,  
once in Ep. to the churches in Galatia,  
and once in Ep. to the saints in Ephesus,  
and believers in Christ Jesus.

Where words occur in only a few pas-  
sages, it is well to remember where, and  
to commit both the Greek and English  
sentences.

S. E. SHEPARD.

## BRO. SMITH'S BOOK.

BY ELIJAH GOODWIN.

I have before me a carefully compiled  
little work of 104 pages, written by our  
highly esteemed brother, B. K. Smith, of  
Indianapolis, Ind., purporting to be "An  
earnest inquiry into the true Scriptural  
organization of the church of God in  
Christ Jesus."

The author has sent this book abroad  
among the brethren, requesting that it be  
carefully examined and, if I understand  
him, criticized by any one who may  
think any of his positions deserve criti-  
cism.

Well, I have read the work very care-  
fully, and as one who, like him, has  
studied this subject for many years, feel  
disposed to file a few objections to some  
of his teachings; and yet there are so  
many good things in the book that I  
have hesitated to say what I honestly  
believe ought to be said.

I fully endorse Bro. Smith's motto,  
"Bible names for Bible things;" but, as  
it appears to me, he does not proceed far  
before he violates this rule. For exam-  
ple, we read on page 15, "The outpour-  
ing [of the Spirit] on the day of Pente-  
cost completed the provisional organiza-  
tion of the church at Jerusalem." Where  
in all the Bible do we read of the pro-  
visional organization of the church of  
God? Perhaps our brother may be ex-  
cused for calling an unscriptural thing by  
an unscriptural name.

Provisional, according to Webster,  
means, "provided for the present need,  
or for the occasion, temporarily estab-  
lished." Now, was the first organization  
of the church, set up by the apostles,  
temporary? Were the men appointed  
to certain offices in the church by the  
apostles merely temporary officers? So  
says Bro. Smith. On page 27 we read:  
"We simply have the fact established  
here that about the year 60, or possibly  
as early as 59, the first Christian bishops  
and deacons were made, of which we  
have any authentic account. This fact  
being established, it would be manifestly  
illogical to go back of that date for ex-  
amples illustrative either of the offices or  
officers pertaining to the permanent or-  
ganization of the church of Christ."

Yes, if what Bro. S. states to be a fact  
is well established; but, to my mind, he  
has failed to establish the asserted fact;  
and hence we may still look to the ex-  
amples of the apostles for our guide. In  
this case our good brother takes advantage  
of the king's version of the N. T. Had  
he been governed by the A. B. Union's  
version he would not have found a bishop  
even as early as the year 60, for that ver-  
sion has not a bishop in it. In speaking  
of the impartation of spiritual gifts to  
twelve disciples at Ephesus, Bro. S. says:  
"Thus were the Ephesian elders consti-  
tuted provisional overseers of the flock of  
Christ at Ephesus in the year of grace  
56." Here again we have Scriptural of-  
ficers called by an unscriptural name,  
another violation of our brother's rule.  
How hard it is for even a good man to be  
consistent when trying to sustain a fa-  
vorite theory. Bro. S. knows that in the  
original the same title is applied to the  
Ephesian elders in Acts xx. 28, that is  
applied to the Philippian bishops in Phil.  
i. 1. Why give *episcopos* one meaning in  
Acts xx. 28, and another meaning in  
Phil. i. 1? It is impossible for Bro. S., or  
any other man, to give a Scriptural reason  
for any such change of meaning. This  
being so, the Ephesian elders were bap-  
tists, in the same sense that the Philip-  
pian bishops were; they each occupied  
the same relation to their respective con-  
gregations, each having the same class  
of duties to perform.

Bro. S. supposes that the twelve men  
upon whom Paul laid hands at Ephesus  
were the elders that he invited to Miletus.  
Now I do not say they were not the  
same, but I do say that Bro. S. has only  
his mere inference for thinking, either  
that Paul constituted these twelve men  
overseers of the church, when he im-  
parted spiritual gifts to them by the im-  
position of hands, or that they were the  
same elders that Paul invited to Miletus.  
Let us examine facts in the light of Bro.  
Smith's theory. We have no account of  
any disciples in Ephesus when the apostle  
imparted the Holy Spirit to these dis-  
ciples, but Aquila and Priscilla and these  
twelve disciples, and yet Paul takes these  
twelve half-taught disciples, and by the  
imposition of hands constitutes them  
overseers of the church, and gives them  
the character and qualifications neces-  
sary for the important work of overseer-  
ing two well instructed and faithful  
Christians. Bro. S. supposes there may  
have been sixty members in the Epe-  
sian church at this time; that is, if each  
of these twelve men were married, and  
each had three children large enough to  
be disciples, and all these children and

all their mothers were members of the  
church. Yes, if, and if, etc. But, even  
admitting all this, twelve miraculously  
endowed bishops (Luke calls them bap-  
tists, Bro. S.) was a pretty strong bod-  
y of officers for such a church.

But this is not the greatest inconsis-  
tency in our good brother's theory. He  
assumes that nine years after these twelve  
men were miraculously qualified for over-  
seeing the church, and only three years  
after the apostle gave them that solemn  
charge recorded in the twentieth chapter  
of Acts, Paul leaves Timothy at Ephesus  
to give them a permanent organization.  
Here we have twelve overseers of the  
church, who, by the imposition of apos-  
tolic hands, were endowed with all the  
necessary qualifications for their work,  
to be set aside and superseded by men who  
have none of these spiritual gifts, and  
that only three years after the apostle  
had solemnly charged them to "feed the  
flock of God, taking the oversight there-  
of." True Bro. S. qualifies by saying that  
Timothy was to do this, "if the properly  
qualified persons could be found;" but  
what hope could he have had of finding  
any persons better qualified than these  
"Holy Ghost made overseers?"

The truth is, Paul does not say that he  
left Timothy at Ephesus for any such  
purpose. He says "I besought thee to  
abide at Ephesus, when I went into  
Macedonia, that thou mightest charge  
some that they teach no other doctrine"  
etc. (I. Tim. i. 3). In addition to this, he  
was to preach the word and to teach all  
Christian duties to the disciples, warning  
and exhorting them with long suffering  
(II. Tim. iv). He does not say that he  
left Timothy in Ephesus to set in order  
the things that were wanting and to  
ordain elders, as he says to Titus. Hence  
the idea that Paul left Timothy at "Epe-  
sus to give them a permanent organiza-  
tion," is a mere opinion of our brother.

Indeed I have never read a work written  
for the instruction of the brotherhood  
in which so many grave positions are  
based upon mere inference. He some-  
times speaks of an event as only probable,  
and then, waxing more bold, he refers to  
it as a certain fact.

One example must suffice: "If Paul  
had any hand in the ordination of these  
Philippian bishops, he must have done it  
before his arrest at Jerusalem." Notice,  
it is only if now. Then referring to the  
planting of the church by Paul and Silas  
and of Paul's leaving Ephesus after the  
days of unleavened bread, and the fact  
that his two letters to the Corinthians  
were written from Ephesus, he says: "It  
is therefore morally certain that Paul had  
set the Philippian disciples in order  
perhaps just before he started to the  
Jewish pentecost at Jerusalem" (page 2).  
Now it is only morally certain; but on  
page 30 he says: "Here [Ephesus] on  
finishing matters somewhat in disorder,  
Paul left Timothy to regulate those dis-  
orders, and, among other things, if they  
should be sufficiently matured, to give  
them a permanent organization, such as  
he had seen Paul give the Philippians  
some five or six years before." Here  
what was only probable becomes, in our  
brother's mind, a settled fact, upon which  
he bases very grave conclusions.

These may appear to some as small  
things, but in a work designed to correct  
errors of fifty years' standing, among a  
Bible-reading and intelligent brotherhood,  
and to teach them more perfectly the  
right way of the Lord in great matters,  
I do not regard them as small. They  
should be ventilated.

We have already seen that there is no  
evidence that Paul left Timothy at Epe-  
sus to organize the church. The direc-  
tions given him by the apostle in reference  
to bishops and deacons was for general use,  
and not for any one particular case.

Bro. S. illustrates his provisional theory  
by our first parents. He says: "Adam and  
Eve were miraculously endowed with the  
functions of mature manhood and woman-  
hood in the first hour of their existence."  
As Adam's supernatural maturity  
qualified him at once to begin his work—  
the propagation, rearing and educating a  
progeny—so the supernatural maturity of  
the primitive church enabled it to com-  
mence its work at once" (page 14, 15).

Now this is all true, but was Adam's  
provisional man—a mere temporary ar-  
rangement? Did he cease to exercise the  
functions of a real man when his sons  
obtained maturity by the ordinary  
means? Not if the Bible account of his  
posterity be correct. Adam was a perma-  
nent man; and so was the order of the  
congregations first set up by the apostles  
a permanent order, and the officers ap-  
pointed by the apostles were permanent  
officers. The power to confer miraculous  
gifts by the imposition of hands passed  
away with the apostles, and when the  
men who were miraculously qualified for  
certain positions in the church, were re-  
moved by death, their places had to be  
filled by those who had obtained the  
necessary qualifications by the ordinary  
means of Christian instruction.

The inspired apostles, into whose hands  
the Lord committed the setting up his  
kingdom, did no half-way work; they  
made no temporary arrangement for the  
church; the order they established at  
the beginning was to be continued till his

return, and the same class of officers  
which they appointed were to be con-  
tinued while sun and moon endure. Bro.  
Smith labors hard to set aside all that  
is said in the Acts of Apostles on the sub-  
ject of church officers, as containing any  
direction for the church in our day. He  
affirms that the Philippian church was  
the first that received a permanent  
organization, and that was after the close  
of Luke's history of the apostles, so  
that we are left without any certain  
account as to who set this church in  
order, or when it was done; and yet ac-  
cording to Bro. Smith's showing, this  
church is the only one in all the New  
Testament to which we are to look for  
an example of a permanent church  
organization. I, for one, do not consider  
that we are left in such a dilemma. I  
will still consult the apostolic examples  
for instruction in all things pertaining to  
the permanent "organization of the  
church of God in Christ Jesus."

[BE TO CONTINUED.]

## NEEDS OF OUR CHURCHES

BY CLEMENT.

NUMBER II.

We may as well say here as anywhere  
that we need more preachers, more young  
men who shall love the work for the  
work's sake, and who being frugal can  
live on small salaries. Our brethren have  
a duty at the outset here. In some way,  
by exhortation and perhaps material help,  
more of our young men must be turned  
toward ministerial work. Our schools  
also have a high duty here. Our most  
Eastern schools—Bethany, Kentucky Uni-  
versity, and Hiram—and some of our  
Western schools, educate ministerial stu-  
dents free of charge.

But they have a yet higher duty than  
this, and that is to magnify the ministerial  
office—to resist the idea that mere mental  
brilliance and its human applause are the  
highest good—to teach that the "Higher  
Law" is the grandest study, and the  
bettering of souls the kingliest work.

There is a chance for great im-  
provement in our introducing young  
preachers to their work. Many a young  
man who would have made a faithful  
shepherd to some fold, has been so dis-  
couraged by the treatment of some  
church that he has given up the work at  
the outset. There is a great difference in  
our churches in this respect, as we  
speak of whereof we know—can testify.  
We remember one congregation to which  
we shall always turn with dread: it  
seemed to us that a cold, heartless criti-  
cism was all that we found there. But  
we have also found the other kind: a  
place where a warm sympathy exerts it-  
self to encourage you; a criticism that  
without any fault-finding spirit, is given  
only for your good; a place where the  
leading ideas of your discourse always  
seem best appreciated when you are most  
discouraged by a partial failure.

Happy is that preacher who once in a  
while, in circumstances akin to the old  
apostle's, can thank God and take cour-  
age.

By proper care the young preacher  
may make success in his chosen work  
more certain and easy. He may be  
patient and industrious, and so cultivate  
mind and heart, before fully entering the  
pulpit, as to command confidence and  
respect from the very first.

We need to some extent to respond to  
the world's call for educated preachers.  
When God would send an apostle to the  
philosophic Greeks he chose, not the  
impetuous Peter but Paul, a man who  
understood Greek philosophy. So, now,  
would we conquer the world, we must  
send men equipped for the war they must  
fight, men used to the arms and attacks  
of the world.

Before teaching others, the preacher  
must himself be taught; and while it is  
very well to be strong in languages and  
mathematics, and especially in science  
and history, it must not be forgotten  
that these are not the things to be  
preached. We need more Bible study. It  
is indeed shameful with what slight  
knowledge of the Holy Word some men  
dare claim to demonstrate the Way of  
Life.

Nor can we get too many helps in these  
studies. The blows that strike down the  
claims of a haughty ecclesiasticism; the  
truths that withstand the insinuating  
poison of modern Rationalism; the story  
of the struggles of God's people every-  
where—these and much more the  
preacher needs.

If Loyola had sent out as persistent and  
zealous reformers as he did *Jesuits*, long  
ago the simple cross would have con-  
quered the world.

—G d calls men to special work. When  
the call is clearly understood, and  
promptly obeyed, the man works with a  
zeal and directness utterly incompre-  
hensible to the drone or the masses of "word  
and tongue" lovers of God.

—In many places the moral power of  
the pulpit is waning, because of the pride  
taken in it.

—None talk so loudly of benevolence  
as those who subsist on it.

—All Christians ought to be humble,  
but the minister of the Gospel espe-  
cially so.

M'LANE'S  
CATED AMERICAN  
M SPECIFIC,  
OF  
RMIFUGE.

OMS OF WORMS.

tenance is pale and leaden,  
with occasional flashes, or a  
red spot on one or both cheeks;  
the pupils dilate; the  
sicle runs along the lower eye-  
lids; irritation, swellings, and some-  
times a swelling of the upper lip;  
headache, with humming or  
the ears; an unusual secretion  
may or furred tongue; breath  
particularly in the morning;  
sialic, sometimes voracious,  
ting sensation of the stomach,  
sively gone; seething pains in  
an occasional nausea and vomit-  
gains throughout the abdo-  
irregular, at times costive;  
not unfrequently tinged with  
swollen and red; urine tur-  
occasionally difficult, and  
by hiccup; cough some-  
convulsive; uneasy and dis-  
with grinding of the teeth;  
ble, but generally irritable, &c.

ver the above symptoms?  
are found to exist,  
LANE'S VERMIFUGE  
certainly effect a cure.

versal success which has at-  
tended the administration of this prepa-  
ration such as to warrant us in  
recommending it to the public to

ARN THE MONEY  
stance where it should prove  
"providing the symptoms of  
sickness of the child or adult  
and the supposition of worms  
use." In all cases the Medi-  
cine is STRICT ACCORDANCE  
DIRECTIONS.

ve ourselves to the public, that  
Lane's Vermifuge

T CONTAIN MERCURY,  
and that it is an indu-  
not capable of doing the slight-  
est harm to tender infants.

Address all orders to  
G BROS., PITTSBURGH, PA.

and Physician ordering from others  
will do well to write their orders  
to Dr. M'Lane's, prepared by  
Pittsburgh, Pa. To those

CORRESPONDENCE

Interesting letters of the Late Archibald McLean, never before published.

This letter incidentally shows that notwithstanding the differences between the two champions, McLean and Fuller, "agreeable" letters passed between them.

The sketch of the Scotch Baptists referred to was subsequently issued in pamphlet form, and continued to 1834. It shows some similar experiences to those of the "Reformation" in this country, and has some useful lessons for us.

VERY DEAR BROTHER:—This comes by our brother, A. B. of Ghent, who was baptized here this day and added to the Church. You will therefore receive him into your fellowship as a Christian brother.

I received your favor of the 4th inst. Several copies of Mr. Fuller's book against Socialism were commissioned to Edinburgh and also to Glasgow, but I suppose they are mostly sold off, and it is likely that more will be sent for if there is a demand.

I have written two long letters to Mr. Fuller. He wrote me a reply to one of them, which was very agreeable. We have remitted him near \$104, and have about \$24 more which is not yet sent.

Some time ago, as Mr. Rippon's request, I sent him a history of the Scotch Baptists, to insert in his Baptist Register. He has inserted the half of it in No. 12, and the other half is to appear in No. 13.

I never saw Dr. Macknight's literal translation of the apostolic epistles, and therefore, can say nothing about it. I really can not say that I will see you this summer.

We have a most advantageous water-power mill site within one half mile of our delightful village, that we will give to any responsible man, or company, who will come and occupy it, for we need a flouring mill here very much.

SOUTH-WESTERN KANSAS.

DEAR BRO. ERETT:—If any of my numerous friends (or enemies) should wish to know where I am, and what I have been doing for a year past, I will say that a little over one year ago I organized a Church of Christ on Lightning Creek, Kan., and continued my labors there until they numbered about eighty members, nearly all heads of families.

I like the country much, and have taken a homestead of 160 acres of land, and commenced improving it for a resting-place for my declining years.

My food is not exactly like that of John the Baptist, whose meat was locusts and wild honey, yet it consists largely of buffalo meat and "corn-dodgers."

I find little groups of our brethren scattered here and there over this far-away and beautiful land, who seem very glad to hear the Word of Life, and are willing to do all they can to sustain the preaching of the Gospel.

I organized a Christian Church over on the Little Walnut a few Sundays ago, and expect to organize another at El Dorado, our county-seat, in a week or two.

I give all my time that I can possibly spare to the Christian ministry, as an evangelist, and wish I could devote my whole time to it; but ministers and their families have to eat, and so, like Paul, I have to labor with my hands to earn my daily bread.

In conclusion permit me to say that this is a beautiful country, very fertile, with plenty of water, lime, stone, timber, coal, and sand, possessing a mild climate, short and pleasant winters, and is good for wheat, corn, oats, potatoes, flour, grass and fruit of all kinds.

At Ghent College. Last Thursday morning we spent an hour at Ghent College, and were so much pleased with the manner in which everything seemed to be conducted, that we can not refrain from saying a few words in regard thereto.

AT GHENT COLLEGE.

Bro. ERETT:—In the STANDARD of August 19, you argue in favor of a "delegation of churches" as the remedy for "bad preachers." In answer to your reasoning I have only to say, that your Saviour did not recommend such a "delegation" to the seven Asiatic churches; therefore, such a "delegation" can not be proper, can not be the remedy for "bad preachers."

THE RIGHTS OF INDIVIDUAL CHURCHES. NO. IV.

ABRAHAM BALL, Elders. L. B. WEBB, THOS BONSAAL, W. E. SEFTON, Deacons.

Approved by the church, October 22, 1871.

W. E. SEFTON, Clerk. [Review please copy.]

[The following was mislaid, and appears out of order.]

DEAR BRO. ERETT:—We also spent a few moments in the room of A. O. Reubelt, Professor of Mathematics, and observed some boys solving a problem in Analytical Geometry, which they did readily and intelligently.

By your disclaimer you show that you believe in the independency of each church. The Prince says he can not permit such interference, of a delegation as you recommend. He says it has the appearance of interference. So say I, and so said Bro. Erett in his disclaimer.

One wrong step in an evil course naturally leads to another wrong step. The whole of life shows us that from the most trivial causes the greatest effects sometimes proceed. History, in particular, evinces this truth, and no sort of history more remarkably than church history.

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RECOMMENDATORY.

WHEREAS—Bro. E. B. Cake has deemed it best to sever his relationship with us as pastor, and has accepted a call to labor with the church at Nebraska City, Nebraska; and in consequence of the high appreciation we have of him as a Christian and earnest worker in the vineyard of the Redeemer, during the years we have spent so harmoniously and profitably together, we deem a memorial not only proper, but just; therefore,

Resolved, That as Salem was his first pastorate as a teacher of primitive Christianity, with the many things to do, life and growth of the church to learn, it affords us great satisfaction to say that his ministry has been all that we could desire, and, in fact, beyond our fondest expectations.

Resolved, Although Bro. Cake makes no pretensions to great scholarly attainments in the language of the schools, yet, in the great truths of Christianity, as revealed to us through the Word, he is not only a clear, but true to the great commission in presenting it fairly and truthfully, and is not ashamed of the Gospel, which is the power of God unto salvation, and is earnest in calling men and women to heed the claims of the Christ, fearless in rebuking sin among all classes, and bold in showing up the shallow conceits of infidelity, as well as the selfish influences of sectarianism.

Resolved, That for genuine ability in the management of the different Christian enterprises, we deem he has but few equals—as an instance, our own beautiful church edifice.

Resolved, That we greatly regret the necessity that calls him from among us, but feel consoled by the fact that we can so heartily commend him as one ever in sympathy with suffering humanity, and one having great faith in the plan, we are urging upon divided Christendom, one ever prompt in all business engagements, and faithful in filling all appointments. We are compelled to sever the blessed relation of pastor and flock, possibly to meet each other no more this side the great White Throne, then shall we clasp hands and exchange greetings when we see the King in his beauty. We ask for him and his heaven's choicest blessing, and pray that great success may crown his efforts in bringing dying humanity to a knowledge of the truth; and at last may the Master crown him with us and all that love the Lord Jesus with eternal life.

ABRAHAM BALL, Elders. L. B. WEBB, THOS BONSAAL, W. E. SEFTON, Deacons.

Approved by the church, October 22, 1871.

W. E. SEFTON, Clerk. [Review please copy.]

[The following was mislaid, and appears out of order.]

THE RIGHTS OF INDIVIDUAL CHURCHES. NO. IV.

A "DELEGATION OF A SISTERHOOD OF CHURCHES INTERFERING WITH THE RIGHTS OF ONE CHURCH."

Bro. ERETT:—In the STANDARD of August 19, you argue in favor of a "delegation of churches" as the remedy for "bad preachers." In answer to your reasoning I have only to say, that your Saviour did not recommend such a "delegation" to the seven Asiatic churches; therefore, such a "delegation" can not be proper, can not be the remedy for "bad preachers."

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JAMAICA. From the report of the... THE BOY AT THE... LUCY'S PUMP. EUREKA COLLEGE. DISTRICT MEETING. CLEAR AND KIND.

slow of speech, yet if they... to Him to be the Son of God and the Son of Man...

difficulty will be an easily re-... We should learn a lesson from...

JAMAICA. From the report of the Committee on Jamai-... of the following items: "We find...

THE FAMILY. THE BOY AT THE FOUNTAIN. "But whoever drinketh of the water that I...

to ability. This is the third... rule that commends it. The...

J. C. IRVIN. O., Nov. 5.

FOR THE DEAD. "I notice in one of the late...

For we are baptized into... this: that every "Christian is...

REKA COLLEGE. of the present session of Bure-

Weston—successor to our la-... is deservedly popular with...

EAR AND KIND. truth so clearly as to be under-

It was spring time, and Lucy had... a great deal said about seeds,...

What is your pulling away as far as... you can for?"

What do both together do?" "Keep them going round and round...

All the little planets were still. There...

seemed bigger and heavier than before... she had been told a lie.

When she was out of sight of the house... she sat down by the side of a great rock...

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Christian Standard

ISAAC HERRICK, Editor. J. S. LAMAR, Associate Editor, Augusta, Ga. CINCINNATI, DECEMBER 9, 1871.

THE CHRISTIAN STANDARD.

A WEEKLY RELIGIOUS PAPER, will be— 1. An uncompromisingly dignified advocate of New Testament Christianity. 2. A faithful record of the movements of the Christian brotherhood, and an ally of every enterprise that will scripturally advance the plea for Reformation.

TERMS: \$2.00 per annum in advance. Business matters, address T. W. CARROLL & CO., Publishers "Standard," 117 West Fourth Street, Cincinnati, O.

CASH CLUB RATES.

The STANDARD will be sent to Clubs, as follows: For one year only, to five or more subscribers, at \$1.80 each; 10 or more subscribers, at \$1.75 each; 20 or more subscribers, at \$1.80 each.

THE STANDARD TO JANUARY, 1872.

It has been our custom to offer inducements to new subscribers to the STANDARD to send us their names in advance of the first of January, so as to avoid the confusion which is apt to be caused by the great influx of business at that time. We shall, therefore, until the close of the year enter every new name for which we receive \$2.00, from the date of its reception to the first of January, 1872.

SPECIAL PREMIUM.

"Walks About Jerusalem" by Isaac Errett, just published, will be sent as follows: For one new subscriber for one year at \$2.00, a copy of this work bound in paper will be sent by mail to any address. For two new subscribers for one year at \$2.00, or for one new subscriber for two years at the same rate or for one new subscriber and one renewal, at the same rate, we will send by mail to any address one copy of this work bound in cloth.

FOUR MONTHS FOR FIFTY CENTS.

We are advised that many friends of our cause and persons desirous of information with regard to it, would be glad to take the STANDARD for a short time to test its merits. We have therefore resolved to depart from our rule for a short time, and send the paper to any one subscribing for four months at the very low price of fifty cents. We shall hope that every new reader thus obtained will become a permanent subscriber at the regular rate. If not, the loss will be ours and will be pocketed cheerfully. We expect the STANDARD to stand or fall on its merits.

BIBLE DICTIONARY PREMIUM.

We will send to any address by mail, post-paid, for one new subscriber, with \$2.00, for one year, a copy of the New and Complete Illustrated Dictionary of the Holy Bible, comprising a General Index in which the various persons, places, and subjects mentioned in it are accurately referred to and every difficult word explained. This is a pocket edition and sells for \$1.00 a copy. It is a peabaptist work, but in the main accurate.

Also, will you send the CHRISTIAN STANDARD during the discussion for one dollar?

1. JOSEPH V. HILMES has been extensively known ever since the Advent excitement of 1843, as a leading advocate of Advent peculiarities, and is identified with that portion of Adventists known as denying the conscious existence of the spirit between the death and resurrection of the body. He is editor of one of their papers—the Advent Times, we believe at Battle Creek, Mich. We do not know his age, but he must be at least sixty years old. He is well known as an author on that side of the question and is recognized as one of their leading minds.

2. We will furnish the STANDARD six months for one dollar, and this, we presume, will take the reader beyond the discussion.

We have received the first number of the Gospel Echo in its new form. It is now a four page weekly, issued from Macon, Ill., by Reynolds and Garrison, at the same price formerly charged for the monthly. The Chicago fine frustrated, for the time, the intention to publish in Chicago; but the publishers announce their intention to realize the original plan as soon as it is found practicable. The editors are widely known as worthy and faithful men. The first number of their weekly looks very well, and is well filled. We hope they will find sufficient patronage to warrant their enlarged expenditures.

A RENEWAL of excitement on the question of the Bible in the Public Schools has been occasioned by events in a school at Hunter's Point, Long Island. The teacher proceeded to read the Scriptures, according to the decision of the school-board, and to repeat the Lord's prayer, when, at the instigation of a Roman Catholic priest, a number of the children protested against it, and became so disorderly that they were ejected from the school. There is great excitement over it—the population being largely Roman Catholic.

THE CHICAGO CHURCH.

We observe in the minutes of the Cincinnati Convention an appeal by Bro. Burgess for means to pay a debt on the new church in Chicago. The two churches, long alienated, have been welded together by the fire. The facts, however, are not such as to rejoice a Christian heart greatly over the triumph of the love of Christ, for the reason of the union is that two brethren who owned the house where Bro. Errett was preaching determined to sell it in order to repair their losses from the fire. Bro. Burgess states that \$30,000 is owing on the new church, and asks brethren abroad to assist in raising it. This ought to be done if the brethren of Chicago are impoverished—are they?

DOMESTIC GOVERNMENT.

NUMBER II. You have read, I dare say, of Scylla and Charybdis; and you will remember that the former was a beautiful woman who had the misfortune to be fond of sea-bathing. As the story goes, I am led to believe that every year, as soon as the fashionable summer season opened, she repaired to her "Long Branch," or "Cape May," which, in her case, was the beach of the Strait of Messina, there to disport herself in the health-giving waters. It happened, by a singular fatality, that she had for a lover one Glaucus, who in his turn was beloved by Circe. Now I can readily understand, though I am not versed in the mysteries of love and jealousy, that an unscrupulous female like Circe would not hesitate at trifles when a sturdy fisherman such as Glaucus was to be won or lost. Hence the story is not wanting in verisimilitude when it narrates that she infected, by some devilish witchcraft, the water in which Scylla was wont to bathe. The consequences were most awful. The very next time the poor girl waded out, doubtless with all the rapturous little screams and squeals which are still so much in fashion, she found herself of a sudden converted into a solid rock—in fact, a terrible breaker, with the waves dashing and roaring over her in a manner that I shudder to contemplate. Now you will not doubt that this story is true; because the rock is there still!

The other tale is briefer, and not quite so pathetic. Charybdis belonged to the very first families. Indeed, as she was the daughter of Neptune and Terra, she could boast, on the side of both parents, some quite respectable claims to divinity. But she was hard to please. Nothing seemed to satisfy her. In fact, her desires were so insatiable that Jupiter himself lost all patience with her; and one day, in a fit of passion, the father of gods and men cast her down headlong into the sea, or rather into the Strait, just opposite and very near where poor Scylla was petrified. The unlucky girl, so the story goes, the moment she touched the water was transformed into a whirlpool; and I can not begin to tell you the number of ships and sailors that this insatiable monster has swallowed up. You will not expect me to vouch for the historical truth of this narrative. I am not positively certain that Neptune and Terra were ever blessed with a daughter at all; and if they were, I am quite prepared to believe that she was a very proper girl, and behaved herself as any high-born damsel should. But the story conveys a very wholesome caution; and perhaps we may as well accept it as it reads, without prying too closely into its truth. At any rate, the whirlpool and the rock are facts, and the strait between them is very narrow; let us see if we can steer our little bark safely through it.

Mrs. Easyman is your Charybdis. You will strive with all your might to avoid the dangerous influence of her example. You will set the sails of your little ship in such way as by all means to escape the terrible whirlpool of passion and folly and weakness in which so many have been engulfed. This is well. But remember that Scylla is close at hand. Take care, lest in avoiding one danger you rush upon its opposite. I very well know, for example, that if that dear little boy of yours shall be permitted to grow up ungoverned, he will bring his mother to shame. But is

there nothing to be feared in the other side? Alas! it is possible to govern too much. And I feel certain, after long and careful consideration, that the evils resulting from this course are greater in themselves, and more likely to be permanent, than those which spring from absolute neglect. I beg you, then, to fix in your mind as a first principle, from which you are never to depart, that your business is not to impress your character upon your child, but to develop and mould his own. Study his nature, respect his individuality, tolerate his peculiar disposition, let him grow up in the sunshine of your love, while you wisely and discreetly prune his excesses and give direction to his development. If God has planted in your conservatory a little peach-tree, you may as well make the best of it. As long as it lives it will be a peach-tree, and nothing else. You may prefer apples, and be very sorry that yours is not an apple-tree, but no sort of management or cultivation will ever change it. You may keep it trimmed down to the ground; you may give it poor soil and little sunshine; you may cut off its roots as fast as they shoot out, and thus succeed in making it a poor, little, good-for-nothing dwarf-pear. Or you may nourish and cherish it, trimming and pruning where necessary, until after a while it will produce fine, luscious fruit of its kind. It might be possible to paint its bark, and trim and shape its leaves, until it should resemble a tree of a different genus, but it would then be only falsehood. Men can not gather grapes of thorns, nor figs of thistles. Now, I should be very sorry for your little boy to go forth into the world, a few years hence, a masked hypocrite, a living lie, a vain pretender to what he is not.

Why, look at those lovely little Prims, which one hates so; what do you expect of them? Mrs. Prim, herself, as you well know, is the very pink of propriety. The Ten Commandments are written on the two sides of her stony face as legibly as on the tables in the ark. Inside she is full to repletion of books of decorum. She knows exactly what is right. She can tell you to a T how to stand and sit, and walk, and what to do with your knife, and fork, and napkin, and finger-bowl, and whatever else is worth knowing. She is an exceedingly proper woman. You might safely be qualified that she never made a mistake in her life. And as for her immaculate establishment, it does one's heart good to enter it. Every thing is so quiet and orderly. A doll, or a ball, or a hat, or a shoe, or a book out of place, was never known. And her children are all such model little Prims! They sit down, and they sit still, and they sit straight. And then they are so clean—oh, so very clean! As for faults—why, bless your heart, they have no faults! How could they? They have no will, no freedom, no individuality, no life, no anything, of their own; and, as a matter of course, such blessed little machines can do no wrong. The truth is, they are governed to death. All the minutiae of their life and behavior are subject to control. They are growing up under the potent spell of mere external law. They have ascertained that whatever they wish to do, and are naturally inclined to do, is wrong; that every prompting of their own hearts is suppressed and kept down by an outer force. In short, they have never been taught, nor even allowed, to look within for their rule of action—all is cold, stern, inflexible and incomprehensible letter. In the presence of the lawgiver they may be safe enough; but out of that presence they are bewildered and lost. The spirit that God gave them has been quenched by the frigid extinguisher of artificial propriety; and the flow of their true nature, instead of being guided into proper channels, has been dammed up, perchance to break over hereafter in some false direction and with destructive flood. At best, though they may be "good" children, as the phrase is, they will forever be good-for-nothing. They may be inter-esting little dwarfs, but they will never become larger. Bull-grown, self-reliant, sturdy men and women they can not make.

Now I trust, my dear Matrons, that you will not believe a word of Mrs. Prim's favorite maxim, that "little folks were made to be seen and not heard." On the contrary, they were made to talk and laugh with free and joyous hilarity; to shout and halloo; to run, and romp, and rollick, and fall down in the embraces of their mother earth—and get dirty. And if my children did not do it, I would try to make them.

You will not, of course, understand me to teach that all this is to go on without any interference on the part of the parent. Let it be restrained whenever it is improper in time, or place, or manner, or quantity; because these are circumstances of which the child is not a competent judge. But Mrs. Prim, not content with restraining the excesses, would eradicate the very disposition

which gives birth to them; and would force her children to adopt a standard which, for them, must necessarily be false. Thus she makes their characters weak and vacillating; their manners, when away from her, hesitating and awkward; and their whole lives hypocritical and unlovely.

It is always sad to see a mother with a hawk-eye, ready to spy out and to pounce upon every little chicken that shows its head in the form of a fault. It is just as well not to see some things. "Children will be children," says the proverb, and there is wisdom in it. They are often discouraged, fretted, rendered sullen and obstinate, by a mother's habit of eternal fault-finding and complaining. A little of that heavenly charity that covers a multitude of grown people's sins might sometimes be extended to them without degenerating into Easyman weakness, or unfaithfulness. Time, instruction, example, a mother's love, and the sense of a mother's sympathy and a mother's help, will work wonders. If the blade and the stalk have no fruit, be patient and trustful: the full corn will come after a while.

CURTAIN LECTURE FOR THE GEORGIA BRETHREN.

[From the Gospel Advocate.] We also published the proceedings of the Georgia State meeting. We publish this for the purpose of putting it in convenient record. It shows how men can change; it shows how true it is that the whole plan is being manifested in the interests of a few men of one paper. We should have thought more of these brethren had they candidly recommended the Standard to the exclusion of other papers, instead of acting in the indirect manner that they did.

The strongest thing in this connection is that a few years ago, among these brethren were appealing for help for their brethren and themselves in want. Some of us were endeavoring as Christians to aid them. There were also the Sanitary associations aiding the Southern distressed people. It was operated as a Christian work, done through the Church, the other a political organization used chiefly to promote certain political ends. We apprehend no one of these brethren ever heard of a member of the church being aided through this latter institution. Yet at the very time of these brethren's greatest need, the editor in chief of the paper they now mention, to introduce the paper whose editor he others, recommended his brethren to send their contributions through the political organization instead of the churches in want. We could account for this only on the ground that he was more anxious to build up a certain political party than the Church of Christ.

We are not right certain that political sympathy has nothing to do in this movement in Georgia, to introduce the paper whose editor preferred his politics to his religion. The whole matter saddens us but not on our own account. It is evident to my mind that Bro. Lipscomb has been losing sleep. I am afraid he has not had a good night's rest since our State meeting in September. Hence all these hebbogins and ohmases dire. I have been a careful reader of his paper for a long time, and I do not remember ever to have seen from him before what Artemus Ward calls a "goak." But this is a big one. It is simply impossible for any man who has enjoyed refreshing sleep, to witness his sorrows and afflictions arising from a cause so ridiculously disproportionate to the effect, without screaming with laughter. Bro. Lipscomb enters weeping, tearing his hair, distressed and sad as he can be—but not on his own account—and when we ask the reason for all this vicarious tribulation, it turns out that he had a missionary meeting in Atlanta and did not inquire into the politics of our delegates! This is a saddening business. Since reading his article, I feel afraid that some fellows of the baser sort did creep in whose politics were not of the right stripe. I have only to plead in mitigation of our criminal negligence that, as nearly every body in Georgia is politically right, we have fallen into the loose habit of taking it for granted that all are so. Whether the members of the Convention all belong, like me, to the Old Guard, or whether some of them are lapsing into sympathy with the New Departure, I confess I do not know. But I warrant you that at our next meeting we shall find out in what channel their "political sympathy" does run, and if any of them is unsoned, or even suspicious, he shall be summarily dealt with. Such a case would call for very severe treatment, and I have been thinking what punishment would be sufficiently dreadful. It has occurred to me that we might adopt a rule compelling all suspected parties to take the Gospel Advocate; but as something worse will be necessary to touch the quick of open and avowed cases, I propose that they shall be required to read it. We can not, of course, always succeed in keeping these people out, but every one can now perceive how easy it is to make them suffer.

We hope that Bro. Lipscomb will try to bear with us for one year more. We are away off here in the dark corner, and it is hardly fair to expect us to keep up with the more "progressive" brethren. Why—would you believe it?—we had positively taken up a notion that it was a right good thing in us just to ignore politics, not only in our religious fellowships, but in the authors of our religious literature. You see we had not been reading the Advocate much, and we knew no better. Now we can behold how good and how pleasant it is to open old sores, and to wake up the slumbering and fast dying feelings of bitterness and enmity. If there is no other good in it, it is at least certain that if the blood is not kept hot one's circulation will be impaired. Still, I can not find much encouragement about these Georgia brethren. It looks like they had gone very far away from original righteousness. There is very little hope for any people who are either so wicked or so stupid as actually to express their preference for a religious paper without so much as inquiring into the politics of its editor.

Then, in the name of all the seven wise men of Greece, what had those sanitary associations to do with our action? We were a missionary people, actively engaged in missionary work. It was reasonable to suppose that we might sometimes wish to communicate with

one another through the press; and if so, it was desirable to designate some paper as our medium. Now the head and front of our offending is that we did not select the Gospel Advocate; and yet Bro. Lipscomb knows that the very people we wished to reach, those who favor missionary work, do not, as a general thing, and will not, take his paper. He fights us to the bitter end; he dogs and fetters our movement in every possible way; and then weeps over our politics because we do not choose to support him in it. True, we might have designated the Christian, or the Apostolic Times, either of which would have been a proper and an acceptable medium for us; but it so happens that their circulation in Georgia is comparatively limited, while that of the STANDARD is very general and is constantly increasing. Under these circumstances it should not be regarded as an unpardonable sin in our Corresponding Secretary to announce that such notices as he might desire to publish would be given through the STANDARD. Bro. Harris, our beloved Secretary, is a most excellent preacher; but it seems that he is liable to trip in his logic. He did not see, for example, that those old sanitary associations were the true premises from which his conclusions should have been drawn; and that existing facts and living interests had nothing in the world to do with it. He might not have known that the editor of the STANDARD, once upon a time, advised the brotherhood to send relief to the starving people of the South through these associations; or, he might not have cared. How was he to know whether the reason for such advice was not economy, or possibly dispatch, as the emergency was great, or something else that was good and wise. True, Bro. Lipscomb sees politics in it; but then he has an eye for politics; he is always looking out for it; and he very often finds it where nobody else dreamed of its existence—as, for example, in the Georgia State Meeting. May be it was so in the other case.

DIFFERENCES BETWEEN BAPTISTS AND DISCIPLES.

On the basis of Christian fellowship, as stated by our Committee in their address to the Baptist Convention, the Journal and Messenger says: The Disciples put in the front rank of their principles, that the basis of fellowship should be widened to include all those who receive these two principles: 1. Faith in Jesus as the Christ, the Son of God; 2. Obedience to him as the Lord of all. We see nothing at all different in this from the views of all other Christians. "The Broad Church" will let every man interpret for himself what this faith and obedience is. This, logically, does within the basis of fellowship.

But the Disciples define what faith is, and what obedience is—and define them just about as Baptists do—and there is no difference between them and Baptists so far as the principle is concerned. We suppose there is no Baptist Church in the land that ever did, or ever could, reject a man who had faith in Christ, and professed obedience to him. But Baptists reject even believers who differ from them in what constitutes obedience to Christ, and so do the Disciples.

An important point is grined when it is agreed that these two principles form the basis of Christian fellowship, and a faithful adherence to them the bond of union. It is an immense stride away from the denominationalism of the past. So far as it bears on union between the Baptist and us, the Journal and Messenger admits that we define faith and obedience about as they do, and that we are one in admitting the principle that all who have faith in Christ and obey Him should be one in Christ without interposing any other term of fellowship or bond of union. Why, then, are we not one people? It certainly is not that we insist on anything else. The responsibility rests with those who admit both premises and conclusion. We yet decline to act accordingly. We are glad that this responsibility is not ours. Bro. Melish further says:

But the spirit of that portion of the Disciples' address is, that Christian fellowship ought not to be so narrow as to reject brethren for every sort of difference of opinion on religious matters. This has been too much the policy during the last 200 years; and so Christendom is afflicted with a host of warring sects, which have swarmed over the earth like the locusts of Egypt. This point is worthy of careful consideration. We go further. We say we ought not to be so narrow as to reject brethren for any sort of difference of opinion on religious matters, when they are agreed about one Lord, one faith, and one baptism. Call this "Broad-churchism," if you will—we care not. It is simply as broad as apostolic faith and practice, and is sure to win the day. We betide the man of the party that attempts to run select cars to heaven on a narrow track. We know nothing of Broad Church Rationalism in

yielding the faith in which the gospel teach which Christ has given which, and we protest against the fellowship, or Pagans, Calvinists, or poor, black or white, the Lord Jesus Christ, his commandments—his wide apart, or how mis any thing else in the glad Bro. Melish has done it, and we hope that the dress will receive a Meanwhile let us ask: stood that the different tists and Disciples on That they agree that fa obedience to him are th terms of fellowship; als us to what this faith an but the Disciples act in acc the Baptist's will not?

On the questions of and regeneration, the itself with stating the d but leaves entirely unt tion which was presce that such differences were and separation. This is tant question. If we union until we all agr physical question, unio tion union does not rest that no theory of spiri of regeneration has a r a bond of union; th agree in preaching Chr, and in testifying t God and faith toward Christ, and in calling pent and turn to God a for repentance, we may one, letting all our th moles and the bats.

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On our part, we are every thing but the w we can not yield. Now that word, we read in th was to be proclaimed "to every creature," and is based, shall be not compromise here, tell the whole story, le uncharitable in the o some will place on it, dear brethren, as lovers truth, come to this me liberty to hold back any and we might differ in of their own, and that of they we can not diffi surely I will not diffi sage itself. Shall we s authorized it to be told no controversy. Agai, and remission of sin preached among all anxious, convicted sinne and Brethren, what shall to whom the keys of th Spirit," that he might b to, and that he might p wonderful promise, "If you remit, they are rem and whose sins soever yo retained"—Peter answer in these words: "Repent every one of you, in the Christ, for the remission shall receive the gift of t Can we surrender this? Can we surrender the phrase "of sins" may differ from not the question now, sinners as Peter did, an ance and remission of nations, as Peter preach the learning and critic hundred years justify th pie, of the common versio, an with almost every excep tioning baptism for rem of you think the phrase "sins" means one thing means another. That is nate. But the question is from our interpretations, preached, and trust sinn by the word of God? t by your own interpre fully spoken, and that w sinners just that the G freedom and that we sh and discuss our intere but it should require b ring us to an agreeme terms of the Gospel in the Gospel.

Now, in reply we are to strove the grand doctrin by faith without work strove the doctrine of f faith, to tell sinners to d apostles told them to do? Baptist brethren to look they place themselves, s will stand before the p at, as a term of union, sword of God shall be sup sinners what to do to b Equally unfortunate in Luther's saying—Luther soul in its wondrous gra not embarrassed with a cally about baptism for r interfering with the doct

without distinction, send to John Tait, 119 Main st., Louisville, Ky., marked U. S. Relief Commission." Jan. 19, 1867, there are acknowledgments of \$71 57 received and sent to N. W. Smith, Geo., B. F. Manire, Carrollton, Miss., S. Alexander, Clinton, Miss., and T. Townsend, Winona, Miss. Feb. 2, \$22 85 received and sent. March 23, \$30 00 received and sent to P. F. Lamar, Atlanta, Geo. Another appeal in this number for more aid. April 6, \$108 10 received. May 4, \$40 00 acknowledged, \$4 00 sent to J. T. Walsh, Newbern, N. C., \$100 00 to P. F. Lamar, Atlanta, Geo., the remainder to W. C. Kirkpatrick, Alabama.

Not until May 11 is there any notice of the Freedmen's Commission. The same number contains a report of \$69 00 received and sent to the needy in Alabama. May 18, \$132 10 acknowledged, and sent, partly to needy in Canada, partly to North Carolina, and the remainder to Alabama. May 25, \$83 25 acknowledged, and forwarded to the south. The same number contains a list of contributions from Kentucky of \$185 00, besides contributions in corn, for Alabama. June 22, directions are published to send provisions through R. M. Bishop Cincinnati, O.

There—we have no time to search farther. We leave the editor of the Advocate impaled on these pointed facts, and beg our readers to place the most charitable construction they can upon his statements. When it is seen how utterly groundless are his allegations touching our course in supplying the wants of the destitute, the public will know just how much value to attach to his suspicions of political influence in Georgia in behalf of the STANDARD. The truth is, we do not know the politics of any two of our subscribers in Georgia. We knew nothing of the action referred to at the Missionary Convention. No one ever consulted us about it, nor did it spring from any request or suggestion of ours. One of the editors of the STANDARD is a Georgian, widely known and greatly beloved in his State, and his valuable contributions to our paper have had much to do with the increase of our list in that region. Then the STANDARD meets the wishes of the brethren who are engaged in organized missionary effort. Moreover, the STANDARD is a capital religious and family journal, and they know it. It does not seek to advance its interests by misrepresenting others, or growing at them, but is cheerful, generous and kind. We have no desire to interfere with Bro. Lipscomb's interests; on the contrary we have for him the most benevolent feelings and wishes. We do not care how many subscribers he gets up this way. But we beg him, for his own sake, and for the honor of the cause we all love, to abandon suspicions which he must see to be groundless.

We have something to add on our own account. We deeply regret, for his own sake, to see Bro. Lipscomb yield himself to these gloomy and foolish suspicions; and still more for the public's sake, that such needless and mischievous surmising should be heralded to the world. Now we intend to compel even the editor of the Gospel Advocate himself to see that he has not only cherished needless suspicions, but that he has stated as nearly as possible the very opposite of the truth. Of course we are far from intimating that he has done this fully, but nevertheless he has done it, and that, too, without the slightest justification for his reckless statements.

We have hastily glanced over the files of the STANDARD for 1866-67, and find the following: August 4, 1866, an appeal is published from D. S. Burnet, in behalf of the suffering church at Olive Branch, Va., accompanying with an editorial urging that immediate relief be sent. Aug. 25, a letter from N. W. Smith, Jonesboro, Geo., is published accompanied with a stirring editorial appeal. It closes thus: "Send in such contributions of money as you can spare—large or small—to the Christian Standard, Cleveland, Ohio." We will forward it promptly, keep an account of it, etc. Meanwhile we advise Bro. Smith, in behalf of suffering freedmen, to make application to the Freedmen's Bureau."

Sept. 29, receipts are acknowledged to the amount of \$84 50, with this accompanying statement: "We have sent the money forward to Nathan W. Smith, Jonesboro, Geo., with directions to bestow it judiciously, in food and clothing upon the most needy, whether white or black; but advising discrimination in favor of such as can get no relief from the Freedmen's Bureau."

Oct. 13, there is a letter from David Adams, of Pine Apple, Ala., and an editorial commending his benevolent intention to public attention. Nov. 10, \$62 88 additional funds for the South are acknowledged, and another appeal made. In that it is stated, "In a few days we shall be able to publish directions for sending clothing and provisions." Accordingly, Nov. 17, we published directions to send provisions to Metcalfe and Bros., Nashville, Tenn., and clothing to V. M. Metcalfe. Nov. 24, several appeals are published, concerning which we say: "We do not urge any of these claims as imperative, except that for relief for the suffering in the South," and again we call attention to the channel through which clothing and provisions may be sent.

Dec. 15, \$62 88 are received for with this note: "We have sent a part of this to B. F. Manire, Carrollton, Miss., and part to Nathan W. Smith, Jonesboro, Geo. We hear of several churches making up boxes of clothing for the destitute. If they wish these for our own brethren exclusively, they had better send to Metcalfe & Bros., Nashville, Tenn., care of V. M. Metcalfe. If for the destitute

and regeneration, the itself with stating the d but leaves entirely unt tion which was presce that such differences were and separation. This is tant question. If we union until we all agr physical question, unio tion union does not rest that no theory of spiri of regeneration has a r a bond of union; th agree in preaching Chr, and in testifying t God and faith toward Christ, and in calling pent and turn to God a for repentance, we may one, letting all our th moles and the bats.

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tion, send to John T. ... 57, there are acknowledged ... 300 received and sent to ... 1832.00 acknowledged, and ... 3.25 acknowledged, and ... have no time to search ... seen how utterly groundless ... We do not care how many ... his own sake, and for the ...

holding the faith in a Divine Saviour ... which the gospel teaches, or in compromi ... in regard to the commandments ... which Christ has given. But these ad ... and we protest against any bar ... to the fellowship of—Jews, Turks ... Pagans, Calvinists or Arminians, rich ... poor, black or white—who believe on ... the Lord Jesus Christ and will walk in ... commandments—no difference how ... apart or how mistaken they are on ... thing else in the universe. We are ... and we hope that this part of the ad ... will receive special attention. Mean ... while let us ask: Is it to be under ... stood that the difference between Bapti ... and Disciples on this point is this: ... that they agree that faith in Christ and ... obedience to him are the only authorized ... of fellowship; also that they agree ... to what this faith and obedience are; ... the Disciples act in accordance with it, and ... the Baptists not?

tion by faith without works. Listen to ... Luther. In his work on Galatians—the ... very work in which he has given the ... doctrine of justification by faith without ... works, he says: "This is not done by changing of a ... garment, or by any law of works, but by ... God's birth, and by the renewing of the ... inward man, which is done in baptism, as ... Paul saith, 'Altho' that we are baptized ... mercy he saved us by the washing of re ... generation and renewing of the Holy ... Ghost.' Tit. iii. 5. For besides that they ... who are baptized are regenerated and re ... newed by the Holy Ghost to a heavenly ... righteousness, there is also in them a new ... light and a new flame; there is also in ... them new and holy affections, as the ... fear of God, true faith, and assured ... hopes, etc. There begins in them also ... a new will. And this is to put on ... Christ truly, and according to the Gospel ... 'Therefore the righteousness of the law, or of ... our own works, is not given to us in bap ... tism; but Christ himself is our garment. Now, ... Christ is no law, no lawgiver, no work ... er, but a divine and inestimable gift, whom ... God hath given to us, that he might be ... our justifier, our Saviour, and our Re ... deemer. Wherefore to the appearance of ... with Christ according to the Gospel, is ... not to be apparelled with the law or with ... works, but with an incomparable gift; ... that is, with remission of sins, righteous ... ness, peace, consolation, joy of spirit, sal ... vation, life, and Christ himself. 'This is diligently to be noted, because ... of the fond and fantastical spirits who go ... about to deface the majesty of baptism, ... and speak wickedly of it. Paul contra ... wise commended and set forth its worth ... washing of regeneration, and renewing ... of the Holy Spirit. And hereby he saith ... that all they who are baptized have ... put on Christ. As if he said, ye are ... carried out of the law into a new birth, ... which is wrought in baptism. Therefore ... ye are not now any longer under the law, ... but ye are clothed with a new garment, ... viz., with the righteousness of Christ. ... Wherefore it is a thing of great force and ... efficacy. 'We give this, not as approving every ... word of it, but as showing how far Luther ... was from finding in baptism for remission ... of sins any contradiction of justification ... by faith without works. If a falling ... church is the result of teaching baptism ... for remission of sins, the whole of Protest ... antism, in as far as it rests on Luther's ... teaching, ought to have tumbled long ... ago. 'THE CHRISTIAN QUARTERLY. We have already noticed the appearance of ... the October number of the Christian Quarterly. ... We propose now a brief notice of its contents. The third paper on the *Genuineness and ... Authenticity of the Gospels*, by B. A. Hinsdale, ... approaches the question of internal evidence, ... and handles cleverly the question of the ... claims of criticism as a science, and the empiri ... cism and dogmatism of the pretentious skepti ... cal critics of modern date. We are glad to be ... able to state that these papers, when completed, ... will be published in book form. They will, ... in our judgment, furnish the largest amount of ... well-digested and satisfactory information on ... the important question discussed, to be found ... in any small volume. It will give the reader ... the substance of many large volumes in a ... clear and definite condensation. It ought to be ... read, and we think will be, in large demand. 'The Jewish Sabbath now in force' is a very ... sensible and able discussion by James Challen. ... It is in his best style, and will be read with ... great interest. 'Classic Baptism. No. III., from Dr. S. E. ... Shepard, is rather the most entertaining, for ... the common reader, of the series. When it is ... remembered that Dr. Dale's paper furnishes ... the staple of modern pedagogue argument, ... and that it has received but little notice from ... immersionists, the value of this able review ... will be appreciated. Our own judgment will ... be that Dr. S. should carefully revise it and pub ... lish it in book form for general use. Dr. Dale ... we take to be an honest and scholarly writer, ... modest and of kind spirit. But pedagogue ... have so gloried in his performance as unman ... werable, that it is due to the cause of truth ... that a clear and pungent reply be given to the ... public, to banish this new style of argument ... to the shades along with the curious variety of ... once popular but now abandoned theories that ... preceded it. Dr. Shepard's papers need, in ... point of style, some revision, and in point of ... argument, sometimes condensation and some ... times a little amplification, just such as his ... own judgment will dictate. 'Write on Ethics of Clothes is a curious but ... suggestive paper, which may be studied with ... profit. 'The Gift of the Holy Spirit, by Jas. Beatty, ... Jr., is a very clear presentation of one side of ... a controversy which is not yet set at rest. We ... do not accept the writer's views. They are not ... to us at all satisfactory, but they may be of ... service as presenting clearly and forcibly ... all that can be urged on that side of the ques ... tion. 'Outline of History of Immersion and Sprinkling, ... by A. S. Hale, although on a trite sub ... ject, is a readable paper. We feared, on reading ... the first few pages, that we were to be ... served merely to a rehearsal of old and familiar ... facts; but the writer has succeeded in giving ... freshness to his theme, and has skillfully ... worked up his materials into an interesting and ... useful essay. 'The Nature of the Office of the Presbytery, by ... Reuben Jeffery, is a careful, well considered, ... and well written argument on a question of ... much importance. It has especial value at the ... present time, when the subject of the Elder ... ship is attracting general attention. 'The Literary Notices are of average value, ... if we except the slashing criticism of the ... Dilettante-Wilkes Debate, which, while it may ... be deemed severe by many, has a healthy ... ring. Independent and fearless criticism is ... better than common-place approval. Let us say, now, that Bro. Moore has taken ... the Quarterly entirely into his own hands as ... publisher. It has been a pecuniary loss hith ... erto, and it will need self-sustaining on the part ... of its friends to make it self-sustaining. That ... it is doing a good work, and that its contin ... uance is every way desirable, is generally ad ... mitted. It will be dishonorable to us as a ... people to allow it to fall. It is only \$3.00 a ... year—entirely too cheap. We urge our bre ... thren everywhere to step themselves at once ... to procure subscribers. Address Eld. W. T. ... Moore, Cincinnati, Ohio. 'Circles of six will be supplied for \$15.00, and ... of twelve for \$30.00. For that agents can readily ... secure a number copy for themselves. LEXINGTON, KY., Nov. 25, 1871. Editors of the Standard. GENTLEMEN:—In accordance with an order ... of the Board of Curators of Kentucky Uni ... versity recently assembled in this city, I herewith ... send to you for publication the following ... resolutions, unanimously adopted by them: 'Resolved, 1. That the entire history of the ... University is proof of undeviating devotion on ... the part of President Bowman to the interests of ... the Institution, marked by a self-sacrifice (being ... without salary or reward), as also a success ... rarely, if ever, equaled. 2. Our records from the beginning, ever ... open to the inspection of all interested, are ... demonstration beyond doubt, not merely of ... loyalty and fidelity, but of unflinching integ ... rity in the management of all financial mat ... ters. Therefore, we express our fullest confi ... dence in Regent Bowman, not merely as re ... gards his fidelity in the past, but also his com ... petency to carry it forward to still higher ... stages, and we do most heartily and unquali ... fiedly commend the Regent to the confidence, ... as we bespeak for him the cooperation of the ... friends of education everywhere. R. M. BISHOP, Chairman. Jos. S. WOODFOLK, Sec'y of the Board of Curators. We publish the foregoing resolutions with ... great pleasure. There have been, within the ... last few years, so many shameful betrayals of ... trust on the part of financial agents, that it ... is not surprising that gentlemen of the best re ... putation, acting for corporations and handling ... large sums of money, should suffer from sus ... picion. If there are any envious or evil-dis ... posed persons who wish to annoy or injure ... a man like Bro. Bowman, it is easy to take ad ... vantage of the sensitiveness of the public mind ... on this subject, and start suspicions of pecu ... lation, fraud, swindling, and the like. We re ... gret that one who has devoted himself so zealously ... to a grand philanthropic enterprise, and who ... has pursued it so disinterestedly, without fee ... or reward, should be a victim of such folly ... or malice, and it is not to the honor of human ... nature that reports so entirely unfounded ... should obtain credence in communities where ... Bro. Bowman is known. But the action of the ... Board of Curators will quell these evil re ... ports. For ourselves we never had the slight ... est confidence in the reports, and never heard ... except with indignation. We take from the Cincinnati Commercial, ... the following notes of other proceedings of the ... Board of Curators at their late meeting: 'Then the question of the ownership of the ... University has been raised. That is settled as ... follows: 'Resolved, That in order to correct certain ... false impressions as to who are the owners of ... the Kentucky University, we refer to the first ... sentence of Section 8 of our charter as defining ... that ownership, which reads as follows: 'For ... ownership and control of said University, ... the trustees, to-wit: Professor PICKETT, and ... shall always be members of the Christian ... Church in Kentucky; and as Curators we will ... continue to hold and administer the Uni ... versity in strict accordance with its charter ... under the auspices of the Christian Church.' The decision arrived at in the case of the ... University trustees, Professor PICKETT, and ... MILLIGAN and the Bible students, is stated in ... the Lexington Press as follows: 'They decided they could take no cogni ... zance of church troubles, and that in accor ... dance with the usual custom in the case, the ... President of a college had the right to conduct ... charges against himself, or ask others to do ... so, as he thought best. 'That, as Professor MILLIGAN had the ... right to extend the invitation to lead in prayer, ... also had the right to withdraw the invita ... tion, but he did wrong in assigning Professor ... PICKETT's church standing as his reason, ... thereby excluding the University trustees ... which should have been introduced, and ... over which the Board had no authority. 'That Professor PICKETT, for prudential ... considerations, should have, of his own accord, ... declined to fill a place to which the President ... of the College could not conscientiously invite ... him.' 'The point is, that MILLIGAN did not extend ... the invitation to lead in prayer to PICKETT be ... cause PICKETT had been concerned in some ... church squabble. This most carefully worded ... resolution fixes the peace: 'That, in view of the common and equal ... rights of every member of the same Faculty in ... the college, the Faculty of the Christian Uni ... versity do hereby decide that although he ... occupies the place to which the Curators have ... called him, he, without respect to other outside ... matters over which the Board have no control, ... entitled to all the rights which any other mem ... ber of the Faculty enjoys, the prerogative of ... the President, as such, only excepted. 'As to the Bible students who had incau ... tiously rushed into print, this was resolved: 'That we respectfully call the attention of ... the Faculty to the action of the students of the ... Bible College in their newspaper publications ... bearing their names, hereby recommending that ... they be called upon to make an acknowledgment ... that they did wrong in making the publica ... tion, and that said acknowledgment be pub ... lished for them by President MILLIGAN.' Professor PICKETT volunteered to say that ... he had nothing to do with the publication of ... the protest against the conduct of Professor ... MILLIGAN and Professor McCARTHY. 'The Faculty finally decided that although ... they had nothing to do with the church trou ... bles, nevertheless it was well to appoint a special ... committee with a view to suggest a conciliatory ... policy looking to the adjustment of differences ... between the members of the Faculty and the ... Board of Curators. PERSONAL. CYRUS ALTON has changed his address from ... Newburg, Mich., to Rock Bluff, Neb. He ... expects to travel, during the winter, through ... the Indian Territory and Western Minnesota, ... but his address will be Rock Bluff, Neb. Bro. ... A. is an excellent preacher and a worthy man, ... entitled to a hearty welcome wherever he ... may go. C. P. COVEY, who has been preaching for ... three years at Hanoverton, O., has removed to ... Wellsville, O., to labor with the church there. ... Bro. C. is an earnest and efficient preacher, and ... if his throat-disease does not disable him, will ... make his presence felt wherever he goes. S. K. SWEETMAN, formerly of Newburg, O., ... is now located at Bryan, O. G. W. HILL has changed his address from ... Milton Center, to Costar, Wood Co., O. Commendation. Bro. O. P. Hankings, formerly pastor of the ... Michigantown Baptist Church, is most cheer ... fully recommended to the Christian brother ... hood as a worthy Christian gentleman, and an ... able proclaimer of the Word. Also his de ... voted Christian wife, and their accomplished ... Christian daughter, of rare musical talent, ... constituting the household. The Lord bless ... Bro. H. and his family, and make them useful ... in the Master's cause, in my fervent prayer. L. C. WARDEN, Cor. Sec'y 3d Dist.

Club of six will be supplied for \$15.00, and ... of twelve for \$30.00. For that agents can readily ... secure a number copy for themselves. LEXINGTON, KY., Nov. 25, 1871. Editors of the Standard. GENTLEMEN:—In accordance with an order ... of the Board of Curators of Kentucky Uni ... versity recently assembled in this city, I herewith ... send to you for publication the following ... resolutions, unanimously adopted by them: 'Resolved, 1. That the entire history of the ... University is proof of undeviating devotion on ... the part of President Bowman to the interests of ... the Institution, marked by a self-sacrifice (being ... without salary or reward), as also a success ... rarely, if ever, equaled. 2. Our records from the beginning, ever ... open to the inspection of all interested, are ... demonstration beyond doubt, not merely of ... loyalty and fidelity, but of unflinching integ ... rity in the management of all financial mat ... ters. Therefore, we express our fullest confi ... dence in Regent Bowman, not merely as re ... gards his fidelity in the past, but also his com ... petency to carry it forward to still higher ... stages, and we do most heartily and unquali ... fiedly commend the Regent to the confidence, ... as we bespeak for him the cooperation of the ... friends of education everywhere. R. M. BISHOP, Chairman. Jos. S. WOODFOLK, Sec'y of the Board of Curators. We publish the foregoing resolutions with ... great pleasure. There have been, within the ... last few years, so many shameful betrayals of ... trust on the part of financial agents, that it ... is not surprising that gentlemen of the best re ... putation, acting for corporations and handling ... large sums of money, should suffer from sus ... picion. If there are any envious or evil-dis ... posed persons who wish to annoy or injure ... a man like Bro. Bowman, it is easy to take ad ... vantage of the sensitiveness of the public mind ... on this subject, and start suspicions of pecu ... lation, fraud, swindling, and the like. We re ... gret that one who has devoted himself so zealously ... to a grand philanthropic enterprise, and who ... has pursued it so disinterestedly, without fee ... or reward, should be a victim of such folly ... or malice, and it is not to the honor of human ... nature that reports so entirely unfounded ... should obtain credence in communities where ... Bro. Bowman is known. But the action of the ... Board of Curators will quell these evil re ... ports. For ourselves we never had the slight ... est confidence in the reports, and never heard ... except with indignation. We take from the Cincinnati Commercial, ... the following notes of other proceedings of the ... Board of Curators at their late meeting: 'Then the question of the ownership of the ... University has been raised. That is settled as ... follows: 'Resolved, That in order to correct certain ... false impressions as to who are the owners of ... the Kentucky University, we refer to the first ... sentence of Section 8 of our charter as defining ... that ownership, which reads as follows: 'For ... ownership and control of said University, ... the trustees, to-wit: Professor PICKETT, and ... shall always be members of the Christian ... Church in Kentucky; and as Curators we will ... continue to hold and administer the Uni ... versity in strict accordance with its charter ... under the auspices of the Christian Church.' The decision arrived at in the case of the ... University trustees, Professor PICKETT, and ... MILLIGAN and the Bible students, is stated in ... the Lexington Press as follows: 'They decided they could take no cogni ... zance of church troubles, and that in accor ... dance with the usual custom in the case, the ... President of a college had the right to conduct ... charges against himself, or ask others to do ... so, as he thought best. 'That, as Professor MILLIGAN had the ... right to extend the invitation to lead in prayer, ... also had the right to withdraw the invita ... tion, but he did wrong in assigning Professor ... PICKETT's church standing as his reason, ... thereby excluding the University trustees ... which should have been introduced, and ... over which the Board had no authority. 'That Professor PICKETT, for prudential ... considerations, should have, of his own accord, ... declined to fill a place to which the President ... of the College could not conscientiously invite ... him.' 'The point is, that MILLIGAN did not extend ... the invitation to lead in prayer to PICKETT be ... cause PICKETT had been concerned in some ... church squabble. 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Also his de ... voted Christian wife, and their accomplished ... Christian daughter, of rare musical talent, ... constituting the household. The Lord bless ... Bro. H. and his family, and make them useful ... in the Master's cause, in my fervent prayer. L. C. WARDEN, Cor. Sec'y 3d Dist.

Exp. Jos. WYCKOFF has removed from ... Middletown, Ind., to Bowling Green, Ind., to ... labor for the church at that place. Corre ... spondents will please notice. AN APPEAL. Bro. EASLEY:—Can you give an answer to ... the following question? 'Is it right that the Christian church, after ... accepting my labors for over thirty years, ... should leave me without employment, and ... without the means of life? I have ten acres of ground here in Vir ... ginia that have been worn by over forty years ... of cultivation. When I was in Kentucky, ... last summer, the brethren in Lincoln County ... bought four acres of ground, began a house on ... it, but could not finish it for want of money. ... I came back to Virginia, with the hope of sel ... ling the ten acres I have here, and going to ... Kentucky. It is impossible to sell. The Nor ... theners have ceased to come to Virginia, ... and there I, I am told, no money in the coun ... try with which to buy; that is, the Virginians ... have no money. I am left without employ ... ment, and without the means of life. Is this right? I have made use of the money that has been ... given me, in buying this lot of ten acres, and ... in labor on a version of the text of Tischen ... dorf, which is nearly finished. But I wish ... to know if the Christian Church has no further ... use for my labors; and whether it is right to ... keep a man at work till he is old, and then ... turn him off to die, or live as he can. I am ... destitute of the means of life. H. T. ANDERSON, GEORGETOWN, CAROLINA CO., VA., Nov. 25. We publish the foregoing appeal from ... Bro. Anderson in the hope that it may ... accomplish one of two objects: (1) open ... the way for his employment as a Teacher ... in some of our churches; or (2) secure ... such pecuniary aid as will finish the work ... begun for him in Lincoln County, Ky., ... and give him a home in the midst of ... brethren who appreciate him and will ... not let him suffer. Bro. A. is yet cap ... able of useful labor. There are wealthy ... churches which have but monthly preach ... ing, that could employ him to instruct ... them in the Scriptures regularly for mo ... derate compensation. Besides this he ... could teach private classes in the ancient ... languages, and fit young men for college. Is there not some neighborhood whose ... wants he could meet in these particulars? We do not know the amount needed ... to complete the house in Kentucky, but ... we are sure that if brethren who are in ... haste would write to A. Williams, ... Hustonville, Ky., they can receive all ... needful information, and that all money ... sent to him will be faithfully appropriated. We are grieved to see this worthy man, ... after a life of faithful service, doomed to ... such utter dependence in his old age, ... and we do earnestly ask of our benevo ... lent brethren that they will take this case ... in hand and provide for it. Bro. A.'s ad ... dress is, H. T. Anderson, Guineys, Caro ... lina Co., Va. BOOK TABLE. A CONDENSED ETYMOLOGY of the English Lan ... guage for Common Schools, containing the Anglo ... Saxon, French, Dutch, German, Welsh, Danish, ... Gothic, Swedish, Greek, Italian, Latin and Greek ... Roots, and the English Words derived therefrom ac ... cordingly Spelled. Authored and Defined, By WIL ... LIAM W. BATES, Author of 'A Complete Etymology ... of the English Language,' etc. New York and Chi ... cago: A. S. Barnes & Co., 1870. Price, 75c. For ... sale by Robert Clarke & Co., Cincinnati. Whether or no a book of etymologies in ... twelve languages is just the thing for common ... schools is a question. Perhaps the analy ... sis of the mere common Greek and Latin de ... rivatives, with such prefixes and suffixes as ... are well defined and in common use, would ... answer the wants of the average pupil in this ... branch, at least in an early stage of his studies. The work in hand is condensed from a more ... elaborate compilation, and this may account ... for the range that it takes. We observe that ... in analyzing and defining more pains are taken ... to give significance to the components than to ... make a simple etymological definition; thus, 'Synon (os), a way of coming together.' The ... work is accurate, however, in the main. Not ... the least valuable part is a collection of rules, ... some twenty-eight in number, for spelling, ... which cover the most perplexing points in ... English orthography. LADY JUDITH. A Tale of Two Continents. By ... JUSTIN McCARTHY, Author of 'My Enemy's Daugh ... ter.' New York: Sheldon & Co. For Sale by G. E. ... Stevens & Co., Cincinnati. Mr. McCarthy is well known as a social ... and political essayist, and one of wide infor ... mation. In this work he labors faithfully to ... show the superiority of love as an actuating ... power, in all human relations, to mere prin ... ciples of duty or the promptings of interest. His ... familiarity with European society and Ameri ... can institutions enables him to handle the ... subject with effect, and at the same time to ... touch on social and political questions affect ... ing England and America, singly and together. A principal in the grand conspiracy of 'Black ... Friday' is said to be well drawn in one of ... the chief characters—'Mr. Chesterfield Joozely.' The writer has a hearty sympathy with our ... successes, which entitles to a gracious recep ... tion his treatment of our follies and our fail ... ures. Magazines, Pamphlets, etc. NATIONAL ENCYCLOPEDIA—A Compendium ... of Universal Information, brought down to the ... year 1871, with the Pronunciation of every ... Term and Proper Name. By L. COLWELL, ... LL.D., editor of Zeller's popular Encyclopedia. ... Illustrated with 500 wood-engravings. Com ... plete in one volume. New York: Francis B. ... Felt & Co., 91 Mercer Street. We gave a pre-announcement of this work ... some weeks ago, based on a few specimen ... pages. We are not at all disappointed in the ... first number, which carries us from A to Ad ... dress. The paper is firm and strong; the en ... graving clear, and the type distinct. An ad ... mirable feature is the syllabification and pro ... nunciation of every word—not seldom, it is ... true, especially of foreign words and proper ... names, departing from the authorities known to ... us. It thus forms a good dictionary of history, ... biography, geography, art and science, brought

within the compass of very limited means. ... It will be issued in 18 semi-monthly numbers, ... of 64 pages each, at 40c. a number; and sold ... exclusively by subscription. If not completed ... in the thirteen numbers, subscribers will re ... ceive all extra numbers gratis. It will, no ... doubt, be the encyclopedia for the masses. 'EVANGELIST' is to end with the present ... year its career as an illustrated paper, and ... will be restored to its original form, and con ... tinue as a magazine of the best current litera ... ture. It has been heartily admired in its pre ... sent character, and deservedly, but we presume ... it will be none the less appreciated in its old ... style. 'HEALTH AND HOME' is offered for the coming ... year, with back numbers gratis, beginning ... with 'The Housier School-master,' a capital ... tale of country life. This journal has improv ... ed not a little under Mr. Eggleston's supervision, ... and merits increasing patronage. Price, \$3.00. ... Orange Judd & Co., New York. 'THE AMERICAN FARMER.' Our readers will ... see in the advertising columns that this paper ... begins a new series the coming year, united ... with the Rural Register, under the supervision ... of Samuel Sands, as senior editor. The long ... experience of this veteran editor is a promise ... of ample returns to subscribers. For particu ... lars see advertisement. 'THE CHILDREN'S HOUR'—December. We need ... only say of this number that it is one of the ... Hour's best. WEDDING CARDS. Very elegant. Fine Stationery. Monograms, etc. BEELER & GURRY, 32-ly- 208 West Fourth Street. MARRIED. On the 25th ult., at the residence of the bride's ... parents, in Booneville, O., by Eld. D. O. Farnell, ... Mrs. JAS. E. FAUST to Miss EMMA E. WATSON, of ... Booneville. DIED. At Bloomington, Ill., on Oct. 20—his 66th birth ... day—Dr. E. C. WARRNER. Dr. Warrner had been for some time a sufferer ... the symptoms of his disease first appearing in ... February last, and steadily developing into more ... and more dangerous. Throughout the summer these ... symptoms were frequently alarming. Sometimes ... for weeks together he could not sleep, and often ... the stopping of the pulse for as much as two min ... utes, kept the family watching by the bedside in ... alarm. On the 23rd of August he fell in his garden ... while gathering fruit, and for days remained in a ... state of almost insensibility. He came out of ... this, and recovered so far as to be able to walk ... about the room—but the heroic struggle of his ... strong constitution against an unknown disease ... which baffled the skill of the best physicians, at ... last ceased, and after eight weeks of confinement ... and suffering, he found a final release. The last ... time we saw him in Chicago, we plainly saw that ... death had marked him, but his vigorous and ... sprightly nature was doing brave battle against an ... insidious and unknown disease. We have not the materials at hand for a biographi ... cal sketch of Dr. Warrner. At Bloomington, and ... Chicago, Ill., and Washington, D. C., he was an ... active and successful worker in the church, both ... privately and publicly. As a teacher he was ever ... ready to serve the churches in the absence of others, ... and seemed to delight in caring for such churches ... as were weak and discouraged. Through all dis ... couragements he held on to the work of the Lord ... without faltering, and without consulting his ... worldly interests. Possessed of more than ordi ... nary ability, keeping abreast of the times in his ... readings, and always deeply concerned for the ... spread of the Gospel, he became widely known as ... an efficient and devoted disciple. In his family he ... was almost idolized. Such was his love and devo ... tion to his domestic relations, that few, if any, ... home-circles can be found in which a happier affec ... tion reigned than belonged to the loving circle of which ... he was the center. Most deeply do we sympathize ... with those that remain, in their irreparable loss, ... and greatly do we rejoice with them in the tender ... and holy memories they are enabled to cherish of ... such a husband and father. It is pleasant to know that death had no terrors ... for him. Patient in suffering, his faith made his ... death triumphant as it had made his life fruitful in ... good works. When we announced his death to ... the united churches at Chicago, it was a sadness ... and a grief to all hearts, for he was greatly beloved ... as the father in Israel pass away, let the young ... men give themselves for greater toil, for it will ... take them to fill the places of the heroic men that ... are going from us.—Ed. STANDARD. [Since the foregoing was written, we have received ... the following from the Daily Leader, of Bloomington.] Dr. E. C. Warrner, eldest son of Carter and ... Nancy Ohio Warrner was born in Henrico County, ... Virginia, on the 24 day of September, A. D. 1805. ... In company with his father he emigrated to Ken ... tucky in early life, and afterwards in 1833 located in ... Illinois, where he lived up to the time of his death. ... He was a successful and successful physician, and ... baffled every effort of skilled physicians to study ... his course or afford him much relief from suffering. ... His death while not altogether unexpected, is a ... source of profound regret, and of almost over ... whelming grief to his faithful family. In all the relations of life Dr. Warrner main ... tained his fidelity and manhood in a way to com ... mand not only the friendship and devotion of those ... intimately connected with him, but the respect and ... admiration of the community in which he lived. He ... has held offices of public trust, and always dis ... charged his duties with an eye single to the public ... good. As a business man he was enterprising, ... liberal and strictly honest. In his private life he ... was a full measure of that word, a gentleman. He ... was an earnest Christian, full of charity and good ... works, generous to a fault, kind to the poor, and ... died in the full hope of Heaven. Even in his last ... hours, his body racked with pain, and worn and ... wasted by disease, his eyes, though dim to earthly ... things, seemed to have a vision of the better land ... as he looked into eternity and saw the happy ... messengers waiting to bear him to his rest. At home, where he leaves crushed and broken ... hearts that yearn, 'The touch of a vanished hand ... And the sound of a voice that is still,' his death will bring the greatest grief. His faithful ... wife and devoted daughter will miss his words of ... cheer, his gentle counsel and his tender love; and ... while even now the bruised and bleeding tendril ... of his heart reach out blindly in the dark to cling ... to him as of yore, and while in the long and lonely ... future they will look in vain for his coming, and ... time will make them feel sadly their grievous ... loss, yet they have the blessed consolation that ... they meet him in the upper world—where there ... is no parting and where he is free from pain. We ... would whisper words of sympathy in their ears, ... but it might seem an intrusion upon their grief. A thousand hearts are touched with their afflic ... tion, and with them will shed tears of sorrow upon ... his grave. In the silence of our own hearts, and through all ... the fleeting years of our lives, are building mem ... orials that will stand before us in the last day. ... Our departed friend has reared one in his memory ... —and his life, as well as the thousands who have ... known him, will bear witness that there can be ... truthfully inscribed thereon: 'He was a good ... citizen, a devoted father, a faithful husband, a ... devoted Christian, an honest man, and a gentleman.' On Thursday, November 15, SIXES ABIGAIL, wife of ... Bro. LEAD WELLS, fell asleep in Jesus in the 70th ... year of her life. She commenced the Christian life early, and has ... been a consistent member of the Christian Church ... She faithfully discharged her duty as a Christian ... in all the relations of life. Her children all become ... church members before reaching their majority, ... four of them ever before her. She leaves a ... husband and five children. Her husband is one of ... the remaining pioneer preachers.

Failure in life, unaccompanied during a painful ... and lingering sickness, but died he passed from ... earth to heaven. 'May husband, wife and children meet— ... Unbroken family, all complete.' GEORGE P. SLEIGH, CAREYVILLE, Ill., Nov. 15, 1871. Bro. MURKIN, as a faithful and efficient ... preacher, has, during a long life, won the confidence ... and love of his brethren, and the tidings of his ... departure will call forth the sympathy of many ... hearts. May those dear souls who in his official, ... and crown his old age with such tokens of goodness ... and mercy as shall brighten his pathway to the better ... land.—Ed. STANDARD. Bro. REEBEL BOSS, a deacon of the Church of ... Christ in Logansport, Ind., died October 7, 1871. He was in an apple tree, picking apples, when a ... limb broke and he fell to the ground and received ... such injuries that he lay in a state of insensibility ... seventy-two hours, and then quietly passed away. ... Only the unintelligible language he uttered was ... 'I am dying.' He was about sixty-five years old ... at his death. He had been married three times. His ... last wife still lives. He was an honored member of ... the church in this city. He was entirely reliable and ... exceedingly prompt in meeting his obligations. He ... kept to the letter the injunction of Paul: 'I will do ... man anything.' He hated with an intense hate a ... mean, little thing. On the second day of January, 1871, when the church ... came together to consider the propriety of building a ... house of worship (which will be completed this week), ... Bro. Ross arose and said, 'I am now an old man, and ... I want to see a house of worship built in Logansport, ... with all the little of this world's goods, but before I die ... in this city. Here are five hundred dollars by my bre ... thren in this city. This is the richest legacy I can bequeath to ... my children.' We sustain a deep loss in the departure of Bro. ... Ross; but may the Lord bless the friends of our ... brother, and enable them to imitate the virtues of his ... noble life. J. L. PAXSON. SPECIAL RELIGIOUS NOTICES. District Missionary Meeting. The Quarterly Meeting of the N. E. District of the ... Penn. Miss. Society will be held at East Smithfield, ... beginning Friday, December 21, at 10 o'clock p. m. ... We hope every congregation in Bradford and Tioga ... Counties will send messengers. Now, in the beginning of missionary effort, we need ... we counsel. We trust that as many as possible will be present ... Friday, P. M., as it is desirable to have the business ... completed Saturday. Bro. W. A. Hilding, of Troy, N. Y., expects to be ... present and preach to us. B. S. DEAN, Pres't. Wanted. Preachers wishing employment as Pastor or as ... Evangelists, will find it to their interest to write to ... J. H. GAFFIN, Rushville, Ind. The Great Chicago Fire and the Little ... Watchman. The flames that swept away so much of the great ... city of Chicago was no respecter of persons. The ... office of the LITTLE WATCHMAN, with all its ... office of its little plates, cuts, books, etc., was ... destroyed. [All the property of the Editor, with ... the exception of a small lot of household goods, ... met the same fate. This sad result is, of course, ... somewhat embarrassing; but with a large stock of ... energy, great confidence in a generous-hearted ... brotherhood, and last, but by no means least, firm ... confidence trust in the great Protector of all, the pub ... lication of the brave little fellow will be resumed at ... once. Immersed in the greatest fire that the world has ... ever known, the LITTLE WATCHMAN's meals ... have been tried little by little, but brighter ... than ever. The charities of the brotherhood, ... not called upon, even in this extremity, but its ... many warm friends of other days are asked to rally ... at once around its standard. The SUBSCRIPTION BOOKS were all destroyed, and ... so we have no means of ascertaining the status of ... our accounts with former subscribers, and we are ... compelled to depend upon them for information, ... which we trust will be forwarded to us at once. NEW FORM AND RATE.—In resuming pub ... lication, the LITTLE WATCHMAN will be increased ... in size and cost doubled. Instead of a four page, ... as heretofore, it will be a very handsomely illu ... strated eight-page weekly. To meet the demand of the times, we propose a ... first-class paper in every particular, and on account ... of the increase in size and beauty, our price must ... likewise be increased. Terms: In clubs of not less than ten copies to one ... address, per year, Fifty Cents each. No subscriptions will be received for a less term ... than three months. A monthly edition will be ... issued and sent to subscribers for Seventy-five ... Cents a copy per year. All orders for either edition must be accompanied by ... the cash. Our FAVOR.—All persons knowing themselves ... indebted to the Editor, will confer a favor, that ... will long be remembered, by remitting the amount ... at once. Brethren, don't take advantage in this ... time of peril. Address, L. H. DOWLING, Chicago, Ill. W. T. Horner's Publishing House. Our connection with the largest Publishing House ... in Buffalo, N. Y., is such that we are prepared to do ... all kinds of plain and illuminated Printing; also, ... books of any size or style. Catalogues, sermons, ... cards for ministers; also every variety of Stereotype, ... Electrotyping, Lithography and Wood Engraving. The establishment is one of the most complete ... in these departments, and we are able to compete ... with any house in the United States, both in qual ... ity of work and reasonableness of charge. We solicit ... Book work especially. Authors will find a pleasant ... city here while attending to publishing duties. Ad ... dress W. T. HORNER, Buffalo, N. Y. Michigan—Eastern District Missionary ... Association. The First Quarterly Meeting will be held with the ... Central Christian Church at Detroit, on Friday, the ... nineteenth (20th) of Dec., at half-past two o'clock. Brethren ... from other Districts and adjoining States will be ... warmly welcomed. Native Wine. (Wishing to do something for the missionary cause, ... and also to place my commission more generally ... before the Christian brotherhood, I make the follow ... ing offer: Any Church that shall order five or more ... gallons of communion wine at \$1.00 per gallon, before ... July 1872, may pay one third of the purchase money ... into their own State Missionary Society—only paying ... me \$1 per gallon after the wine has been received and ... approved. N. B. Empty kegs to be filled, and returned, may ... be expressed to me free of charge from Ohio, Indiana ... and Michigan; but beyond these States they will be ... furnished for \$1 each. Address H. C. KING, Mantor, Lak Co., O. PROSPERITY. 'The Missionary.' At its recent session, the General Christian ... Missionary Convention unanimously passed a res ... olution authorizing the Corresponding Secretary ... to edit a Monthly in the interests of the missionary ... work. The friends of this cause feel that such a ... paper is needed in every Christian family. It will report regularly both Sunday school and ... other missionary successes in all the States and ... districts; announce conventions, and give such ... general information as may be interesting to all. It is to cost but twenty-five cents a year, and no ... profits, if any, are to go into the missionary treas ... ury. No extra expense for editorial work, and no ... club rates, as the price is but a trifle. The first number will be issued in January next. ... We hope to begin with a large subscription list, ... and the hearty cooperation of every friend of mis ... sionary work. To save postage and expense of mailing, let all ... the papers taken in each church be sent, if possi ... ble, to one person for distribution to the subsc ... rbers. Resolutions intended for The Missionary ... should be sent to your State Evangelist, who will ... arrange them for the press. And all subscriptions also to your State Evange ... list, or to BOWWORTH, CHASE & HALL, Cin ... cinnati, Ohio. By order of the Convention. ROSAS H. BROWN, Corresponding Secretary. L. L. GARRISON, J. Committee.

tion, send to John T. ... 57, there are acknowledged ... 300 received and sent to ... 1832.00 acknowledged, and ... 3.25 acknowledged, and ... have no time to search ... seen how utterly groundless ... We do not care how many ... his own sake, and for the ...

SCIENTIFIC

Bottles with peculiar conical projections have been introduced in England, which are to be used for poisonous drugs and medicines. They are so distinctive as to be recognized even when laid hold of in the dark. This is an excellent idea, and if by common consent adopted in this country for poisonous articles, many lives will be saved. Labels are not always read, and some people have a careless way of using old bottles without thinking to change the label. After a little while the act is forgotten, and some one is poisoned under a false name.—Christian.

At a late meeting of the Academie des Sciences de Paris, M. Bousingault described some experiments, showing that water is not liable to freeze if it is not allowed to expand in order to change into ice. He exposed water to a cold of 23.6° Fahrenheit below the freezing-point, enclosed in strong steel tubes, such as are used for filled guns, without any congelation taking place. On answering the sealed end of the barrel, this congelation was instantaneous. The fluidity of the water was made manifest by small steel spheres, which moved freely inside the guns during the whole process, and would have been stopped by congelation.

The Scientific American describes the new wood carpeting, which is coming in to extensive use, as follows: The fabric is made of slats or more ornamental shapes, glued or cemented upon a cloth backing. The slats or strips of wood are of different colors, and are arranged to produce all the effects of parqueted floors, mosaic work, etc., being a sort of a quarter of an inch in thickness, they will wear many years. They are finished in oil, and fit together so tightly that the joints are as perfect as those in inlaid work. The surface thus produced can, therefore, be scrubbed, washed and oiled, when needed, precisely like other floors made of ornamental woods, which floors they resemble in all respects when laid.

JUDGING SOIL BY TIMBER—Almost any one knows that the quality of soil may in a great measure be determined by the timber which grows upon it, but of the exact nature indicated by the primitive trees people are not so well posted. Mr. J. S. Smith, of Putnam, O., writes to the New York Farmer Club of this matter and says that white oak land is poor; that red oak and soft maple also indicate poor land; that shell-bark mostly grows in cold, wet land; that flat beech and sugar lands are good for summer crops and grass, but not for wheat; that rolling beech and sugar lands where large poplars and black walnuts abound are fine grazing lands, and produce, when new, large crops of all kinds of grain, except wheat, where it is winter killed; that large white oaks and chestnut growing together, and black oak and hickory, indicate a loose subsoil, and that lands where the water soon sinks into the subsoils are much the most valuable for grain; that a soil that will raise large crops of all kinds of grain, and then clover and timothy, and after they run out will come in with green grass and white clover, is the best.

Very important questions arise in reference to the relative influence of certain rocks on the sanitary condition of the buildings erected upon them. Thus, in a general sense, it may be considered as proved by experience that clay soil and other impermeable material near the surface are less healthy than well drained sites, and more liable to attacks of fever, and that permeable soils and gravel are dry and healthy. There are, however, important modifications of this view, dependent on the subsoil and underlying rock, which are often out of sight and below even deep foundations, and here a knowledge of geology becomes necessary to the architect. It is well shown by Professor Pettenkofer, of Munich, that in certain cases where bands of clay intervene in gravel, the presence or absence of fever in the population corresponds exactly with the existence or non existence of these impermeable deposits. In other words, even where the general sub-soil enjoys a certain amount of natural drainage, the healthiness of the site depends strictly on the condition of the rocks at a considerable depth, and that stagnant subsoil water, even when its presence can not be detected by ordinary observation, makes itself felt in a very serious manner. Dr. Pettenkofer points out that in the case of Gibraltar and Malta it was proved by British statistical returns that at times when cholera was raging over a large area, there were certain districts which escaped. On investigation it was found that, whereas the subsoil to a great depth, and in the case of Malta, the rock was eminently porous and permeable, the spots that escaped were situated on impermeable clays.—Examiner and Chronicle.

PROTECTIVE COLORING AGAIN.—The most wonderful of all are the cases of protective mimicry. The Heliconias are among the most beautiful of South American butterflies. Being never eaten by birds, on account of a nauseous liquid, which exudes from them when touched, they are not only very common, but have a large number of Heliconias. For as Mr. Wallace says, "If the birds could not distinguish the two kinds externally, and were on the average only one-eighth among fifty unattractive, they would soon give up seeking for the eatable ones; even if they knew them to exist." Now along with the Heliconias there does, in fact, live a distinct family of butterflies, the Pierids, most of which are white, and which are anatomically as distinct as Heliconias as a butterfly is one genus. The Heliconias in external appearance, so close is the resemblance that such expert naturalists as Mr. Bates and Mr. Wallace have been repeatedly deceived by it at the time of capture. Moreover, each species of this genus, Lepidoptera, is a copy of the particular species of Heliconias which lives in the same district. Every band and spot on the wings of the Heliconias is exactly reproduced in the Heliconias which they imitate. The flight is also imitated, while in point of numbers we find about one Lepidoptera to a thousand Heliconias.

Nor is this the only instance. So prominently favored are these beautiful insects by their disgusting taste that they are exactly imitated by at least three genera of diurnal moths. Another part of the world which exhibits this phenomenon is the Heliconias is repeated in Latin, in the Philippine Islands, in the Malay Archipelago, and in various parts of Africa, the protected insect being in all these cases very much less numerous than the insect whose color it mimics. In similar-wise bees and wasps are often imitated by bees, by flies, and even by moths.—Fisher's Harvard Lectures.

HOSPITALS.—The benefits of hospitals are incalculable, and those of our country are behind none in the world. Our physicians and surgeons may well be proud for their skill, which is thus brought to public notice, and for the excellent appointments of the institutions under their care. Cleanliness and kindness are pre-eminently characteristics of American hospitals. It still remains to be said that in the opinion of intelligent men some great changes in the general system of management are desirable. It is grand to see four-story buildings of stone, wards lined with comfortable beds, which give a sense of comfort, and make one happy to think that here, poor diseased humanity can find a chance for quiet recovery, or, at least, a place in which to die in peace. But modern discoveries are showing us more and more emphatically that the germs of disease gather in all manner of places and substance, and hold tenaciously, in spite of the most thorough applications of disinfectants. A hospital which has been in use for many years, no matter how carefully kept, must become to a certain degree, unwholesome, if not even poisoned. There are mats, and carpets, and oil cloths, and all manner of materials, which have the tendency to become infected. It is by no means known yet how extensively germs connect themselves, more or less permanently, with the various substances which make up a building. Prof. Tyndall finds them associated with the dust of the air. What collections of them may be found in the cracks of an old building, or with dust wherever it may lodge itself? We have not seen this matter discussed, but would venture to suggest that hospital dust, inevitable in spite of all cleanliness, may be as dangerous a compound as any to be found in a drug-store, and, at least, may be looked upon with suspicion. The remedy, if such is needed, is not altogether within the power of the medical profession. The public is pleased with imposing and permanent buildings, and it may take some time to persuade many that one story temporary structures, to be entirely removed and replaced every few years, would, after all, be the wisest administration of benefit to the sick. If some benevolent man, who wishes to do a public good, will give his money to try such an experiment, the results may be far greater than any contributions to the architectural glories of the country in the name of charity.—Christian Union.

Some excellent precautionary recommendations against the infection of cholera have been drawn up for publication by the Medical Department of the Privy Council. The document containing them explains that, very probably, during the next month or two, a few cases of the disease may be imported into this country; but that these cases, should they occur, will not probably occasion much injury to the population of the places thus exposed to infection, if they have had the advantage of proper sanitary administration. It then describes briefly the mode in which epidemics of cholera are produced. Cholera has a certain peculiar infectiveness of its own, which, where local conditions assist, can operate with terrific force, and at a considerable distance from the sick; but cholera is not contagious in the same sense as smallpox or scarletina. Probably under ordinary circumstances the patient has no power of infecting other persons except by means of his discharges; nor any power of infecting even in this manner, except in so far as particles are enabled to taint the food, water, or air which the people consume. The local conditions which directly spread cholera, are those which permit the contamination of drinking water by the poison in the discharges. The potency of the discharges grows continually stronger during some few days after leaving the body. Hence we are told that too much importance can not, in the first place, be attached to the precaution of thoroughly disinfecting without delay, all discharges, as well as all bedding, clothing, towels, and the like, which may have been tainted. All discharges, and all slops which contain traces of them, should never—even when thought to be disinfected—be cast into any position from which they may come into contact with drinking water. Mr. Simon urges that this duty should be done under all circumstances.

Then, secondly, we are informed that the dangers to be guarded against, as favoring the spread of cholera contagium, are, particularly two. First, and above all, there is danger of water supplies which are even in the slightest degree tainted by house refuse or other like kinds of filth, by outflow or leakage from cesspools, sewers, drains, or latrines, and, secondly, the danger of water being contaminated from the actual pollution of water by cholera poison. The latter directly produces cholera, the other greatly favors the spread of the disease. Then there is the danger of breathing air which is fouled by effluvia from filth of all kinds. This lays a man more readily open to the attack of cholera. Hence it follows from these considerations that we must not only disinfect the cholera poison and keep it out of our drinking water, but also, in addition, strictly, a searching examination of our water sources where its purity is suspected, and prevent a contaminated supply being used. Secondly, remove all kinds of filth and refuse from neglected places, prevent future accumulations, make good defects in house drains and sinks, lime-wash uncleanly places; and, thirdly, use disinfectants freely, and constantly about receptacles for filth, and in all foul places. These several measures should be adopted incessantly and rigidly. Mr. Simon hopes the water companies, informed as they must be of the calamitous influence of bad water in previous epidemics of cholera, will remember, if the disease should again be present here, that each of them in its daily distribution of water has hundreds, and even thousands of human lives in its hands. As regards the various means that should be used, only those are mentioned which the author feels that he writes on this point like a man who feels that with the present divided authority in sanitary matters, little good is to be anticipated. This is a general outline of

preliminary remarks on cholera, and ought to be perused by all who are in any way connected with the subject. It is a most valuable and interesting work, and one which should be read by all who are in any way connected with the subject. It is a most valuable and interesting work, and one which should be read by all who are in any way connected with the subject. It is a most valuable and interesting work, and one which should be read by all who are in any way connected with the subject.

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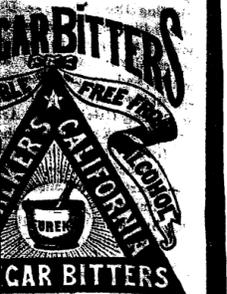
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Car Bitters. Since my last op... I have been restored... I have been restored...

FROM CORRESPONDENTS. Pennsylvania. Since my last op... I have been restored... I have been restored...

Michigan. We hereby inform you of an organization of a church, which took place in Bay City on the 12th of October, 1871...

Indiana. At a meeting just closed, held at Michigan... we had a glorious triumph for the Lord...

Illinois. I joined my brother, W. J., to a meeting at... where four were added to the congregation...

Ohio. We have just closed a very interesting meeting at... resulting in eleven additions...

Ohio. The reports from our State in our periodical... are so meagre that one might think that...

Ohio. I have been a member of the Church of Christ... since the first of January...

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Advertisement for Car Bitters, including an image of the bottle and detailed text about its benefits for various ailments.

Advertisement for 'FROM CORRESPONDENTS' featuring reports from various churches and individuals across different states.

Advertisement for 'CARD. DR. ROBERT HUNTER' detailing his medical practice, specialties in head, throat, and chest diseases, and his personal history.

Advertisement for 'LIFE INSURANCE CO' listing assets, financial details, and information about the company's operations and policies.

Advertisement for 'EMINENCE COLLEGE' for males and females, listing courses, faculty, and contact information.

Advertisement for 'PATENTS' and 'THE AMERICAN FARMER' magazine, including details about patent services and subscription information.

Advertisement for 'Ayer's Sarsaparilla' and 'Ayer's Hair Vigor', featuring images of the bottles and text describing their health benefits.

Advertisement for 'THE CHRISTIAN MONITOR' and 'THE BENNETT HOT AIR FURNACE COMPANY', including subscription rates and product details.

RECORD OF THE WEEK

WEATHER bitter cold. "Boss Tweed" has resigned his position in the Board of Public Works of New York City.

Up to Tuesday of last week, the Chicago Relief and Aid Society had received in cash, \$2,508,000 for the relief of sufferers from the great fire.

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Cincinnati Money Markets. EXCHANGE, GOLD AND SILVER. Table with columns for Buying and Selling rates for various currencies and gold/silver prices.

SPECIAL NOTICES. D. H. BALDWIN, 188 West Fourth Street, Cincinnati, has always on hand a large and complete stock of Standard Pianos and Organs at Low Prices.

So IRRIDIOUS ARE THE FIRST APPROACHES OF Consumption that thousands remain unconscious of its presence until it has brought them to the verge of the grave.

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THE LITTLE CORPORAL. An Illustrated Magazine for Boys and Girls, and Older People who have Young Hearts.

THE \$500 PRIZE STORY. By HELEN C. WEEKS. Will begin in the January Number and will continue through the year.

AGUE AND FEVER. DR. M'LANE'S LIVER PILLS. FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

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Advertisement for TARRANT'S SELTZER WATER, featuring a circular logo and text: 'TARRANT'S SELTZER WATER. THE MOST EFFICIENT, CONVENIENT & DURABLE STOVE IN THE MARKET.'



CORRESPONDENCE.

GALLATIN DEBATE.

Some readers of the CHRISTIAN STANDARD may desire to know something of the debate held in Gallatin, Mo., commencing Nov. 6th, 1871, and continuing twelve days, four hours each day, between Rev. Dr. W. M. Rush, of the M. E. Church South, and Elder J. Carroll Stark, of the Church of Christ.

Considerable local excitement, caused by an unprovoked attack upon the Christian by Mr. Rush, months previous to the debate, gave rise to a correspondence between parties, which resulted in an agreement to discuss the following propositions:

- 1. "Pouring or sprinkling water upon a proper subject in the name of the Father, Son and Holy Spirit, is Scriptural Christian baptism." Rush affirms.
2. "Immersion in the name of the Father, Son and Holy Spirit, was practiced by the apostles as Christian baptism." Stark affirms.
3. "The baptism of a believing penitent is in order to the remission of sins." Stark affirms.
4. "That we are justified in the sense of pardon by faith only, is a wholesome doctrine, and very full of comfort." Rush affirms.
5. "In conversion the Holy Spirit operates upon the heart of the sinner through the word only." Stark affirms.
6. "Infant children are proper subjects for Christian baptism." Rush affirms.

Dr. Rush appears to be a man of fifty-five or sixty years of age. His bodily presence is not weak. He has had some experience as a debater, and is regarded as the champion of Methodism in Missouri. He seems to feel the importance of his position as the defender of the faith of his church. Brother Stark is about forty years of age. He, too, has had some experience as a debater. He held a debate with a Mr. Coughlin in September last, on substantially the same propositions as those in the debate with Dr. Rush. He had debated some before he came to Missouri. He is quick, with extensive Biblical knowledge, and a ready flow of language. Dr. Rush's style of speech is rather slow, and very dogmatical, and even almost oracular.

The audiences were large, and very orderly and attentive. Several ministers of the M. E. Church, and of the Christian Church, were in attendance. As is common on such occasions, there were those on both sides who may claim the victory. That Dr. Rush made a strong effort to defend the doctrine of his church no one who heard him will deny. That he succeeded in showing his doctrine to be Scriptural is what can be denied confidently. He claimed that the sprinklings under the law of Moses are called baptisms by Paul. He sought to make it appear that the Israelites were baptized in the Red Sea, and afterwards under the cloud at Mt. Sinai when Moses sprinkled the book and all the people with blood. Again: he cited the 77th Psalm—"the clouds gave rain"—as the baptism under the cloud. He did not make as strong a showing for pouring and sprinkling as many of his predecessors.

Mr. Rush often quoted Mr. Campbell in his debate with Dr. Rice. He frequently read also from the "Christian System." He expressed a high regard for Mr. Campbell, but often read from him so as to make a false impression of what Mr. Campbell taught. His opponent very effectively exposed some of his garbled readings from authors, and showed his perversions of the Scriptures. The Doctor's main effort seemed to be to avoid an open and direct issue on the main question, and to lead his opponent to the discussion of some minor one. In this, however, he failed, as his opponent would call him to the question under discussion.

"He assailed the genuineness of the Gospel according to Mark, from the 9th verse of the 16th chapter to the close of the chapter. He took occasion to refer to this on several of the propositions. He said the salvation spoken of in the 16th verse, 'he that believeth and is baptized, shall be saved,' referred to salvation in heaven. Again: the miracles to be performed by believers were recorded by the hand of a superstitious writer.

He said the common version was made by immersionists, who favored immersion wherever they dared to. Immersion he thought impracticable in the Arctic regions, where Dr. Kane was frozen in the ice for two years. He was so busy defending the icy position that he did not reach the great African desert. Pouring was the way God administered baptism, as was the case on Pentecost when the Holy Spirit was poured out. He made the strange statement that the Spirit was poured out because that was the way the symbol was to be administered.

On the proposition concerning faith alone, the Doctor made about as feeble a demonstration as I ever heard on that question. He quoted a number of passages on justification by faith, but fatal to his propositions, for none of them said 'by faith only.' Indeed he had the opportunity to learn that the phrase 'faith only' occurred once, but is condemned in that place.

He then informed us that faith is not found unpaired with repentance. Before this proposition was discussed, he had said that repentance was completed in baptism, because baptism to the Jews on Pentecost was restitution, that was always involved in repentance. His opponent reminded him that repentance and baptism added to faith are not faith alone.

By the time the last proposition was reached, the Doctor had manifestly lost a considerable portion of his assumed superiority, that was manifest in the beginning of the debate. He endeavored to rally his waning confidence for a vigorous maintenance of his right to baptize babies. He started off, as is usual in defending infant baptism, on the covenant with Abraham (Gen. xii.). He attempted to show, if I understand him, that the Sinaitic covenant was the same as the covenant with Abraham. The promise to Abraham in Gen. xii. was found to be a promise concerning Christ, as referred to by Paul in Galatians. He also pursued about the old course in trying to prove the identity of the Mosaic and Christian covenants. That he failed in this particular was as plain as the language of Jeremiah, quoted by Paul, could make it (Jer. xxxi. 31; Heb. viii. 8-12).

The debate will result in good, if those who heard deal fairly with themselves and the divine word which they heard so patiently and orderly. The best of feeling seemed to prevail between the disputants. The Doctor will perhaps be more careful hereafter in assuming superiority over an opponent whom he has not heard of before, as was the case in reference to Bro. Stark. Those among us who know the truth need have no fear of those in error. "A cripple in the right way can beat a racer in the wrong." "Thrice is he armed that hath his quarrel just."

The Doctor's learning and ability were boasted of before the debate. His learning certainly is not of a finished style, as his pronunciation sufficiently showed. He would say Mr. Campbell, proposals, etc., etc. He may not be responsible for the report that he is a good scholar. His friends may have thrust it upon him in which case I would not desire to find fault with him for imperfect education, for he may be entitled to great credit for what he does know. His opponent is quite his equal in scholarship, as a stranger would think after listening to them for forty-eight hours.

At the conclusion of the debate, Dr. Folsby, who was president moderator, was presented with a very beautiful copy of the "Living Oracles," on behalf of the Christian church, by S. A. Richardson. A very neat copy of the Bible for the pocket was presented him also by James L. Davis, in behalf of the M. E. Church South. A resolution of thanks to the moderators was passed unanimously by the audience. J. M. HENRY.

A VISIT AND A MEETING.

Bro. ERRETT:—Allow me, if you please, a short space to report a meeting lately held in Sullivan Co., Ind. If I should be a little lengthy, suffer it, as I speak of the olden times; for all our hearts pause a little about the sunny spots of childhood, and so may mine, as these meetings were in the neighborhood where I spent most of that sweet period of life.

This meeting was held at the Concord church, a neat, modest house, standing in the deep woods, full two miles from the station called Shelburn, on the Terre Haute and Evansville Rail Road. This church possesses many points of interest to me. When a boy I have often rambled through the unbroken wilderness where it now stands, in quest of game, with dogs and gun; and it now seems so odd to see a church-house standing there. But again: it contains a great number of my relatives, old and young—of the old, many who were well in years when I was a boy; of the young, many my playmates and schoolmates. To see the faces of these all filled my heart with unusual emotions, tinged with sadness, brightened with joy; sadness to see how time had laid his hand of change on all, yet joy to see that so many were now bearing the cross over their narrow passage to eternity, and waiting for the crown which the Lord, the Righteous Judge, will give at his appearing.

One thing gave me peculiar pain, and I have not been able to rid myself of its sting yet. The old house in and about which I spent so many days of fresh childhood life; about whose blighting hearth I have so often sat with one, or any had gone to other homes; around which I had often heard the storms of winter howling, and above whose roof I had heard the great trees creaking and crashing their branches like giants in conflict, while within grandmother told those blood-chilling stories of ghosts, witches, Revolutionary-war times and Indian massacres, until we children all trembled with fright and pressed still closer to the sides of the grown-up ones, and expected every moment to hear the Indian war-whoop, like a death knell, break upon our ears—this dear old house which I called home for so many years, and toward which I set my face for home from every other point; to which I often returned after my mother had died and the family was broken and hopelessly scattered, and in it sat down all alone by the broad fire-place, and thought of the times gone by, and called up the faces of the dearest of earth, and called to mind their words, and wept that I could meet them there no more, but resolved to meet them in that better land where homes are never deserted; and rising with heavy heart to leave, on the boards over the arch of the fire-place, where names of brothers and sisters, written by their own hands, still stood out plainly; I would write my own with the date and statement that I had again visited the old house and thought and prayed for them—this I did often while yet a young man; and it became a sort of holy pilgrimage to me; but when, on this last

visit, I went to see the old house, it was gone. Not only was it gone, but through the very place where it stood runs the public road! Of all the places in this world the inhospitable dust of a public road looks least like home to me, and so I would think to most persons; save Gipsies, or negroes. I turned away in sadness to the old orchard trees, which seemed to sympathize with my disappointment, and welcome me with outstretched hands; and bid me think of the days when I clambered among their branches, climbed them for apples, shot birds out of them, and admired them in their gorgeous spring-time robe.

But let me not dwell here. Every heart that is worthy of the name understands my emotions, and for those that do not I have no word, no kinship. I traced out old paths and walked in them, and thought of the feet which once walked in them with me and now walk no more. We talked of those who talk no more on earth; and I visited old graves and graves new-made, to think as only one can think at the edge of the tomb, within a few feet of the forms of the well known and dearly beloved.

But to the meeting again, for a word or two: The brethren at Concord have not only a neat house, neatly fenced in and the lot tastefully sodded with blue-grass, all neat within and without, but their organization is also neatly Scriptural. I know of no congregation where every thing is done in more decency and order than there, and many much older congregations would do well to sit down at their feet and learn of them, or better, to sit at the feet of Him from whom they have learned, and receive and practice the same order. There was not an addition while I was there, though very large audiences were in attendance. Bro. J. W. Wolfe, of Sullivan, remarked that almost every person in the community was already a member, and there was no material to work on, which is almost true, for Bro. Perry Blankenship, of sacred memory, held a meeting there a short time before his death, and most persons in the community obeyed the Gospel. May God bless them and keep them prosperous! and so He will if they abide in his love and work. W. R. JEWELL.

WESTERN RESERVE CHRISTIAN ASSOCIATION.

Bro. ERRETT:—The Western Reserve Christian Association held its eighteenth semi-annual Convention at Ravenna, Portage Co., O., Nov. 7th, 8th, and 9th. Twenty-two preachers were present.

Tuesday, 2 o'clock P. M., Bro. A. B. Green, President of the Association, called the Convention to order. There were on the programme nine questions, but only five were reached in the discussions. 1. "What are the officers of a Church of Christ?" was introduced by Bro. A. Burns, followed by six other speakers, in ten-minute speeches. The afternoon session was entirely occupied with preliminary business and the discussion of the first question.

Second session opened at 6 1/2 o'clock P. M. with one-half hour's devotional exercises, led by Bro. J. C. Cannon. At 7 o'clock the Convention listened to a sermon by Dr. L. L. Pinkerton. Third session, Wednesday, 9 o'clock A. M., one-half hour's devotional exercises, led by Bro. J. B. Knowles. A large part of the morning session was occupied in the discussion of the following preambles and resolution:

Resolved, That it is greatly to be desired that the chronicles of the Western Reserve churches should be written; and, WHEREAS, Bro. A. S. Hayden is pre-eminently the man to write them; therefore, Resolved, That we affectionately request Bro. Hayden to undertake this work; and in case he consents, we urgently press upon him the desirability of its being undertaken as speedily and prosecuted as rapidly as his other engagements may permit.

After a full discussion the above was unanimously adopted by the Convention. Bro. Hayden then made a brief statement of his preparation for the work, and agreed to comply with the request, and to begin the work immediately. Thereupon the following resolutions were unanimously adopted:

Resolved, That it is the sense of this Association that it is indispensably necessary to the production of a worthy history of our work on the Western Reserve that the writer should have been connected with the movement and in sympathy with it from an early day; should have been acquainted with the pioneers, and should have the cordial support and co-operation of his brethren. Resolved, That we pledge to Bro. Hayden, who has for years been collecting material for such a work, our united co-operation and moral support in his undertaking.

Resolved, That these resolutions be published in the STANDARD and Review. The discussion of the question, "Are the Y. M. C. Associations collectively worthy of our good wishes and co-operation?" was opened by H. J. White, followed by six other brethren in short speeches.

Fourth session, 1 1/2 o'clock P. M. The discussion of the question, "Are skepticism and irreligion increasing in the world?" and if so, what should Christians infer from that fact, and what should they do with reference to it?" was introduced by Bro. A. H. Hinsdale. Nine short speeches were made upon the question. A letter from Bro. J. M. Atwater (Vice President of the Association) upon the question was read by the Secretary.

Fifth session, 6:30 P. M., opened with one-half-hour's devotional exercises, led by Bro. D. J. White. At 7 o'clock the Convention was addressed by Bro. A. H. Hinsdale, subject, "Church Life and Church Enterprise in North-eastern Ohio."

Sixth session, Thursday, 9 A. M., one-half-hour's devotional exercises, led by Bro. M. Terry. At 9:30 the Convention was called to order for business. Committee on programme—B. A. Hinsdale, A. S. Hayden, W. A. Lillie—for next meeting reported as follows:

Questions for discussion: 1. "The office and work of the evangelist and his relation to the congregations," to be introduced by A. Burns; 2. "How to develop and employ the talent of the Church," opened by Joseph King; 3. "Our special work, and our relation to other denominations of professing Christians," O. C. Atwater; 4. "Should church discipline be conducted by the church in mass meeting? If not, by what officers? and what is the best mode of conducting it," R. R. Sloan.

Sermons for the evenings: 1. "The relation of the American Pulpit to Political Ethics," B. A. Hinsdale; 2. "The lesson of our Forty Years' Experience," Dr. S. E. Shepard; 3. "The Pulpit, its Claims and its Power," J. L. Darsie.

This report was adopted. It was then agreed that these two questions should be discussed together: 1. "Are the individual congregations, according to the Scriptures, absolutely independent of each other? If not, what relation do they bear to each other and to the Church at large?" opened by Bro. George Darsie; 2. "How shall we protect the cause we plead from the injury inflicted upon it by men of bad character who profess to be preachers among us?" opened by Bro. A. S. Hayden, followed by six others in a discussion of both. The following resolutions were introduced, discussed and adopted:

Resolved, That there should be a co-operation of churches in ordaining and disciplining ministers of the Gospel. Resolved, That a committee of three members of this Association be appointed to report at our next meeting what means should be adopted to secure this end.

Committee appointed: B. A. Hinsdale, A. S. Hayden, A. Burns. Seventh session, 2 o'clock P. M. At this session the question, "What attitude should Christians maintain upon the various amusements of the day, such as dancing, card-playing, theater going, etc.?" was discussed, opened by Bro. J. L. Darsie, followed by ten other speakers, developing many different ideas of the attitude that Christians should maintain towards these devices of Satan. The committee on next place of meeting reported that three places had asked for the Convention. The Association selected Bedford, Cuyahoga Co.; and the time May 7th, 1872.

Convention adjourned. At 7 o'clock Bro. A. Burns preached from Philipians ii, 12, 13.

H. J. WHITE, Sec.

RAVENNA, NOV. 15, 1871.

[Christian Review please copy.]

SHALL MAJORITIES RULE?

DEAR BRO. ERRETT:—The answer to the above question must be governed by the thing to be decided. In our government we know of no other rule, unless otherwise decreed. In the Church of our Lord it appears to me that the action of the Church of Corinth, where the incestuous man was put away by the majority, or the many has the apostolic sanction, nor can I find anything which leads me to another conclusion. Whether it is always best to act under this rule I do not affirm—may, I do not so teach. A right to do a thing can never prove that it is always best to exercise such a right, but in all governments there must be some finally authoritative end of all questions. If a majority can not rightfully settle all questions of differences, I know of no other just way as a last resort.

Christ's kingdom is established not only upon the simple law of what is right, but it assumes as the bond of union also the law of love, by Christ for his church and the church for its members. This principle must ever prompt us in our actions in all church decisions. Let the love of the brethren be abandoned, and no church can live in unity, and prosper. Minorities have their rights, which the law of love will not allow to be neglected. I fully agree with you, Bro. E., that no question should ever be carried by a mere majority, when there is a strong opposition. To disregard their views is to gender strife and destroy confidence. As honest and sincere brethren, to show respect and love for their opinions and judgment, will generally produce unity. No set of men can rule free people either by abstract power or by mere authority. Should vital questions however arise in a church which can not be adjusted by patience and long forbearance, I can not see how it is possible for the majority to act consistently without a final exercise of their power.

This must be done, or else there is an end of all rule or action. The wheels of government are locked, and chaos prevails. This must not be.

I do not see that we need to differ as to the elders' part in discipline. I have long held that they should correct all abuses of practice either by their agency or by that of others. How shall they do this?

1. By a faithful effort to restore the wrong-doer to a just appreciation of his error. Here, it is often the case that much patience is demanded.

2. If all efforts fail, then the charge, the proof, and the law governing the case must be presented to the church. If no reasonable objections are made, no vote is demanded, and the church accepts of her elder's report; but should objections be made, and a different result be desired, the elders should reconsider the case, and report under the light of such objections, and it does seem to me that in the

absence of reasonable doubts, the majority should decide the case, if in their judgment action is demanded. It is impossible for me to see another and a better remedy.

It is too true that very few of our elders are eminently qualified for their work. They should have an enlarged knowledge of God's Word. They should know how to divide the Holy Oracles. They should not only be apt to teach, but they must teach if they would efficiently rule, since teaching and ruling are inseparable qualifications in a good elder.

"We have many dumb elders—mere ciphers in the flock of Christ. Such men can never rule. They themselves are undisciplined—naïve, untaught in God's Word. We greatly need a normal school for our elders as well as for our evangelists.

But you suggest another important question when you ask, "Is there right-fully an appeal from the acts of a church in cases of exclusion?" Yes, there is and should be. If A. feels that he has been wrongfully excluded from a church and that justice can not be had, he may appeal to another church for another hearing. If that church entertains the matter they may call upon the excluding church for their consent and co-operation. If granted, then the charges, proof, and the decision may be jointly investigated. Should the excluding church be found to have acted rightly, then the excluded party must, in order to fellowship, go back and confess his wrongs. Should the excluding church, however, refuse to hear the advice and appeals of their brethren who have equal claims for wisdom and the love of the truth, then in that case my judgment is decided, that the sister church may act in her own right, and receive to her fellowship the excluded, if the judgment against him is clearly wrong. I may be asked for Scriptural authority for such action; I say that I know of no such precept or example recorded. Nor can any reasonable man demand it. We must act, in the absence of all such examples, upon the law of justice and reason.

No church in the absence of any divine rule must exalt herself to the position of infallibility. Churches must consent to the judgment of their brethren as well as individuals. Such has been my deliberate judgment. Nor can I see any good ground to object.

To assume that a church can not err, is to assume too much; and to assert that she is not responsible to the brotherhood as well as to have individuals subject to her, is going beyond my conceptions of truth and right. I am not to be informed for the first time that there are brethren who will deny that the decision of a church can be questioned. For my self I hold no such opinion. If I am wrong, I am ready to hear proof.

I thank Bro. Errett for his elaborate article in reply to my former communication asking for more light.

G. W. ELLIY.

LEXINGTON, NOV. 23, 1871.

MORMONISM.

Bro. ERRETT:—On page 311 of a recent work entitled "Life in Utah," &c., published in your City, I find the following: "In their origin, the Mormons may be said to have been an off-shoot from the Campbellites; Sidney Rigdon, the author of their early doctrines, having originally left the Baptists to join the former sect." It is historically true that Sidney Rigdon was for a short time associated with A. Campbell, Scott and others in their attempt at the restoration of primitive Christianity; but the Baptists, with whom he was much longer ecclesiastically associated, as well as the Disciples, regarded him with suspicion, and were both glad to get rid of him as an adventurer and unscriptural man. He has received his just punishment, even in this life. He was repudiated by the Mormons, became crazed, and died a maniac. Am I correct? Rigdon availed himself of the knowledge of "the ancient Gospel" he learned from the Disciples, and through him, doubtless, thousands have been innocently decoyed into Mormonism. That a portion of the Disciples "went crazy as Millennialists," I have yet to learn. Perhaps some who had been Disciples embraced Millennialism. But can this not be said of many who have been Methodists, Baptists, Presbyterians, etc.?

As the work is having a good circulation, would it not be well to notice this piece of history, and to set it recte in curia?

J. R. FRANK.

[We noticed, when it appeared, the inaccuracies of this book. It is not to be relied on. Sidney Rigdon never became crazed, nor do we know that he is yet dead. When we last heard of him he was living quietly in the State of New York.—Ed. STANDARD.]

THE DISCUSSION.

Bro. ERRETT:—Muncie during the dissection was all a-striving to and from the debate and conversing freely in regard to the disputants and their respective defense of doctrines.

Mr. Croley is favorably known as a scholar and gentleman of most pleasant manners. He affirmed that the Scriptures teach that "all men will finally be holy and endlessly happy," stating that God was the author of the Bible and human existence, and reasoned in behalf of his proposition from the attributes of God:

1. Goodness of God which was infinite (Pa. xxiv. 8; ix. 16; Luke xviii. 19, etc.) and that this goodness was active.

2. Wisdom also was infinite, and that God makes no failures.

3. Power of God is infinite, and he is able to carry out the dictates of goodness.

4. That the justice of God was also infinite, and it demands that all men shall be saved.

5. 6 and 7. Mercy, love and purpose of God all say that all men will be saved; that God's love is more than that of an earthly parent, and that there was no earthly parent who would punish a child endlessly. That we are all to be like God.

8. God is the Father of all men (Ezra, and Mal. ii. 10.) and all mankind are one common brotherhood.

To which Bro. W. J. Howe replied in substance as follows: All Christians, children and idiots who both agree will be saved, and the only controversy is in regard to those who sin willfully and die without repentance. We know God by what he has said and done. Does the goodness of God save every man now? Has crime no penalty? If so, have we any assurance he will not punish those who die without repentance? God is an ever will, for he is unchangeable; and hence we conclude as he does not save all from sin, nor every one from suffering now, he will not in the future. Admitted all the Scriptures taught in regard to the infinity of God's attributes; but denied the conclusions of Mr. Croley. Said vengeance was an attribute of God as well as goodness and that "he would repay." Upon the Fatherhood of God, and that all would be saved because the children of God (referred to lost sheep, lost piece of money, and prodigal son) as urged by Mr. Croley, Bro. Howe said if it were because all were by creation, on the same hypothesis all beasts and birds would be in heaven; and if he meant in a spiritual sense, that the Scriptures plainly taught there were two distinct families, that some were the children of the devil (Rom. ix. 8; viii. 14; Gal. iii. 26.) Many points were presented by Mr. Croley, and replied to by Bro. Howe to the entire satisfaction of all our brethren and the Methodist and Presbyterian friends who were present. Bro. Howe affirmed that a portion of the human family would suffer endless punishment.

1. All men would be raised from their graves. (Job. xix. 23; Luke xxiv. 1; Phil. iii. 23; I. Thes. v. 23, etc.) Either the spirit or the body dies, and that which dies will be raised. If the spirit dies Materialism is true. To which Mr. Croley replied boldly declaring the body would not be raised, and that when the body began to die the spirit began to live.

2. Jesus will come in the future to this earth with glory and holy angels, to judge the world in righteousness; quoted Matt. xxv. 31, and many other Scriptures.

3. That when Jesus comes the righteous dead will be raised and the righteous living changed.

4. There will be a separation of the good from the bad, and it will be a final separation—quoting many Scriptures. Of some whose "end was to be destruction," and that no arm could reach beyond the end to save; of one sin which had no forgiveness; of the worm that never dies, and that that worm is lost and ruined man; of the fire which is unquenchable; of the case of the rich man and Lazarus to show there was punishment after death; of some in Revelation who were to have their part taken out of the Book of Life and to be cast into unquenchable fire; of some who were to go away into everlasting punishment, etc.

To which Mr. Croley replied in substance as follows: Jesus came at the destruction of Jerusalem and is coming to every man all the time, and judgments to all nations and men are going on all the time. The case of the rich man and Lazarus is a parable, and emblematic of the end of the Jewish age.

Peter iii: The destruction of the heavens and earth spoken of meant the passing away of the Jewish religion and politics.

The people were much interested and good order prevailed, with but few exceptions. A Mr. Kendall, from Loganport, Ind., tried to get up a difficulty at the close of one of the night meetings; denied the language of Ezek. xiii. 22, and acted more like a street bully than a refined scholar and preacher.

After the debate closed Mr. Croley began to take medicine and I was informed next day, "they" feared he had brain fever, which I hope has proven otherwise, and that he may yet be able to see the whole truth and give his strength of mind and amiability of nature to the advocacy of primitive Christianity. Brethren Erwin and Phillips, of the Methodist Episcopal Church, were present (the former all the time) and enthusiastically approved the success of the truth. I predict for the future the uprising of a good church in Muncie.

R. L. HOWE.

JEFFERSONVILLE, IND.

ARKANSAS.

Bro. ERRETT:—In looking over the columns of the different publications of our brethren, I rarely see anything from this State, and for this reason I have concluded to write a few lines for the STANDARD; more particularly to call the attention of brethren in other sections especially those who may think of emigrating to the wants and advantages of Southern Arkansas. I came here some two years and a half since, from central Iowa, to take charge of Mountain Home Academy, in connection with Bro. Truman. We have a mild and salubrious climate, abundance of cheap land, pure water, and good timber. There are yet thousands of acres of government land in this and adjoining counties. Many of these lands are rough and rocky, but only need a judicious system of cultivation to render them very productive. A little of the industry and energy manifested by the rural population of New York, Pennsylvania and New England, would render a portion of our State rich in the production of the staple crops. We have a very fair free school system, though lacking in some of the essential features of success. Time and labor will, we trust, work a change for the better. At this point we have an efficient academy which has been in successful operation for the past three years. We likewise have a small congregation of brethren, who meet once a month in our school building. We hope shortly to have a house of worship of our own, when we can meet weekly. We have a goodly number of brethren scattered throughout this portion of our State, but the congregations are for the most part, in bad working order. A few of these meet often once a month, and rarely break the loaf. Sunday Schools are almost unknown; the reason is not so much a want of interest or an unwillingness to set on the part of the brethren, as a want of

proper instruction. We give pastors and teachers. We have the spirit of Christ, to love, to teach, to admonish, to comfort, and to build up one another. We want good, men are wanted in nearly all our congregations. Should this meet the eye of a speaker or not, passing this to call on us. MOUNTAIN HOME, MARION CO., MO. W. T. MOORE.

THE CHRISTIAN Q.

EDITOR OF CHRISTIAN Q.—

Now to make a candid statement to the future of the Christian Q. in an earnest request whose judgment we have a few of us associated ourselves began the publication of the Q. The associate editor, his responsibility, but his contributions without compensation, to whom was assigned, to be responsible, agreed to be responsible, and under this arrangement, has been published three years, to say that the Q. has been very considerable; so I had decided to discontinue the close of the volume of the Q. with a statement that support for the Quarterly were not sufficiently merited to commend a support, I prepared to continue its publication up to my mind that, so I carried the Quarterly would the third volume.

When, however, my debt known, it was met by such from so great a number of friends to reconsider my purpose solve on making another Quarterly on a permanent basis. In order to do this, I have taken responsibility for its management; the partnership publishers, B. W. Crawford, editor, having been dissolved. Of course, if the Q. is not very largely increased, it must be greater than even I have been assured that subscribers would. It has been so that, if the brethren understand of the case, there would be placing the Quarterly beyond embarrassment. Hence, making you understand the have made this candid statement to you, who feel the need of such a their influence to extend it subscription list of the Quarterly more than doubled, and its future publication.

Now, what say you? A assist in such a work? So all my work for nothing, and largely for the privilege of doing one dollar for work in it willing to freely give my publishing a magazine worth read. It is sufficient number can not get the small salary, to secure me against pe I will conclude that it is not the Quarterly shall be continued to slow to act accordingly.

The Quarterly will be published as a newsletter, while spared to make its contents desired. It is important should be sent in at once, so as to determine how large a and thereby save expense in bar of useless copies.

Send all subscriptions to W. T. MOORE, Editor.

VOTING IN CASES.

PLINE.

Bro. ERRETT:—I most ex gratification at the able manner the last number of the Q. the late latitudinarianism in preaching which I establish itself in some quarter much pleased with an article published in a previous number of the Q. understood question of dispo on the subject, which you mention see fit.

"We very much dislike the questions, whether of discipline, minorities, or by voting numbers could fix or alter a right. . . . In other cases, there are good reasons majority to rule; but not in the integrity of the law. This not only accords with in harmony with the practice inaugurated in the congregation a member. It would be sensible to vote a person in to vote him out of it. And those which have borrowed from the Baptists, should also have borrowed the other. It is clearly when a person is among the saints should be baptized and excommunicated. Why, then, vote on the other? And is it a congregation to vote in a case as determined, not by the law of God? Or by the law of man? Congregational vote may say? Congregational vote not a congregational vote demanded here.

The question of guilt must it can only be determined,

Mercy, love and purpose of God... We greatly lack efficient... We want good, earnest brethren...

Bro. W. J. Howe replied... We want good, earnest brethren... We want good, earnest brethren...

Does the goodness of God... We want good, earnest brethren... We want good, earnest brethren...

Will come in the future... We want good, earnest brethren... We want good, earnest brethren...

There was a dainty maiden... We want good, earnest brethren... We want good, earnest brethren...

Like some poet at her dreaming... We want good, earnest brethren... We want good, earnest brethren...

The Court-house was crowded... We want good, earnest brethren... We want good, earnest brethren...

There was a coffin and a heap... We want good, earnest brethren... We want good, earnest brethren...

Spilling salt was held to be... We want good, earnest brethren... We want good, earnest brethren...

When we say of a shiftless fellow... We want good, earnest brethren... We want good, earnest brethren...

the case; and if these fail to... We want good, earnest brethren... We want good, earnest brethren...

When a church, thus acting... We want good, earnest brethren... We want good, earnest brethren...

In Turkey great attention... We want good, earnest brethren... We want good, earnest brethren...

In Sweden, beside the universal... We want good, earnest brethren... We want good, earnest brethren...

The manner of saluting the Great... We want good, earnest brethren... We want good, earnest brethren...

Like some poet at her dreaming... We want good, earnest brethren... We want good, earnest brethren...

The Court-house was crowded... We want good, earnest brethren... We want good, earnest brethren...

There was a coffin and a heap... We want good, earnest brethren... We want good, earnest brethren...

Spilling salt was held to be... We want good, earnest brethren... We want good, earnest brethren...

When we say of a shiftless fellow... We want good, earnest brethren... We want good, earnest brethren...

THE CHRISTIAN QUARTERLY... We want good, earnest brethren... We want good, earnest brethren...

THE GREAT PAYMENT... We want good, earnest brethren... We want good, earnest brethren...

THE NOBLE REVENGE... We want good, earnest brethren... We want good, earnest brethren...

TO OUR BRIDE... We want good, earnest brethren... We want good, earnest brethren...

ORIGIN OF THE WORD SALARY... We want good, earnest brethren... We want good, earnest brethren...

ETYMOLOGICAL ECCENTRICITIES... We want good, earnest brethren... We want good, earnest brethren...

SELECTIONS... We want good, earnest brethren... We want good, earnest brethren...

THE FLIES AND THE SPIDERS... We want good, earnest brethren... We want good, earnest brethren...

THE FAMILY... We want good, earnest brethren... We want good, earnest brethren...

SALUTATIONS... We want good, earnest brethren... We want good, earnest brethren...

THE DENIS OF NEW YORK... We want good, earnest brethren... We want good, earnest brethren...

CHARMS... We want good, earnest brethren... We want good, earnest brethren...

COMMENDATORY... We want good, earnest brethren... We want good, earnest brethren...

VOTING IN CASES OF DISCIPLINE... We want good, earnest brethren... We want good, earnest brethren...

ARKANSAS... We want good, earnest brethren... We want good, earnest brethren...

THE GREAT PAYMENT... We want good, earnest brethren... We want good, earnest brethren...

THE NOBLE REVENGE... We want good, earnest brethren... We want good, earnest brethren...

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Christian Standard

ISAAC ERRETT, EDITOR. J. S. LAMAR, ASSOCIATE EDITOR, AUGUSTA, GA. CINCINNATI, DECEMBER 16, 1871.

THE CHRISTIAN STANDARD, A WEEKLY MAGAZINE, WILL BE... 1. An unassuming but dignified advocate of New Testament Christianity.

2. An earnest pleader for the union of the people of God, and an unyielding foe to sectarianism and disunionism. 3. An independent critic on all popular movements in their moral and religious bearings.

THE STANDARD FOR \$7.25. In addition to the permanent attractions of the STANDARD, the volume for 1872 will have special features, which will commend it to public attention.

1. The discussion of Materialism and Soul-sleeping, by Clark Braden and Joshua V. Himes, which will begin with the first number of the new volume, we expect to be an exhaustive examination of vexed questions which, through the West, have occasioned much inquiry.

2. A. I. Hobbs, well known to our readers generally as a preacher and writer of ability and earnestness, and a devoted Sunday School worker, will, with the new volume, commence a course of "Scripture Lessons for Sunday School Teachers and for the People."

3. We expect to publish, at intervals, many of ALEXANDER CAMPBELL'S Lectures on the New Testament to the students of Bethany College—not a complete series, but such as we find to be most interesting and profitable.

4. In the department of Biblical Criticism, we expect to be able to furnish new and deeply interesting essays, to throw light on many difficult texts, and aid Bible students in their exegetical labors.

Our reports from the field are most encouraging. We confidently count on a very large increase of subscribers. For two months past new names have been coming in freely, and we have assurances from all quarters of an increased interest in the STANDARD.

MONEYS RECEIVED FOR THE SUFFERING.

Table with columns for location (e.g., FOR CHICAGO, FOR NORTHWEST) and amount received. Includes entries for St. Church, Cincinnati, O., per A. C. Hobbs, and various churches in the Northwest.

SPECIAL PREMIUM. "Walks about Jerusalem" by Isaac Errett, just published, will be sent as follows: For one NEW subscriber for one year at \$2.00, a copy of this work bound in paper will be sent by mail to any address.

FOUR MONTHS FOR FIFTY CENTS. We are advised that many friends of our cause and persons desirous of information with regard to it, would be glad to take the STANDARD for a short time to test its merits.

PREMIUMS FOR THE STANDARD.

We offer the following premiums for new subscribers to the STANDARD, every name to be entered for one year only and to be accompanied with \$2.00. We are thus specific so that there may be no misunderstanding.

"Walks about Jerusalem or a search after the Landmarks of Primitive Christianity," by Isaac Errett, in paper, 50 cts; in cloth—\$1.00. "Memoirs of Alexander Campbell," by Dr. B. Richardson, complete in one vol., 1200 pages—in cloth, \$4.00; in leather—\$5.00.

"Life of 'Raccoon' John Smith, with an account of the Rise and Progress of the Current Reformation," by John Aug. Williams—cloth—\$2.50. "The Living Pulpit of the Christian Church," containing 28 sermons from leading preachers, with a portrait and biographical sketch of every preacher—cloth—\$3.00.

"The Scheme of Redemption, as it is revealed and taught in the Holy Scriptures," by Pres. R. Milligan—cloth—\$2.50. "Reason and Revelation, or the Province of Reason in Matters pertaining to Divine Revelation," by Pres. R. Milligan—cloth—\$2.50.

"Smith's Dictionary of the Bible," comprising its Antiquities, Biography, Geography and Natural History, one large volume, 800 double-column octavo pages, with 24 full page steel and wood engravings—cloth \$3.00; Leather, \$4.00; half turkey—\$4.50. "The Family Companion," a book of sermons, by Eld. Elijah Goodwin—cloth—\$1.75.

"Views of Life," addresses by Eld. W. T. Moore—cloth—\$1.50. "Koinonia or the Weekly Contribution," by Eld. James Challen—50 cts. "New Christian Tracts," by Errett, Moore, Pendleton, Barbee and Rowe—each—10 cts.

"The New Christian Persepolis," in either round notes or numerals, by Eld. S. W. Leonard—either style—50 cts. "The Christian Psalter," in round notes, by Eld. A. D. Fillmore—\$1.25. "The Harp of Zion," in figure-faced notes, by Eld. A. D. Fillmore—\$1.25.

"The Christian Chorist," in figure-faced notes, by Eld. A. D. Fillmore—\$1.25. "The Little Minstrel," in figure-faced notes, by Eld. A. D. Fillmore—30 cts. "The Violet," in round notes, by Eld. A. D. Fillmore—30 cts.

"The Bright Side Series," Sunday School books, by Mrs. Goodwin and others, 6 vol. in a box—\$3.00. "The Rolling Stone Series," juvenile books, by Harry Castlemon, 3 vols. in a box—\$4.50. "The Rocky Mountain Series," juvenile books, by Harry Castlemon, 3 vols. in a box—\$3.75.

"The Mystic Circle, and American Hand Books of Masonry," by Geo. H. Gray, Sr., of Miss. P. C. M.—revised edition—\$2.00. "The Odd Fellows' Pocket Companion," a correct guide to all matters pertaining to Odd Fellowship, by Jas. L. Ridgely, Grand Secretary of Grand Lodge of United States, and Paschal Donaldson, past D. D., Grand Master, Grand Lodge of Northern, N. Y. Over 100 illustrations. 100,000 have been sold—\$1.50.

"The American Reformed Horse Book," a treatise on the causes, symptoms and cure of every disease of the horse, by Dr. Geo. H. Wadd, the celebrated veterinary surgeon—\$3.00. "The American Cattle Doctor," a treatise on the diseases of cattle, sheep and swine, by Dr. Geo. E. Dadd, W. S.—\$3.00.

"The American Household Book of Medicine; or every one's Guide in Sickness," a complete hand-book for families, by John James, M. D., assisted by an eminent Western physician—\$5.00. "The Christian Quarterly," edited by W. T. Moore and others, for 1869, or 1870, or 1871, in numbers unbound—either vol.—\$3.00.

DOMESTIC GOVERNMENT.

By the law of England, says Blackstone, "a common scold; communis rixatrix (for our law-Latin confines it to the feminine gender), is a public nuisance to her neighborhood. For which offence she may be indicted; and if convicted, shall be sentenced to be placed on a certain engine of correction called a trestle, castigator, or ducking stool, which in the Saxon language is said to signify the scolding stool; though now it is frequently corrupted into ducking stool, because the residuum of the judgment is, that, when she is so placed therein, she shall be plunged in the water for her punishment."

This is a funny law—to the masculine gender, which is not affected by it—and when its sentence was executed, as in former times it occasionally was, upon some inveterate rixatrix, I have no doubt that larger crowds of weeping and wailing spectators were drawn together by a hanging, or even a burning! But what a mercy it is that this wholesome law is confined to public scolds! For if its provisions extended to those who privately indulge in this pastime; and if they could be all caught and convicted, and be all at once "plunged in the water for their punishment" (I shudder while relating), it would be a very affecting spectacle indeed. Such splashing and dashing! Such screaming and screeching! And alas, for the woful crinoline, which but an hour ago blushed at the praise of its own loveliness! Oh-h-h! Eugh-h-h! But I am becoming too pathetic.

Now, my dear Matrons, do tell me, would you be there? And would you have a "stool"? Can you hold up your head, like a woman, and say that in governing your children and servants and husband, your cats and chickens, and all the other subjects of your little kingdom, you never in your life scolded any of them? I wish I could believe it of you; but I know how wide-spread is the hallucination in the female mind that there is some mysterious governmental potency in the practice, and I am afraid you can not quite escape. However, I will give you the benefit of a doubt, and will try to save you from falling any lower by showing you how scolding looks to a man. To do this I must point out one or two fair average specimens of the art, and beg you to look upon them as beacons of warning. If I had space I would illustrate all the species and varieties of the genus scold; I believe it would be profitable. But, as our advertisers sometimes say, they are "too tedious to mention." For instance, there is the scold circular, who goes round and round, on the same track, like the horse in the cotton-gin, over and over again, forever and forever. Then there is the scold divergent, who sets out vigorously on one track, and in a trice turns off on another, and presently on another still, pursuing subject after subject in endless succession. Sometimes you will meet with the scold direct, who aims point blank at her object, and is "not going to mince matters" with it; and then with the scold indirect, who contrives with wondrous art to "shoot around a corner," and to hit without fail a different object from the one she seems to aim at. Again, there is the dry scold, and the moist scold; the scold with much passion, and the scold with no passion at all; the daily, the occasional, and the perpetual scold, and so on in infinite diversity and variety.

For myself, I have always admired as one of the master-pieces of this fine art, what I designate as implied scolding. In this variety very little is expressed, while whole volumes are meant, and what is more to the purpose, clearly understood. I feel embarrassed in seeking to exemplify this expressive silence on paper. Indeed it is next to impossible to do it. You must observe it in the living subject. Go to Mrs. Leatherman's, and let us suppose that she calls in Jeannette to get baby's clean apron. Jeannette, instead of telling the plain truth about it, goes to the bureau and continues turning every thing upside down for half an hour, pretending to look for it. Mrs. Leatherman's patience becomes more and more exhausted, and every now and then she calls out, "Ain't you coming with that apron?" At length the truth leaks out, which Jeannette knew all the time, that the apron in question had not been washed! "What! do you mean to stand up there, and tell me that that white Marcellite apron which I told you to carry out with my own mouth, isn't washed!—Oh-h-h!—well!"

Now if you will be kind enough to imagine a slow shaking of the head between the "Oh" and the "well" you will perceive that a most voluminous quantity of scolding is implied. And one can not but be sensible of the great poverty and inadequacy of the English language to do justice to the occasion. And yet I grieve to say that Jeannette is wholly

unimpressed by it. She knows, as every scolder instinctively does, that scolding, whether uttered or unexpressed, is but the mark and plaint of weakness—aye, of conscious weakness; and, of course, there is no governing power in it.

But that you may be wholly disenchanted, let me give you a specimen of a different type. You remember, I doubt not, Mrs. Littleton. When you and I were children we used often to visit in her family. She was a cultivated woman; moved in the first circles; and was besides so generous and kind-hearted, that it was a pleasure to be with her. Husband, children, servants, visitors, all loved her, but no body obeyed her. As a governess she was excessively weak, for, alas! she was a scold. Her infirmity was of the paroxysmal kind. It was not (ha! ha!) like the pain in the young lady's side. When the physician asked her if it was paroxysmal, she said, "Oh yes, Doctor, eh!—it hurts me all the time!"

I feel bound to say that Mrs. Littleton's case was more like certain cutaneous diseases, which, when cured up, will break out again; or, to use a more elegant simile, it resembled those intermittent springs of which we read, which flow for a time and then cease, and after a while flow again, and so on perpetually. It should also be observed that her scolding was not encumbered by any weighty passion, and hence it flowed, while it did flow, smoothly and delightfully—*vox et præterea nihil*.

I have laughed a thousand times over that finger-bowl scene; and expect to laugh over it as long as I live. I am sure you have not forgotten it. You will remember that we children were playing in the yard, when Mrs. Littleton went to the door of the ironing-room and discovered that Florence had made the starch in a finger-bowl. This was too much for poor human nature, and it broke out accordingly: "Why, Florence, in the name of common sense and goodness, is it possible that you have actually gone and made the starch in a finger-bowl—after all that I have said to you! Well, I do think in my soul that of all the girls that ever—I saw since—the day I was born, you take the lead! Only to think that you would go and deliberately make the starch in a finger-bowl, when I told you just as plainly as I could speak, to make it in the little white bowl on the top shelf! Oh, you're a queen, my lady! You're a queen!"

And now, the paroxysm having subsided, all was quiet for several minutes. Meanwhile in a natural and pleasant tone of voice she gave some needful directions about the ironing, and I have always believed the thing would have ended there if she had not chanced, just as she was ready to leave the room, to tell Florence to be careful and not waste the starch. But that unlucky word! It suggested the finger-bowl.

"Well, Florence! I will say that since ever the Almighty created me I never saw the beat of this! To go and do the identical, individual thing that I told you not to do! If you had taken the little china bowl—that wouldn't have been quite so bad—or that little pitcher. But no! nothing would do but you must have a finger-bowl! Madam Florence can't make starch like other folks. Oh, no! She must have a finger-bowl! But I'll pay you for it, my lady! If the Lord spares my life, I'll—a—Take that finger-bowl and go and put it away this minute—and do you let me ever hear of your making starch in it again! Ah, if you only had what you deserve! And you'll get it, too, before you're many days older—do you mark what I say! I'll finger-bowl ye!"

Florence was used to this domestic thunder, and was not at all alarmed by it. Nay, she was well aware that by no possible course of conduct could it be prevented. As for the "finger-bowling," whatever that might mean, she was equally unconcerned. In short all this formidable display of authority (?) was wasted upon her—the hardened thing! She might have been made a little worse, but it was impossible for her to be made better by it.

I did expect after paying the way, to preach you an unctuous little sermon from my text, Scold not at all, neither give place to worry and fret. But I must be content with placing the skeleton of it in your closet, which, Cerebus-like, has three heads, and also an application. Here are the three heads:

- 1. That the habit of scolding is born of weakness.
2. That it is nourished by folly.
3. That it ends in failure.

Although you may have mercifully escaped condign punishment hitherto, can you lay your hand upon your heart and say that you have never deserved the "ducking stool"? Let us pray! J. A. L.

THE CHURCH IN AUGUSTA, GA.

On the 15th of November we started on a trip to Georgia, with a special view to spend a week in company with our beloved co-worker, J. S. LAMAR, and assist him what we could in his ministerial labors. It is difficult to make one's escape for two weeks from such a round of editorial and other duties as belongs to us; but a call from Augusta—from one who has stood by us so bravely and faithfully, and worked with us so earnestly—is imperative. We owed it to Bro. Lamar to do any thing he might ask. Moreover, we labored to many years in a frontier position, out of from the main currents of brotherly intercourse, and know so well what cheer comes to one thus situated by the visit of a kindred spirit, that we had a sort of pleasure in passing others by whose needs were smaller, to give what time we could spare to the lone sentinel, who stands in that single voice over a large territory in a plea for primitive Christianity.

If we were to judge of the soil of Georgia by what we were able to note from the cars, we could not say that the portion through which we traveled, from Chatsanooga to Augusta, is remarkable for fertility. But we are seldom able to judge of this along the routes of railroad travel, especially in a hilly country. We were impressed, however, with the thought that this State possesses admirable facilities for manufacturing, and ought to become prosperous in that line. Possessing abundance of coal of excellent quality, an almost unlimited supply of timber, rich in minerals, such as iron ore, and boasting even of silver and gold mines, and diamond fields, and having a large supply of water power, we see not why, with her genial climate, and the large markets for manufactures within easy reach, and the constantly increasing railroad facilities, Georgia might not safely embark in this sort of enterprise. The experiment made with a large cotton factory in Augusta is altogether encouraging. The coarse cotton goods manufactured there find a ready sale even in eastern cities; indeed we learned that they are preferred to all others in the eastern markets. With an unlimited water power furnished by the Savannah river, Augusta has an enviable opportunity to grow into wealth and power as a seat of manufactures. We do not know, and forgot to inquire, whether Georgia has a State Geologist; but if not, her legislature could not do a wiser thing than to appoint a competent scientist, and furnish him all facilities for exploring her vast mineral fields, with a view to open up new sources of enterprise and wealth.

We found Augusta to be a very pretty city of some 30,000 inhabitants. It is situated on the Savannah river, opposite the South Carolina shore. The streets are wide, some of them very wide, amply provided with shade-trees. We were not there at the right season to enjoy the luxuriance of bloom and fragrance of which the South justly boasts. The buildings are not remarkable for splendor, but are large, substantial, and comfortable. The church edifices are numerous, many of them quite large, but none of them, that we saw, magnificent in architectural design or display. Our own house of worship is altogether modest in appearance, roomy and comfortable, but severely plain. We are not opposed to architectural elegance in this class of buildings, so as it does not outrage the simplicity of taste that belongs to a pure Christianity, and involve an outlay for mere show, inconsistent with the benevolent and practical aims of the Gospel. The love of the beautiful belongs to the spiritual side of things, and ought to be cultivated; but it is better to lean to the side of simplicity and frugality than to that of pomp and extravagance. Hence we deem the plain, substantial church edifices of Augusta preferable to the showy, costly, and elaborately ornamented temples of eastern and western cities.

We found a home in the hospitable mansion of sister E. H. TUBMAN, who, with sister L. A. KENNINGHAM, of Paris, Ky., now visiting her sister in Augusta, Ga., made our stay most pleasant, not only by a generous hospitality, but by the constant flow of conversation on spiritual themes. It is delightful to enjoy the society of ripe Christians, who, free from worldly care and ambition, are filled with zeal for the spread of the Gospel, and find their chief joy in the contemplation of the grand themes of Bible truth. Sister Tubman is extensively known for her steady devotion to the Gospel, and her abounding liberality in maintaining good works. Possessed of a considerable fortune, which her lamented husband, at his death, left at her disposal, she has spent her long widowhood in the skillful management of her property and the benevolent appropriation of her means. Georgia, Colleges, Missionary and Educational Societies, and almost all benevolent agencies, have shared largely in her support; poor young men have been helped to an education to fit them for usefulness; the poor and needy have been judiciously and amply provided for; and her ear has ever been open to the appeal of distress. We almost dread to write this, for we know how such benevolent souls are persecuted—we had almost written hounded—by solicitors and beggars of every description, as soon as it is known that they are able and willing to give. Let us say, therefore, to guard against any such perversion of our observations, that Sister T. is eminently wise and practical in her benevolence, and has, we are sure, as much as she can

attend to in needy fields, whose wants are well known to her. We write, not to open the way for additional appeals to one who has all that she can attend to in the department of benevolence, but to set a shining example before the wealthy, many of whom might, like her, make their old age radiant and blissful with the consciousness of a life spent in doing good. Within the last year she has appropriated \$20,000 to building a new church edifice at Frankfort, Ky. This is but a specimen of the benevolent deeds in which a large part of her life has been spent. It is beautiful to look on such a life, rising so sweetly and grandly above the ordinary plane of selfishness, on which the world, and too largely the church, moves; and it is blessed beyond expression to look on the freshness, heartiness and gladness, unwithered by age, with which a life is invested and crowned that has thus devoted itself. There is a harvest, even here—or at least hereafter to be reaped—of peace and joy and love, the precious fruits of well-doing, worth more than the treasures of gold and silver that have been spent. The blessing of him that was ready to perish, and the song of joy from the widow's heart, give gladness to the soul, and lightness to the step, and prolong days, as hoarded treasures never can; and the music of grateful hearts, floating through the halls of memory, is as sweet as an angel's song of praise.

But not more in her benevolence than in her steadfast devotion to the truth, is this worthy mother in Israel to be admired and loved. Moving in the highest circles of intelligence and wealth, with every facility for shining among the foremost in these circles, she chose her home for the truth's sake, among the poor and lowly and despised, and among them there are few more lowly in spirit, more simple in habits—certainly none more uncompromising in the maintenance of New Testament Christianity. Without bigotry or bitterness, with a sensitive appreciation of all that is true and good, wherever found, she yet has no one in doubt as to her convictions, or the longings of her heart for the spread of the simple truth of the Gospel. Sister KENNINGHAM is perhaps less extensively known, yet she stands in the same similitude of goodness, benevolence and piety as every one in Paris, Ky., well knows. May God bless these noble women with rich treasures of grace, mercy and peace, and fill their declining years with the mellow light of heavenly hope.

As our readers generally only know J. S. LAMAR through his writings in the STANDARD, we must tell them something more about him. We first noticed him at Bethany College in his student-days, and were first especially attracted to him when he delivered the Valedictory on the day of his graduation. There was something so tender and beautiful in that address, and withal such evident sincerity, modesty and manliness, that we marked him as one that would be heard from again, and have never withdrawn our interest in him from that day to this. He is now forty-two years old. He is tall, well proportioned, and has a face so honest and kind that it would be a passport among good people any where. Gentle, manly and dignified, he is yet so modest and timid that were it not for his conscientiousness and an innate manliness, he might degenerate into feebleness as far as public life is concerned. But as far as public life is concerned, when aroused he imparts strength and majesty—and we beside the luckless wight who has presumed too much on his gentleness, for logic and rhetoric and wit will thunder and flash and blaze, and learning and genius will come into play with such an inspiration of clearness and earnestness that none but a genuine knighterrant accustomed to tilt and tournament, would dare enter the lists against him. He is a cozy country home, two miles from Augusta, with a sensible, cheerful and long wife by his side, and happy children around him, he pursues his studies, and works up the sermons that for sixteen years have given him a growing power among the people, and writes the essays that have bestowed such a pleasure and profit on the readers of the STANDARD. Beloved by all in the church, respected and honored by the community at large, he toils away, patiently and cheerfully to uphold an unpopular cause against overwhelming prejudices and long established systems, slowly but steadily gaining converts to the truth and quietly extending the power of the church into the regions round about. His work does not show. Not much of it is above ground. He is laying deep and solid foundations on which others may successfully build when he shall have ceased from his works. Largely cut off from association with his equals in intellect and his brethren in labor, it is a hard and somewhat discouraging lot to bestow the strength of a man where the apparent results are so limited, yet we are persuaded he is doing a work of far greater extent in its usefulness than he can possibly appreciate.

But we must close these personal sketches, and speak of the church. We spent eight days with them, preaching twice a day. Although several times interrupted by heavy rains, the attendance was good throughout, and we had really delightful meetings. We long since concluded that successful preaching depended quite as much on the hearers as on the speaker—that the gift of ears is quite as important as the gift of tongues. "Take heed how ye hear," is an important precept. We found here a people trained to listen, and to sympathize with every utterance of truth. No word seemed to fall to the ground. The quick ear, the

tearful eye, the ready and pious interest in all that culture and holy life if a man had any pretensions out. The excellent department of sweet and pleasing, the kneeling position in prayer, the tenderness, and the loquacious, all told of thoroughly trained in devoutness, intelligence and steadfast perseverance in church in August, and we are glad to know it is widely felt. Some twenty-five years members, who met engaged to walk in the commandments of numbers about one or forty, with a large day School. Many twenty and thirty missionaries in new members have gone forth to bear the seed of them to other places to estimate the influence that the church have set in motion as at home, for the rains so frequent the attendance at our was impossible to account of conversions I could have remained the prospect was fair suits. But the sin freshened, and rinned the word of I with a full assurance impressions had been effaced, since the pro all confide is there to work.

On our way home Atlanta for a short Sister James Atkin and happy home. A city of 30,000 inhabitants, large, destined and large growth. A house of worship and two hundred members. Bro. Atkins' labors present house was I petus given to the zealous, always carry him into all the confidence and munify, and having in all his good aims, all these elements of for the prosperity of We baptized him at Bethany, and it is manhood of such us means. Bro. Harris states our preachers in Georgia, and power in the puglad to learn that he attended by large numbers generally being out also Corresponding S. G. M. Co-operate every good work. I occupy such centers lants, and to have sum and Harris to ood workers as Bro. and Sister Tubman, and we can not stop to r with them. We have pies in Georgia, amon of excellent and a many fine specimens nity, intelligence a confidently look for churches.

As to the political ple of Georgia, so far as generally cheerful suffered much by the like the way in which accomplished. But ay is, that since sl would not have it. They look forward to propensities and vjment of the un of their State They of wealth and prosp questionably grow power. We hope to keep pace with the enlarging their effort to year.

QUESTIONS.

It is recorded in the Gospel that after the tw to the village of Emma Lord Jesus without eyes" being "hidden," to abide with them in circumstances occurred as he sat at meat with them, and they were covered. It is also therein stated disciples afterwards mealed, in relating th with their Master, "we were done in the way." It was the fact that he "at meat," by our S or was it the peculiar been accustomed to do eyes" of these disciples. We see no necessity influence here, and it when there is no necessary cause back and w some time, until some reference to fur some exhibition of id eyes of the family, and this case, something manner in giving thank

needy fields, whose wants were to her. We write, not to say for additional appeals to all that she can attend to...

tearful eye, the ready response to every truthful and pious sentiment, the eager interest in all that relates to spiritual culture and holy living...

them to identify him, even as Mary was enabled to do by his manner of pronouncing her name. Perhaps, too, his spotted hands revealed the marks of the nails...

names, it does not follow that we must always use the common translation. It is always well to express to our mind much more clearly than either loaf or bread, what was imported in its original use...

PERSONAL.
Honorable Ancestor.—Bro. Julius Hanson of the Royalton Church, while on his way to Cleveland, with a load of potatoes, Oct. 20th, met with a serious accident...

NOTES AND COMMENTS.
EXPENSES OF CHARITIES.—For a few weeks past the New York Evangelist and two or three other of our Presbyterian exchanges have been discussing the subject of the cost of disbursing money raised for religious and benevolent purposes...

PERSONAL.
A late residence in Hinkley, Meigs Co., O., of an old man, Bro. Dennis McDowell, an aged brother, died on the 11th inst. aged about 80 years...

QUESTIONS CONCERNING THE MEANING OF SCRIPTURE AND ALL PRACTICAL QUESTIONS IN CHRISTIAN CONDUCT, are gladly welcomed. It is not intended to admit inquiries of a personal character, or tending in any way to strike a personal record.

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SOME OF OUR NEEDS.

BY EDWIN A. LODGE

A discourse delivered before the Michigan Christian Missionary Association, Lord's Day, Sept. 24th, 1871, and published by request of the Association.

Let us therefore follow after the things which make for peace, and things wherewith one may only soothe." Rom. xiv. 19.

Eager pursuit is directed. We are to strive, to pursue, or to follow after peace with earnestness—as if it might otherwise flee from us.

The disciple of Christ is to aim definitely and constantly at those things which will produce concord; a peace which results from harmony with the revealed will of the Master; not the peace of stagnation, but the peace of love in activity—a clear stream from a crystal spring—Things wherewith one may edify another," or, as rendered by Alford, "things which pertain unto mutual edification."

Education always comprises two elements, according to the figure which represents the Church as Christ's temple.

1. Arrangement into the fellowship of Christ by the awakening, vivification, and preparation of the stones.

2. Arrangement into the fellowship of the church, by the promotion of what is essential, and by moderation in the exercise of grace according to the spirit of humility and self denial; See II. Cor. x. xiii. 10, and other passages.

In this sense, each should "build the other up." Our own growth will be provided for if we work for the building up, edifying and establishment of our brethren.

It would live in the true sense of life, we must live for others. Moonlight says: "To pursue the things of mutual edification is to perform to each other those offices by which we may be built into this temple, of which Christ is the chief corner stone; or being already built in it that we may be firmly established in our place there."

What shall be done for our weak congregations? What shall be done for our dying churches? How shall the missionary spirit be aroused? How shall true zeal be brought to take the place of lukewarmness?

These and similar questions are propounded. They are discussed in our periodicals. Many learned discussions are made.

One says the lack is a more efficient leadership; another, a ministry devoted wholly to care of the churches; another, money is wanted more than men; another, men rather than money.

Shall we give an opinion and name a remedy? Our opinion—our remedy—if merely ours, would be worthless. Our recommendations would be of little importance if they were not in strict accordance with the will of the Divine Master.

In humble dependence upon Him and His word we seek for remedies for evils we recognize and deplore.

While gratefully acknowledging the earnest labors of our churches and preachers—never forgetting the devotion and self-sacrifices of the pioneers—while recognizing the advances made and rejoicing in them, we may calmly consider some of our needs and deficiencies. This is to be done in no spirit of carping criticism or morbid murmuring.

We name: 1. Deeper individual sympathy for the lost. All great missionaries have been inspired with this Christ-spirit—love for the souls of men.

2. Preaching that will bring out our peculiarities more prominently. 3. Preaching of the exceeding sinfulness of sin. 4. Breaking up the fallow ground and sowing not among thorns (Jer. iv. 3). 5. The leprosy of sin which will fill the Great Physician's hands.

4. The centre of attraction in every church—the Lord's table. In too many instances the Lord's table is made to occupy a subordinate when it should have the primary place. Sometimes a few minutes only are deemed sufficient for the communion after a sermon of an hour. Frequently the haste borders on reverence. Preaching is not to be dispensed with. It should be the principal part of the service which is held for the church meeting, when the disciples assemble for the breaking of bread, presenting ought not to assume pre-eminence. Let the Lord speak first through the ordinance specially provided for his people.

5. Mutual edification in love. 6. A more extended organization of our churches. 7. Every church a missionary society. 8. Every church a school for missions.

9. Cooperation of all the churches in missionary work. 10. The walls will go up when "the people have a mind to work." The exercise of true wisdom will enable us to cooperate fraternally with those who have organized the General Missionary Association as a centralizing scheme, building up an ecclesiastical power outside of the church—we can show them that right independent independence can be preserved and yet the brotherhood act in concert for the work of evangelization.

The essential elements of healthy church life are: 1. Union with Christ, the Head. 2. Activity of all the members of his church.

3. Regular instruction—preaching, and "edifying of itself in love" (Eph. iv. 16). 4. The devotional spirit, prayer, constant prayerfulness.

These elements all being present every organ of the body will fulfill its mission; there will be neither unnatural repression or morbid enlargement—neither atrophy (wasting of power—paralysis from lack of use), or hypertrophy (morbid growth—unnatural expansion).

One of our special needs is a more extended organization of our churches. A church elects its elders, deacons and pastor, sometimes its deaconesses; meets for worship on each Lord's day; holds a Sunday-school or Bible-school which is not attended by one-fourth of its membership; has a prayer-meeting at which not one-tenth of the members attend. Except in the singing the voices of an ever-fifteenth part of the membership are ever heard in any of the public services of the church.

Many do not organize to this extent, and some, after organizing, fail to attend regularly to the ordinances of the Lord's house; but when churches do thus organize and regularly meet for worship we are disposed to think this is sufficient.

Does such a church organization come up to our ideal of a return to primitive practice? Compared with such, look upon a band of thoroughly disciplined numbers. They are growing Christians. They are more than dwarfs now, but they have not yet attained the full stature of Christian manhood. Not many in members yet, but they wield a power no large church of mere drones can exert. They are not mere passive spirits, looking to the preacher for their weekly allowance of that which he may arrange to tickle their ears, but positive, earnest co-workers with the true minister, who delights to train them for usefulness in the vineyard of the Master. Some are in the Bible-school, others visiting the sick, reading to them, praying with them, comforting the distressed; others seeking for scholars for the classes; others visiting the prisoners at the jails and the penitentiaries, now at the pest-house—now at the hospital—now at the house of correction—now at the bedside of the sick—now with the dying. All are diligent students of the word of God. Many are qualified to participate in the public services of the Lord's house. All available talent is used. Such a church is a school for missionaries.

Many are receiving special training for missionary labors. Some have the ministry in view as a life purpose; these will put their hands to the plough and not look back.

These are kindly, "affectioned one to another, with brotherly love, in honor preferring one another; not slothful in business (in any employment—spiritual or temporal); fervent in spirit; (constantly) serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessities of saints; given to hospitality" (Rom. xii. 10-13).

Will such a church ever become lukewarm? It may if it ceases to work, but while it is engaged in active labor for the good of souls it must be glowing and growing—glowing with love and growing with usefulness.

In every properly organized congregation there is a place for every member, and every member is in his place. To no one it will be said "I have no need of you." Each one will be taught to contribute as well as to receive, to hold that which he hath as a steward. He heads the injunction of the Master—"Occupy [employ] till I come." Every one, as he has received the gift so will he minister the same to others as a good steward of the manifold grace of God (I. Peter iv. 10).

Now a man is esteemed a faithful member if he attends the meetings and contributes of his money, though he is always silent. Such a one should be taught that he is not faithful if he has a gift which can be used to edification and buries it, or folds it away in a napkin. He has no right thus to dwarf his own soul or deprive the Church of the benefits it might receive by the right exercise of his talent.

The fashionable churches are made up mainly of mere hearers. The quartette choir performs the singing, and the use of operatic music and professional singers makes one think of mere performance. We may so speak even in the spirit of that love which "thinketh no evil." The preacher will pray. The responsive "Amen" is omitted as not being in good taste. The Bible is read, but not so as to make any lasting impression upon any one. A few only could tell the next day what chapter had been read. Then the sermon, much of rhetoric but little of Scripture. The preacher adapts his discourse to the desires and tastes of those who come to hear. Sometimes the service is a sort of entertainment, more sentimental than spiritual; not looking in references to truth, and Scripture truth too, but not moving to right doing. The preacher is unto the people "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not" (Ezekiel xxxiii. 32).

Christians are to be "doers of the word and not hearers only." James i. 22. An earnest preacher favors a "plan of organization which puts under contribution every age and every style of man to be found in the church." He says, "The value of such labor will be understood when the system which develops it is perfected, and every member of the church is solemnly and personally charged with a definite work. It must be put

upon his soul without the chance of evasion. It must be put upon his heart with all the encouragement which he needs. It must be put into his hands with the tone of urgency, and with the remonstrance of Christian love. What a glory a church would be in which no man was unemployed—in which his work was allotted wisely to his care. I am sure the extemporaneous and individual, unorganized mode has been sufficiently tried, and few men are satisfied with it. True, in such a plan some men may be found weak, incompetent, or extravagant; but the peril from that quarter is not near so great as from that orderly organization which infects the church. The peril from excessive activity is not so dangerous or hazardous as that which comes from life in a charnel house, where talents are buried. A ship is manageable when the wind fills her sails, but in a dead calm she floats to and fro with the tide, regardless of the rudder. An organized church, in the process of actual development, has power to control fanaticism. A church weakened, enervated by inactivity, has no such power, and is always the prey of fanaticism. So we read history."

If we are true to our principles—working for a return to primitive practice—we will not imitate the sects, who mainly work through paid proxies, but rather rightly use every talent to be found in our membership.

Well did Dr. Chalmers say "The goodly equipment of offices in the ancient church, for all sorts and varieties of well-doing, carries with it a severe reproach on the meagre, stunted, and parsimonious apparatus of modern times" (Chalmers on Romans, p. 456).

"And yet show I you a more excellent way." So reads the common version of the last clause of 31st ver. 12th chap. 1st Corinthians.

The Apostle gives throughout the chapter the clearest instruction in relation to spiritual gifts, and demonstrates the importance of their right exercise. He exhorts the Corinthians to seek, to covet, or earnestly desire, the best gifts; then, according to our common translation, the inspired teacher directs the believers to "the more excellent way" of charity or love.

The impression is given that although the Apostle commended the proper use of gifts, yet he had something superior to these to direct their attention to; that he exalted love above gifts; that the way of love was more excellent.

The original does not warrant any such idea; and the context shows plainly that it was not the intention of the inspired penman.

The word here rendered "more excellent," *superior*, occurs seven times in the New Testament.

Romans vii. 13, it is translated "excelling"; II. Cor. i. 8, "out of measure"; II. Cor. iv. 7, "excellency"; II. Cor. iv. 17, "far more exceeding"; II. Cor. xii. 7, "abundance"; Gal. i. 13, "beyond measure."

Dean Alford, in a foot-note, gives as a literal translation "an eminently excellent way."

"The idea," says Hodge, "is not that he intends to show them a way that is better than seeking gifts, but a way *per excellence* to obtain those gifts."

Dr. Christian Friedrich Kling, in Commentary on Corinthians (Lange series) has it "Moreover show I unto you a way according to excellence."

The way of excellence is the way of love. The word translated charity in this 13th chapter, and love in a hundred other places, is *agape*, which Trench well remarks is "a purely Christian word, never used by the heathen; that it denotes love in the highest and purest sense, embracing both God and man."

"God is love." All acceptable worship proceeds from love. Love prompts to the use of every gift for the glory of God and the good of men. Love regulates the use of every talent. Love expels the spirit of Diotrephes, and inspires with the spirit of the Lord Jesus Christ who, though Lord of all, was among his disciples "as one that serveth."

Love works not for the pre-eminence with the lust of rule, coveting the mastery, but in honor gives the preference to others.

Love is diligent in the acquisition of knowledge and makes every acquirement for others rather than self—never for mere display, never for mere reputation's sake. So its riches of wisdom never inflate with pride.

Love hinders the dispute as to "who should be the greatest" (Mark ix. 33); humbly takes the lowest place, and goes not higher without invitation.

As Besser hath it: "Love seeks not its own pleasure, its own enjoyment, its own reputation, its own advantage, its own freedom, yet not its own blessedness; for, as a general thing, it seeks nothing which it would have alone for itself."

Love will make the possessor of the highest gifts humble. He will acknowledge his dependence upon the Lord. All that he has, he has received from Him. He originated nothing. He holds all in stewardship. They are gifts of the Spirit, but given to him by measure. The Lord Christ received the Spirit without measure and he was humble—"meek and lowly of heart." Shall his disciples be proud? The churches need Love.

We need more love for the Master—a more perfect consecration of ourselves to Him.

We need more love for the souls of the perishing.

We need more love for the brethren—for all who are of the household of faith.

We need a more just appreciation of our position in the world, and a more earnest effort in praying our peculiarities.

We need to demonstrate more clearly that wherein we differ from the denominations around us, we are on Scriptural ground, and that they are not. We need to speak this truth clearly, positively, firmly, uncompromisingly, yet it must always be, "Speaking the truth in love."

We need more hearty co-operation, especially in Missionary work. A thousand distrusts, unworthy suspicions and evil surmises might be removed if we came closer to each other. Christ's own talk about their brethren, when they should go and talk to them. Go to your brother that differs with you, or who has perhaps rudely opposed you, or spoken harshly, or misrepresented you; sit down calmly, compare notes, bring every thought and act to the test of the Divine word. Pray with each other and for each other. Your differences will vanish and confidence be restored. Feuds that have come down from father to son will end in reconciliation. A gentleman among the Highlands of Scotland, at a little distance from his home, perceived towards the morning mist, a strange object on an adjacent mountain side. At first he thought it must be a wild beast of the forest; going nearer it looked like one of the domestic animals, closer it appeared to be a human being, and going nearer yet, as the cold mist was dissipated by the warm sun, now rising in glory, he embraced his own brother. Many Christians observe each other through the mists of mistrust and misapprehension. If they would come near each other, they would be happier. They can never breathe freely in an atmosphere of strife. May the rising of the Sun of Righteousness dispel our gloom and knit our hearts in love.

The necessity of co-operation is very impressively taught by the Apostle Paul, in the first Epistle to the Corinthian church (12th chapter).

The church is compared to the human body. Every member serves an important use. No one can be dispensed with. Each one fills its own place. Each contributes to the one life. Disease in one affects all the rest by sympathy. If a single organ stops its work, disorder results. In the church, if we say to this or that one, "We have no need of you," disorder results. Or if one should refuse to work in his appropriate sphere, and use his special gift whatever it may be, for the edification of the church, for the good of the brotherhood, it is as if in the body the liver should say: "I will not secrete bile any longer," or any other organ should attempt to arrest its functions.

The Divine plan comprehends that which takes place in the body when in health. Each part receives something from every other part which is necessary to its growth and symmetrical development, and each one also gives that which is needed by the rest. There is no such thing as independence. We can not work singly and receive the blessings that are necessary to our growth and development, which no man can improve upon, intended to flow from co-operation.

The whole work of Christianity is one of co-operation. One of the highest of all titles is that of "laborers together with God" (I. Cor. iii. 9), "workers together with him" (II. Cor. vi. 1). We are honored the most by being co-workers with God. This is our calling. He works in us "to will and to do of his own good pleasure."

As soon as we are brought under the influence of His grace, the social element of our religion manifests itself. We do not retire from the busy haunts of life to muse over the glories of the future, but go out into the world bearing in our hands the Divine word, proclaiming the good news of pardon and peace to every creature that breathes.

The believing ones come together together. It was so from the first (Acts i. 44): "And all that believed were together." The true followers of Christ "strive together for the faith of the Gospel" (Phil. i. 27). First the union with God in Christ; second, the voluntary association of ourselves to one another; third, the work of mutual edification; and the reaching out to the Cross. First the love to Christ, the husband; then naturally flows love to his spouse, the church.

It is said that the primitive disciples "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." They did not "forsake the assembling of themselves together;" there was a persistent adherence in fraternal fellowship with the whole body of believers. A good beginning is the persistence. Every means of grace is tended to, and in consequence, doubtless the growth of a symmetrical Christian character. One has truly said, "Keep to the means of grace, and they will keep thee." And souls will be saved. There was "singleness of heart" with the disciples, one aim, one purpose one heart, and one soul; and what followed was the reaching out to the Cross. The church daily (the such as should be) saved." So the Lord prays for unity among his followers, "that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John xvii. 21). If we lay "to the union for thy purpose: Union among all who love the Lord to the end that men may believe."

Have you not observed that our evangelists are blessed at one time by witnessing "many turning to the Lord" and at another time they speak in vain? The preacher goes to one place, and meets with the most gratifying success; he goes to another part of the country and declares the same truths with the same fervor and no beneficial effects are witnessed. A variety of reasons may be given, but is not the principal one the fact that in one place he found Aarons and Hurs to hold up his hands, and in the other there was no harmony or concert of action?

Lukewarmness is contagious. Drop some cool water in a vessel of boiling fluid and it will reduce the whole to temperate, though not to its own coldness.

Place the interests of the Church of Christ paramount. The Redeemer's kingdom must be first, pre-eminent, supreme. The kingdom of God and his righteousness always first.

No personal ends, personal differences or dislikes or personal or private preferences should hinder your hearty co-operation in the work of winning souls.

Let us therefore, as things may be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, where-

so we have already attained, let us walk by the same rule, let us mind the same thing" (Phil. iii. 16). Prominently the essentials wherein we are agreed—the intellectual, non-essentials, etc., the mere matters of inference, judgment, opinion, etc., not to be dogmatically insisted upon. Party spirit with its alienating and roots of bitterness to be banished; unanimity—the "unity of the spirit in the bond of peace" (Eph. iv. 3) to be the life purpose of every disciple of the Lord Jesus Christ.

Right activity in our membership will bear our sorrows. Preaching that will imitate the fashions of the popular sects is more injurious than beneficial.

Is there dissension in any church? What shall be done? Let the majority cease out the minority? N. at all. I do not despise the weak. Lock on Christ as a physician healing, not a surgeon mutilating. Imitate him. "Agree to differ," this where principles are involved is only imitating the Lord's truth. Spruce for ungodly. Be patient, prayerful, fraternal. Labor together in things wherein you are agreed. Keep the stream running, it will become clearer and clearer, refreshing and reviving. Stop it—dam it up, and you will have a murky pool; breeding the malaria and pestilence. Action betokens life; right action, right life. Christian work and Christian health are synonymous. *See the mottoes to the book.* When absorbed in the Master's business they will have neither leisure nor inclination to strife. Bro. Chalmers gave, at one of our missionary meetings, a pleasing illustration of the power of Christian work to cure alienation of feeling. A brother became dissatisfied with his church, and said, "Take my name off the books; the church does not amount to anything." The Elder told him, "There is Sister A—, at No—, St—, in want; will you be kind enough to call upon her, see what she needs; procure any necessities for her, let me know what it comes to, and I will pay the bill." He went. He was warmly welcomed.

"I am so glad to have some of the brethren visit me. Will you read to me? Will you pray with me?" He read to her, he offered prayer, he asked for strength and comfort for his afflicted sister. The prayer was answered in blessings to them both. After providing for her physical wants he, goes back to the elder of his church. "I do not want my name off the church record. I want the privilege of union with the Lord's people. I want to work with them."

Some years ago we read the report by Dr. C. Moore of a case of suicidal mania. He quotes it from memory and perhaps not with verbal exactness. A rich hypochondriac, disgusted with the lying vanities of worldly life, rushed down the street, intending when he reached the wharf to plunge himself headlong into the river. A little child plucked at the skirt of his coat; begs him to go with him and see his mother. The earnestness of the child attracts his attention, and he is diverted from his thought of self-destruction. Going into a miserable apartment, he finds a case of real destitution; he procures food and assistance, and then says: "Fool that I was, I never knew before the luxury of living."

Blessings will attend you if you merely minister the bread that can only nourish the body. When you can also, as a faithful disciple, lead the soul to the bread and the waters of life, the great pastures and still waters, yours shall be the highest joy, you will know that the Lord is not afar off, but near. "The Lord is at hand." Now! You "will dwell in the presence of the Lord forever." The Lord with you to-day, to-morrow, for eternity.

"The fool foldeth his hands together and eateth his own flesh" (Eccles. iv. 5). "The lips of the wise dispense knowledge" (Prov. xv. 2).

He who soweth sparingly, shall reap also sparingly; and he that soweth bountifully shall reap also bountifully (I. Cor. ix. 6).

"Is thy cruse of comfort wasting, Rice and share it with another, And through all the years of famine It shall serve thee and thy brother; Love Divine will fill thy storehouse Or thy hand still renew, Scanty fare for one will often Make a royal feast for two— For the heart grows rich in giving; All its wealth is living grain; Seeds which mellow in the garner Scattered, fill with gold the plain.

Is thy burden hard and heavy? Do they steps drag wearily? Help to bear thy brother's burden, God will bear both it and thee.

Numb and weary on the mountain, Would'st thou sleep amid the snow? Chafed and frozen on the heights, And together both shall glow. Is thy heart a void left empty? Naught but God that void can fill, None but He that can thy heart's desire, Can his ceaseless longings still."

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## DEACONS AS EVANGELISTS.

A Christmas Story.

BY MARK RADCLIFFE BUTLER.

There are two churches at Lanesboro,

situated facing each other, on opposite

corners. One of them has a very tall

steeple, a bell, a clock and an organ.

Each and all of these ornaments have in

them been pronounced evidences of un-

wisdom, especially the bell and the

organ; yet every Lord's day their sound

goes forth, and so do the people, who

prosper in every good word and work,

and some way the cause of Christ does

not appear to be hindered. I say does

not appear to be, because this I must ad-

mit, but I do not wish to be considered

as defending anything so wicked and un-

scriptural as a steeple, a bell and an

organ.

The church across the street have never

sided any of these things to the simpli-

city of their house and worship, but the

congregation has twenty-one deacons—

which the other church considers just

about ten too many—and, still worse, they

are guilty of the very questionable prac-

tice of observing Christmas. Every year

they buy a load of turkeys and a number

of barrels of coal, and begin a protracted

meeting on Christmas week.

The church with a steeple does not ap-

pear to it, yet the members attend the

meetings of their brethren across the

street, and even contribute toward the

turkeys and the coal. How all this odd

state of things came about is quite a sto-

ry. It was really one of the most success-

ful failures I ever knew.

Some years ago, when the church with

a steeple was owned and used by the

Methodists, the church across the way,

on a certain Lord's day in December, be-

gan a protracted meeting. The pastor

preached excellent sermons, though they

were said to be a trifle too long. They

were certainly earnest and sound, and in-

deed to do a great more good than they

succeeded in accomplishing. But the

room was a little cold and the congrega-

tion colder; the meeting did not belong

to any one in particular, and, being an or-

gan, it died in about ten days of neg-

lect. The meeting closed on Friday

evening. The pastor felt discouraged.

Some members who had only attended

from a sense of duty, felt quietly relieved

from both the exertion and the responsi-

bility; others said the failure was a great

blame. Among this latter class was the

number of people who had done

nothing whatever to advance the inter-

ests of the meeting or the church. A

few of them were persons so unselfish

that they had not even once attended to

claim their share of the preaching. But

these, nevertheless, thought the meet-

ing should have gone on, and, thinking

of the good of others, pronounced the

failure a "shame." The people

walked home in groups, talking it over;

and the next morning it was busily dis-

cussed in church circles with no abate-

ment of interest. There was no election

held, and none shortly expected,

and at the time of which I speak, the

members of the Tammany Ring had not

yet been washed from end to end of the re-

public for the instruction of our admiring

people; so there being no rival subject,

the unsuccessful meeting was the topic in

many stores and work-shop and on street

corners whenever two or three had

gathered together. Some laid the blame

upon the pastor; others, more merciful,

divided it among the whole twenty-one

deacons. By Saturday evening a great

heart had been said which did not add to

the comfort of all concerned, and several

of them had come to tea with an oppressive

feeling of having talked too much, and sev-

eral more who ought to have felt so, did

not.

With Saturday night came round the

regular time for deacons' meeting. The

deacons were very slow in gathering, and

at last eleven of them were assem-

bled, an outsider would have supposed

that they had met to talk over the un-

successful meeting again. Just as the dis-

cussion was once more progressing finely,

and in a fair way to become personal and

pleasant, Deacon Heady came in

with a heated look which at once indi-

cated him as the bearer of later news upon

the interesting subject. Deacon Heady

announced them that some one had told

the pastor that the deacons said he was an

utter failure, unfit to attempt any meet-

ing, and not wise enough to see it. This

information brought the discussion to an

abrupt close, and in the silence which en-

sued Deacon Heady remarked that a

great deal too much had been said, consid-

ering that it was all said too late, and that

it was wicked to wound the pastor's feel-

ings, since with all his failings he had

been quite as faithful as the deacons or

the rest of the congregation. This speech

met with a very hearty approval, and no

one thought it worth while to remind Dea-

con Heady that he himself had contrib-

uted his full share of whatever talk

there had been. After a few more re-

marks, Bro. Heady proposed that, with-

out all referring to the unpleasant mat-

ter, the deacons should show their kindly

feelings to the pastor by making him a

Christmas gift. This met with approval,

and the collection was at once taken up

by Deacon Heady himself. But when the

money was counted, it proved to be

only twenty-nine dollars. They talked

over the absent deacons, but they were

all poor men, not likely to increase

the sum much—all except three and these

were not over-friendly to the pas-

tor, having fallen out about the singing,

and so could not be made available.

Twenty-nine dollars! It was out of the

question. But suppose they could in-

crease it to forty-nine, it would still be a

sum too small to express the kindly feel-

ing of twenty-one deacons. Some were in

favor of persisting in the effort; others of

returning the money to the respective

deacons, lest they should fail at last, and

the story, getting out, draw down ridicu-

lous upon their defenseless heads. Neither

party wanted to give up, and the discus-

sion grew hot and bad, and to continue,

when Deacon Gray said: "Brethren, we

did not begin right; we should open our

meetings with prayer. Let us remedy

the mistake at once, and see if things do

not clear up. Let us pray." Deacon

Gray prayed—earnestly and devoutly, a

very short prayer, not for the spread of

the Gospel nor for the Millennium, not

even for sinners, but rather for the saints.

He implored wisdom to correct all their

mistakes, and love and faith enough to

guide them all into a happier future.

When the prayer was concluded, Deacon

Scott proposed that, as the money was

insufficient to furnish a suitable Christ-

mas gift for the pastor, the deacons should

seek out all the poor connected with the

church and devote the money to provid-

ing each with a Christmas dinner or a

load of coal; also, that they should ask

the pastor's co-operation, and make him

chairman of their committee. Never

was there a more complete success.

The deacons all shook hands with Bro. Scott,

and offered him a vote of thanks for his

solution of the difficulty.

It was getting late, and some one spoke

of adjourning; but as they all felt com-

fortable and friendly, they concluded to

call up and dispose of the affair about

the church repairs. This was an old

bone of contention. The church had

long gone without repairs because they

could not agree on the way they wanted

to do it. But to night almost every one

had a new idea, and they were soon un-

animous again. Even after this was over,

they remained for a concluding prayer,

and at last reached home so late that

some of their wives thought, if the

church had so much business, they ought

to appoint more deacons.

The next day there was a very good

congregation, but the pastor looked

gloomy and discouraged; and there was

even bitterness in the way in which he

commented on the text, "I have called

and ye have refused, I have stretched out

my hand and no man regarded." It was

plain that the preacher was "put out,"

and no one felt much better for the sermon.

He concluded by reminding them that

the next Wednesday was Christmas, and

hoped that the folly of observing it

would not make them forget that Wed-

nesday was their prayer-meeting night.

As soon as the service was over seven-

teen of the deacons—the whole number

present—led the pastor into his study and

kept him there for half an hour. When

they came out there was a look of gen-

eral satisfaction upon the faces of the whole

party, very much as if each had proposed

his favorite measure and carried it. The

pastor's face had lost a part of its gloom

and all its bitterness, and though he

found his dinner cold, he ate it with a

heartier relish than he had eaten for a

week. His wife watched him with sur-

prised pleasure until he went upstairs

and closed his study door. She did not

know he knelt down and prayed over a

sealed letter and then rose up and put it

in the fire; but when he went into her

room he stooped and kissed her saying:

"I've concluded after all to decline that

call; I don't think the church here want

me to leave, and some things look a little

brighter; I am not quite sure I have done

my best here yet, and I want to try it

longer."

In the afternoon the pastor and the

deacons all met at the church door, and

after five minutes' conversation went off

in couples in different directions, Deacon

Scott closing up the rear, arm-in-arm with

the pastor.

"I do not suppose," said the latter,

"that we have a very great undertaking

before us; we are blest in not having

many poor—I think, and I am tolerably

familiar with the church records." To this

view of the case the whole body of deacons

had practically subscribed. If they did

not know of any poor besides two or

three regular pensioners, how could there

be any? But Deacon Scott knew better;

indeed among his unsound crotchets he

always held to one, that "a loaf was a

good missionary" and that bitter poverty

destroyed a great deal of piety; hence he

only replied, quietly, that a church record

was not a very good directory among the

poor.

The back streets of Lanesboro were

well canvassed that Lord's day afternoon,

and the committee all went home to sup-

per, sadder and wiser men, and better

too. Deacon Gray told his wife of a poor

widow with three feeble children, who

supported herself by making nine hundred

little tobacco bags for a dollar. "Now,

mother," said he, "I've promised that

you shall give them all a decent suit of

things Christmas morning, so that they

can come to church—they want to come.

We divided out the work, and I selected

this family as your share, for I know you

will like the poor sister."

Deacon Heady went home and told

the story of a poor woman whose hus-

band was paralyzed. With the aid of a

consumptive daughter this unfortunate

paid the rent of a rickety hovel and fed

four children, by making drawers at fif-

teen cents apiece. "Now, my dear," he

concluded, "let us take this family as our

share of this Christmas business." "But,

Mr. Heady," interrupted his wife, "I

thought you set out to find the poor mem-

bers, and—" "But the poor members!"

CORRESPONDENCE.

A BRIEF RECOLLECTION OF REV. J. V. HIMES.

BRO. ERRETT:—I perceive by your last issue that one of your correspondents is anxious to know something more of the gentleman whose name heads this communication...

I do this that I may add my mite to the interest of the anticipated discussion. I hope that it will be thorough; for the religious minds of both the East and the West have for some time been agitated on the Materialistic and the Spiritualistic phases of these themes.

Although for years personally intimate with Mr. Himes, I do not profess to know anything of his early life, education, moral and religious, by "interviewing" him or by questioning those better acquainted with his history than myself.

Joshua Vaughan Himes is a native of the good old Bay State. His early scholastic training could not have extended far beyond that of a good common New England school, for he served a full apprenticeship as a cabinet-maker, and received, at its conclusion, a certificate that he had proved a good boy, a faithful workman, and had mastered the arts and mysteries of that useful and honorable employment.

About this time a few members of the "Christian Church" in Boston, built a plain, but very good house of worship, on the corner of Summer and Sea streets. The senior leading members had long been admirers of Elias Smith, who for many years had been one of the most useful preachers in New England.

The church in Boston ran down very low. One of its most wealthy members, Jacob Todd—who had made his money by manufacturing rum—wrote and published a pamphlet to prove that when wicked men die, that is the last of them.

Through his influence many of the scattered flock were again collected, and the church soon gained a prominence and an influence not enjoyed by it for many previous years. During 1834 "Elder" Himes—as his brethren then designated him—made no secret of his convictions that the doctrines of "soul sleeping" and the "destruction of the wicked" had been the canker-worms that had gnawed the spirit, life, seal and good works out of not only the Boston "Christian Church," but every other where it had been made prominent.

Elder Himes was not, in those days, disputatious. He rather avoided debate—even in private. He had then never engaged in public discussions of any kind; but I well remember hearing him often

questioning those who leaned toward "soul sleeping": "Do you believe matter can think? Is it possible for your hand or foot to think or reason? The spirit that came from God, and which goes to God when the dust returns to the earth as it was, can not be material and mortal!" This last affirmation was uttered with a solemnity and earnestness that proved a "nail in a sure place" on more than one occasion, as the writer can gratefully testify.

During Elder Himes' ministry in Boston, he became influential in all the New England churches, and his influence fostered education and the distribution of tracts and periodicals. He readily became the agent for the works and publications of Alexander Campbell, and so much was pleased with a sermon on Christian Union, delivered in Boston, by Elder T. Fanning—now President of Franklin College, Tenn.—that he printed and published it, and gave it a very wide circulation.

When Bro. Campbell visited the East in 1836, Elder Himes was the first to take him by the hand and to introduce him to a Boston audience, as well as to accompany him to Lynn and Salem. That Bro. Campbell's influence was increased by Elder Himes' volunteer officiousness is not certain. But that it prevented any members of his flock investigating the differences between the doctrine and worship in which their pastor was training them and those advocated by Brother Campbell and his associates is very probable.

Elder Himes was at that time favorably disposed towards the leading principles of the "Reformation." The pugilistic disposition, the anti-ministerial spirit, and the popularity among a certain class of our ministers of denouncing "hirelings," did more to prevent the full co-operation of Elder Himes with the "Disciples" at this time than the doctrine they taught or the order of worship that obtained among them. However, this is but my private opinion. But certain it is that Elder Himes, during 1835, adopted our manner of relieving candidates for immersion, and in the act emphasized the formula, "I baptize you into the name," etc. Of this I was a delighted witness, in Lynn, on a memorable occasion. At the same time to those who made a speciality of the primitive Gospel as taught on the day of Pentecost, he kindly said, "Bro. — you can not succeed with that doctrine yet in New England." And yet he opened his pulpit to those who made it prominent, and co-operated with others in their ordination. The question of success seemed to be the engrossing one with him for several years. In the meantime he was active and popular among Abolitionists, Unitarians, and moral and political reformers in general.

In this state of mind, the opposition of abolitionists to Church and State disgusted him, and the want of faith in revivals among the Unitarians made him less willing to court their influence; he wanted faith in the success of the apostolic Gospel, but he was restless and active, and developed so much of "progress," that the "old fogies" of his congregation became more or less dissatisfied, and the result was that his special friends and admirers formed a second congregation. He was now in the energy of his prime. And just then the lectures of William Miller began to attract attention. Elder Himes invited Miller to Boston—the grand center of all things new and radical. Miller's lectures were a success. Himes published them. In a word, from that day he became the great leader of Millerism. Without his life, energy, industry and indomitable perseverance, William Miller would never have been known beyond the boundaries of Low Hampton, N. Y.

Millerism was a success. Elder Himes instrumentally in disseminating the doctrine of the Lord's personal appearance in 1842 was everywhere apparent. Even our Bro. Walter Scott—then of Carthage, Ohio—pronounced Joshua V. Himes the Napoleon of the press; and when Himes returned to New England, from one of his Western tours, he boasted that even Scott's converts to the ancient Gospel came forward to the anxious-seat for prayers at the conclusion of some of his lectures on the Lord's appearance in 1842.

But the Lord did not return that year nor the next. It was then discovered that there was some chronological mistake, but on the 23d day of October, 1844, he would certainly return. Himes was then publishing the *Midnight Cry*. The millions of sheets issued by him of this publication certainly entitled him to great praise for energy and activity. The issue of the last day—expressing the most confident faith and hope that he should never issue another—was truly marvelous. But the final morning opened with a beautiful October sun; a more delightful day never dawned on old Massachusetts. It passed serenely, but the leaders had a prophecy to quiet even the myriads of their enthusiasts. It was, "If he tarry, wait!" The leaders soon resumed their position and influence, and Elder Himes perpetuated his increasing notoriety by the publication of the *Advent Herald*, which paper he continued for many years. Its speciality was that the coming of the Lord was to be the next great event in the Divine programme—all other previous prophecies having been fulfilled.

But he and his co-workers had collected a mass of excitable material around them that would not be satisfied with anything so tame as uncertainty, and hence every few years since a party or schism has been formed to fix on a certain time. Even Elder Himes himself, during 1860, made an impression by a carefully written lecture that he confidently looked for the Lord in 1868. He thought chronology and prophecy pointed in that direction. I allude to this fact merely to show that the storm of enthusiasm that he had aided in raising was not easily controlled, and that even he was not beyond its influence.

But during nearly all of this time Elder Himes retained his faith in the spiritual nature of man. I have been unable to ascertain when he embraced his present views. None of his changes have been to me more surprising. He had witnessed their blight and curse. They had destroyed the life and power of so many good men and so many flourishing and useful congregations; their influence had borne evil and only evil, and that continually. I can not imagine the influence that could be brought to bear upon his mind and heart that could make of him an advocate and a defender of materialism.

His associate in the *Herald*, a Mr. Bliss, was a clear-headed, good writer, and for a long time the blows he struck against the materialism of many of the Adventists were strong and telling; but their modes of interpreting prophecy were all so gross and material that the results could not be otherwise than they have been. I remember one instance of the want of strict honesty on the part of an Advent lecturer, narrated by Mr. Bliss, that it may be proper here to repeat: This lecturer had got up a sermon to show that a large proportion of the great and distinguished men of the world disbelieved the doctrine of eternal punishment. Among the celebrated names collected was that of Dr. Sam. Johnson. The lecturer had made garbled, or, more likely, second-hand quotations from his works, to array his influence and learning against the doctrine. Mr. Bliss heard him, and being more familiar with Dr. Johnson's productions than the speaker—on the supposition that he was an honest man—corrected his mistakes, and showed so clearly and distinctly from the Doctor's works that the speaker had misrepresented him, that the lecturer was completely silenced. He could make no response. He did not attempt it. And yet, in an adjoining town, at his very next lecture, he made the very same assertions and used the garbled extracts from Dr. Johnson, for the same purpose. Then Mr. Bliss published this statement in the *Herald*. I refer to these facts, not to charge Adventist lecturers with a want of integrity, but to show that fifteen years ago the *Advent Herald* was not the organ of materialism.

When, then, I saw a paper from Michigan with Elder Himes as its editor, with a standing announcement of materialism as one of its cardinal doctrines, I was filled with wonder and astonishment that a man could once be so near the truth and then lend his influence to the propagation of that which has proved to so many the half way house to atheism. Joshua V. Himes is not an original thinker. He never discovered a mine of thought; but he has been a diligent worker, and has collected with great care and much good judgment the best thoughts and discoveries of others. His editorials were always brief, some striking lectures, exposition, or effort of another furnishing the thought and the mode of treatment. This too has characterized all his sermons and addresses which I have heard and read. I presume, therefore, such will be the character of the anticipated discussion. This will make it more valuable; for he has the ability, the industry, and the energy to collect all the best arguments and the most specious facts and reasonings yet published on his side of the question. I hope that Bro. Braden will find him a pleasant, agreeable disputant, and that he will prove himself equally urbane, patient and industrious. Of Bro. B.'s history I know nothing. Will you favor us with a sketch of it? Pardon my prolixity. Anxious that truth may be elicited, and that many may be willing to receive it in the love of it, I remain, yours in the Lord.

JOHN GALE.

THE CHURCH IN AMBOY, MICH.

By invitation, we attended the yearly meeting for Hilledale county, held with the Amboy congregation. It was truly a pleasure to meet with so many that had obeyed the Gospel three years ago, under our weak efforts, and see them still walking in the faith of Jesus; also the older ones who are nearing the end of life's journey. This is the home of Bro. O. J. Britton, who was raised and obeyed the Gospel here, and began to tell its truths to his neighbors about four years ago, and has been instrumental in bringing many of his former comrades to the Lord Jesus. He has carried on the warfare at his own expense, bearing his part in all the incidents of the church. Until the last year some little was contributed to his support, but now he has cut loose from all secular things. Arrangements have been made enabling him to obey one command that he has formerly slighted (I. Cor. ix. 14).

Six churches have formed a circuit, and expect to put two preachers at work, the strong assisting the weak, and giving an equal division of labor. We made an appeal to this church for their quota, and it was readily raised. We understand Bro. B. has already entered upon his work,

with encouraging success. We hope a workman may be sent as his co-laborer. The meeting was continued over the second Lord's day by Bro. B., and resulted in strengthening the brethren, and two additions by obedience. May the blessings of the Lord attend the brethren, and when the next second Lord's day of October comes, may it find them advanced in grace and the knowledge of the Lord. T. P. SURTON.

INDIAN AGENCY CORRESPONDENCE.

EDITOR CHRISTIAN STANDARD.—The new North-west is attracting considerable attention throughout the Eastern States at the present time, and even emigrants from the Old World are beginning to turn their attention in this direction. The time has been when the Government knew or cared but little about the region of country now known as Washington Territory, and had it not been for the efforts of Dr. Whitman, an early missionary to the country, and a few other patriotic pioneers who knew how valuable it would sometime be, the Columbia River would now, undoubtedly, be the dividing line between the British North American possessions, and the United States. Even now, comparatively few persons in the East have any adequate idea or knowledge of the climate and vast and valuable resources of Washington Territory. There are so many vast, rich Territories in this country that are unsettled, and this being the most remote from the States, and heretofore so difficult of access that but few emigrants have reached its borders. The excitement incident to the war diverted the attention of the people, and caused them for the time being to lose their interest in the great growing West and its many inducements to the enterprising pioneer. After the close of the war, and with it, the abolition of slavery, breaking up as it did the land monopoly system of the Southern aristocracy, many persons who would otherwise have gone west, turned their attention Southward. Then the great Union and Central Pacific Rail Roads came in for their share of attention, and attracted many thousand emigrants to the country which they traverse. Now, the next great enterprise, the construction of the North Pacific Rail Road, from Duluth, on the head waters of Lake Superior, to Puget Sound, is demanding, and will undoubtedly receive, its share of attention. Much of the vast domain through which this great over-land route will extend has heretofore been almost unknown. It is rich in the productions of its soil and the variety and value of its minerals. It is thought by persons familiar with mining business, that gold and other valuable minerals will be found in the Cascades in great abundance, as they are a continuation of the Sierra Nevada, in which are the rich mines of California, and in the same chain of mountains on the north of Washington Territory, in the British possessions, rich mines have been worked for years. I will venture to assert that the quantity and quality of the timber in Washington Territory is not surpassed by any country in the world, and the lumber business will always be one of leading interest. There are now many very large lumber mills in the Territory, and lumber is constantly being shipped to many of the leading ports of the Eastern continent and South America. It is said that the mills at Port Gamble, under the management of Cyrus Walker, make one hundred thousand feet per day.

I do not suppose Washington Territory will ever be a great agricultural country, yet it has much rich soil that will sometimes be valuable. And the fruits and vegetables that do grow to perfection here surpass any I have before seen. Puget Sound is a magnificent body of water, and its many harbors are unsurpassed in size and safe protection to vessels of all classes. There are many towns growing upon the Sound, and they are all improving quite rapidly. Seattle does the most business and is perhaps the most flourishing town on the Sound, while Olympia is the most beautiful and pleasant place. Olympia is noted for its moral, refined and polite society, which is not surpassed by that of any place on the Pacific coast. It contains four churches, largely attended Sunday Schools, and a Young Men's Christian Association. The many neat and comfortable residences half-hidden beneath the green foliage of the splendid shade-trees that adorn this beautiful young city, give it somewhat the appearance of a Southern town. It is not yet determined I believe at what point on the Sound will be the terminus of the North Pacific Road, but when that question is settled, and the road completed, a city will undoubtedly spring up with rapid growth. Property is already increasing very fast in value, and speculators have been investing considerably in real estate during the past summer. The climate west of the Cascades is delightful, with the exception that there is too much rain. The nights are always cool and pleasant and I do not think there is any extreme heat or cold, but a very moderate, even unchangeable temperature; and therefore healthy. The age of progress for this territory is just about commencing, and when the North Pacific Rail Road is completed, emigrants by thousands will pour into it. The Indians, under the wise and Christian policy of President Grant, are peaceable and quiet and some of them are becoming useful citizens. They have ceased to be dangerous or troublesome to the whites; and many of them labor in mills and logging camps. Washington Territory with its grand mountain scenery, its great commercial advantages, its wealth of

natural resources and its many other valuable and beautiful features will prove itself worthy to bear the great name so beloved by every true American. E. M. GIBSON. NEAR BAY, NOV. 4, 1871.

STRAINING A GNAT.

In the STANDARD of Nov. 18th appear some criticisms upon the introduction of foreign words into English composition. The critic first attacks some of the writers of the STANDARD. Bro. Thomas Munnell and W. T. Horner are laid low. Then our critic passes to the *Christian Quarterly*, and Isaac Errett, President Hinsdale and Bro. Munnell are completely unmasked. We think our critic has straining a gnat. *Ad infinitum, per saltum, cap-a-pie*, etc., are to be found in all our common school spelling-books. They are given under the general heading, "Quotations from other languages which are frequently used in English composition." Children of ten and twelve years of age are thus supposed to be familiar with these terms. And hence to say that not four-fifths of the readers of the STANDARD and *Quarterly* understand them, is, to say the least, giving a very poor estimate of the general intelligence of our people.

There may be those who read our weeklies who can make no great pretensions to scholarship; but it does seem as though no one was qualified to wade through the pages of a *Quarterly* who has not mastered the contents of McGuffey's Spelling-book. If any have thus attempted and have failed, would it not be better for them to review their spelling-book, and thus permit our leading writers to go un-molested? In the meantime those writers whose ignorance has been exposed by our critic, can console themselves in the reflection that, "With equal peace impartial rage, Knocks at the palace as the cottage gate."

IRVING A. SEARLES. BEDFORD, O.

THE CHURCH AT MT. GILEAD.

BRO. ERRETT:—I send a short account of affairs in the Mt. Gilead Church for two purposes: 1. To show the ruinous effect of a policy pursued by many of our churches and preachers; 2. An appeal for help. 1. The church at Mt. Gilead was organized by Bro. W. H. Taylor in 1867, with thirteen members. They had a neat and commodious house, on which there was some \$700 debt. Circumstances were very favorable for good results.

Bro. R. Moffett, W. H. Taylor, Benj. Franklin, L. R. Norton, J. H. Bauserman, John and A. C. Reed, W. A. Walker, J. F. Simons, and many others, have labored here. Several protracted meetings were held, with various results. Bro. O. A. Burgess and Elder Curry held a four days' discussion here. But there has never been any regular pastoral labor for any length of time performed. As a result of this we find matters as follows: There have been added to the original thirteen, forty-six—mostly during protracted meetings. But like sheep without a shepherd, most of them have gone back into the world again, eighteen having been expelled for disorderly conduct, and as many more should have been. They now have fifteen or twenty good members, who are struggling along at a dying rate. The debt still remains. About \$1000 has been expended for them. Now, what is the cause of this failure? Not poor preaching, for they have had some of the best our State affords. Not the want of a house; neither a lack of additions.

We have some noble brethren here, and some who have fallen back doubtless would have been had they been cared for and instructed properly. Certainly the trouble is, want of pastoral care. Now, brethren, we see by this that God does not, and will not, give the increase unless some one waters as well as plants. Appropriation of moneys, either by organized or individual enterprise, applied as in the above case is but little else than squandering the Lord's money.

Let us learn from the past to do our work better in the present, and hope for better results in the future. But who can come to the rescue in Mt. Gilead? S. M. COOK. LEVINGTON, KNOX CO., O., NOV. 20, 1871.

THE RIGHTS OF INDIVIDUAL CHURCHES.

NUMBER VI.

EDS STANDARD.—Not long since a brother from Northern Ohio called to see me, and said he had read my numbers in the STANDARD, and that he thought me an extreme on church independence; and I have no doubt others think so too. The object of this number is to clear myself from that charge, and to show that my teaching on this subject was the teaching of the first two centuries after Christ. History does not change like me. The sum of the testimony of my witnesses is that all religious meetings among Christians, by whatever name called, other than one church meeting on a stated day to break bread, originated near the close of the second century, from A. D. 180 to 192. If this be so, then you will agree with me that it was impossible for these bodies to do anything before they existed, even to spread the Gospel. Eusebius, the earliest Christian historian after Dr. Luke, places councils of every name under Commodus, A. D. 180-192. My second witness is the Episcopal Waddington, who testifies that in the management of its internal affairs, every church was entirely independent of every other church. (Church History page 43.) Moseheim, the Lutheran, testifies that "the churches in those early times were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rulers and its own laws. Nothing on the contrary is more evident than the perfect equality that reigned among the primitive churches; nor does there ever appear in the first century, the smallest trace of that association of provincial churches, from which councils and Metropolitans derive their origin.

During a great part of the second century, the Christian churches were independent of each other; nor were they joined together by association, confederacy, or any other bonds than those of love" (Moseheim Cent. I. part 2; Cent. II. part 2. See Dupin *De Antiqua Ecclesie Discipline*, Gieseler's Ecclesias. History, Vol. I. page 65.)

Moseheim says, in process of time this beautiful simplicity of the primitive churches was abandoned: the independence of each particular church was lost, as we have seen." This is enough on that subject, which embraces the New Testament times and nearly all of the second century. Unless you can produce (which you can not) rebutting testimony to this, all writing about a sisterhood of churches amounts to nothing, which phrase is only another phrase for conventions, societies, etc., and which I will notice in my next number. Now let us see the effect which shifting of the power from the hands of these independent churches to the hands of bodies of men, independent of the churches, outside of the churches, over and above the churches, separate and distinct from the churches had upon the churches. The first effect of the transition (which we have passed) was a distinction among the clergy themselves. The second effect was the formation of a clerical caste among Christians. I have not space to enlarge as these witnesses have done. The third effect—the clergy claim for themselves the prerogatives, relations and authority of the Jewish priesthood. Hence the necessity of Episcopal ordination, the apostolic succession, and the grace of the ordinances administered by consecrated hands. The clergy, by this assumption (of power from these independent churches), were made independent of the people; their commission and office (they said) were from God, and as a Mosaic priesthood, they soon began to claim an independent sovereignty over the laity. God "makes the priests," was the darling maxim of Cyprian, perpetually recurring in identical and varied language—as now, from the "pastors" to "preachers," missionaries, evangelists, etc. No change (says our historian), perhaps in the whole history of the changing forms of church government can be specified, more distinctive to the primitive constitution of the church, or more disastrous to its spiritual interests. This is one cause of our "dying churches." Coleman, Neander and others testify that "this entire perversion of the original view of the Christian Church was the origin of the whole system of the Roman Catholic religion—the germ from which sprung the popery of the dark ages." This is the testimony of all church history, of the *Christian Baptists*, of the Life of John Smith. The loss of liberty is the loss of everything to man. The loss of civil liberty goes with the loss of religious liberty. Civil liberty can only be obtained through religious liberty. Religious liberty came to this nation from European oppression. First to Rhode Island, then to New England, Pennsylvania and Virginia; and then civil liberty followed to the States. They follow each other like substance and shadow. This is not a "popular idol." It is not nonsense. It is the teaching of all history, all experience, all observation.

JAYOR CREATH.

AN APPEAL TO THE CHURCHES OF THE 4TH ILL. DISTRICT.

You think, if great riches You had at command, You'd build a temple to the Lord, You'd scatter your wealth With a liberal hand, And succor the children of woe.

But what if you've naught But a penny to give? Then give it, though scanty your store; For those who give nothing When little they have, When wealthy will do little more.

In the Fourth Missionary District of Illinois there are many weak congregations that need assistance. There are also many inviting fields where no congregations have ever been established, in which, by proper missionary efforts, good congregations might be planted. Now, brethren, the board of this district have employed me to work in this field, and hope soon to have others working with me. But, in order to accomplish this desirable object, money is necessary.

Permit me then to submit to you the following practical proposition: Let the preacher or elders of every congregation in the district classify its members in the following order: 1st Class: To consist of those who will pledge themselves to give one dollar per quarter. 2nd Class: Those who will agree to contribute fifty cents per quarter. 3rd Class: Those who will give twenty-five cents per quarter. 4th Class: Those who will give ten cents per quarter. 5th Class: Those who will contribute five cents per quarter. By this method every member of the congregation may be induced to contribute something, and might thus be educated so that the home work would be supported by the home, and not by the few as is now often the case. Allow me further to suggest the following as an available method of putting this plan into practical operation: Let the preacher or one of the elders present the matter publicly, urging every member, old and young, rich and poor, male and female, to contribute something. Let some one record the names of all responding. Let all who are willing to give one dollar every quarter manifest it by the uplifted hand or by announcing their names.

Proceed in the same who are willing to give ten and five cents. Should there be any who are not present who are presented, let them be presented by the suitable person appointed proper effort made to obtain in the work.

Then send a list of as above, to me, at Eau Claire, with the name of you and the name and post-office address, that I may present monthly reports that I may use it in churches what is to you worthy example likewise.

When this is all done, then let the office matter notify the contributors four weeks before quarterly collection, to be minded of their pledge necessary time to make meet them. If any per agreement, let it be privately.

When the quarterly made, send the money to Bro. John Dore, as treasurer of the board.

Now, brethren, heretical Who will respect I make this public of the congregations order that I may know it will be necessary. Brethren, if you matter to your respect and induce them to continue to work in this method, you will see destitute the time and from me or some one business.

Brethren of Illinois churches of Missouri two dollars to our said again? I hope not to be behind in at work. The advantages of these:

It is designed to re Each one will have tribute quarterly a will be prepared to do. The quarterly collection be much larger that made without this preparation.

And now, brethren class, you whom the above your fellows, a your dollars, as you wish to say to you:

In the report of the board at our last annual Cincinnati, there was reported as being the plain and a costly of dying sister (Alice G. example! How many the difference between dress or bonnet, or by any luxury and a real you who are willing to example, send me your amount thus given—changed, and the real in lieu of it, and the acknowledged, and re And brethren, will wise? I intend to be donations and publications. Hoping to hear from you in regard to this and from many sisters regard to the last, I give follow-laborer in the V. M. S. Cor. Sec'y.

N. B.—This district north by the C. & N. East by the I. C. R. the T. W. & W. R. the Mississippi River, congregations immed these roads. All the communications meetings in destitute should be addressed to

NORTH-WEST

To the Saints in Christ Permit me to lay before of this country the immediate occupancy the "ancient order wisest manner possible the few Disciples of Christ, our purposes peats.

There is a large sect tracing all North heretofore wholly East, West or South, transit, except the small part of the stage; but now pending by the W. W. graph line. This line, when complete on the eighteenth main thoroughfare and St. Paul; soon this point, by the W. W. will connect Lake Superior and Chippewa known as: Eau Claire and North Eau Claire

part of the second century churches were independent; nor were they joined to a confederation, or any other form of union.

Proceed in the same manner with those who are willing to give fifty, twenty five, and five cents.

Should there be any who are not willing to respond at all, or any members who are not present when the proposition is presented, let them be visited privately by the officers of the church, or some proper person appointed by them, and a proper effort made to secure their co-operation in the work.

There is a town between Milwaukee and St. Paul, and will continue to be the commercial center for this region of country.

at once from a rose geranium that stood near her. "Take care, Grace; you are injuring the plant. See how it bleeds!" said Mrs. Langdon.

there, and take it home with him. The invalid did so, and at the end of the allotted time told his physician that he had only the ashes of a few withered leaves to show for his pains.

character without even the knowledge of the being that she nourishes. She upheaves mountains and dries up seas without disturbing the flight of the gnat.

SELECTIONS. CHRISTMAS BELLS.

BY ALFRED TENNYSON. Ring out wild bells to the wild sky, The flying cloud, the frosty light;

READINESS.

One of the best things Artemus Ward has left us is his remark touching oratory. "I have the gift of oratory," says the complacent Artemus, "but I haven't it about me."

YEARNINGS.

BY MRS. ELLEN PATTON. Sing us a song of our friends to-night, For our souls are hungry and sad,

SUBLIME MOVEMENTS.

In by-gone days, men, who through isolation, hatred and fear, were left in their native ignorance, and filled with a feeling of their own weakness, could recognize in all that surrounded them nothing but the immovable and the eternal.

ENDURANCE.

There is a boy in New Jersey who owns some carrier-pigeons remarkable for their symmetry and beauty. Last September he took one of these with him on a voyage to Galveston, and when the vessel was far out in the Gulf of Mexico, 1596 miles on her journey, he released Typhoon—for so he called his favorite bird—from his cage.

NORTH-WEST WISCONSIN.

To the Saints in Christ everywhere, Greeting: Permit me to lay before you the needs of this country, the importance of its immediate occupancy by the pioneers for the "ancient order of things," in the wisest manner possible.

THE FAMILY.

HEIGHTS AND DEPTHS. EDITORS OF THE CHRISTIAN STANDARD:—Permit me through the columns of your paper to give a few extracts from a recent work by Agnes Leonard Scanlan, entitled "Heights and Depths."

ENDURANCE.

There is a boy in New Jersey who owns some carrier-pigeons remarkable for their symmetry and beauty. Last September he took one of these with him on a voyage to Galveston, and when the vessel was far out in the Gulf of Mexico, 1596 miles on her journey, he released Typhoon—for so he called his favorite bird—from his cage.



over them: but he came, born in a stable and cradled in a manger. Almightiness and infinity themselves with the extremest and lowest poverty of that they might lift in their embrace the weakest and the children of sin and sor...

surrender it to the church when he became a member, and no membership, however precious, is worth such a sacrifice. He may go to heaven without church membership, but his church-membership can not take him there with a violated conscience. A man has a right, therefore, to ask to be allowed peaceably to withdraw, on the ground that he can not continue his membership in the church without sinning against his own conscience; and the church would be most unrighteous not to grant his request. But mark: in doing so he severs his connection with that church and with all sister churches.

We do not understand the Times to except to this, but to insist that the church is not thereby relieved from the duty of excluding such an one. We give the following as embodying the objection in full. Suppose that a member, from reading a dissertation on baptism by Dr. N. L. Rice, should conclude that sprinkling, and not immersion, is baptism. Suppose, now, that he should feel constrained by conscience to leave a church which practiced immersion only, and not sprinkling. Would Bro. Rice allow him to depart in peace? Would he allow him to set up his conscience as the law of his conduct? Would he allow him to go and offer his name to another church? Would Bro. Rice's own conscience impel him to regard this member as having abandoned the truth as it is in Christ, and therefore, as deserving expulsion from the church? Mine would at least. Conscience is no criterion of conduct where the Bible speaks; and where the Bible is silent the plea is inadmissible. Remember that this is not the case of a member who, in his conscience, wishes to remain in the church. In this case I hardly know what we should not bear. But this is the case of a member who proposes to abandon the church for no reason except that his conscience will no longer allow him to sin in peace because his conscience urges him to it?

We do not see the necessity or propriety of expelling a man from the church who is already expelled from her fellowship. John says, even of the anti-Christ of his time, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they may be made manifest that they were not of us" (1 John ii. 19). If in such a case as that denounced by John, their going out makes it manifest that they are not of us, and thus the ends of truth are effectually served, we can not see why, in such a case as we described, anything more is necessary.

How far our conception of faction is "arbitrary and unauthorized," the reader can judge when we present the entire paragraph which Bro. Lard should, in simple justice, have given entire to his readers: Let us say, however, that while we are fully satisfied as to the correctness of the views here presented, there has been so much confusion and irregularity—our knowledge generally is so warped on these questions, that we must be patient and forbearing until they are better understood. It has been quite common among our churches, when a party became dissatisfied and felt oppressed, to go off quietly and form another church. There has been, in many cases, no alternative but to suffer intolerable evils or withdraw for the sake of peace and comfort. The Church, in its boasted independence, would allow of no appeal, no interposition of counsel. Hence the sufferers must endure the wrongs they complained of without redress, or go away by themselves. This sort of secession has been so common, that to proceed against it as a high crime is entirely out of character. If the party goes away to establish a church on other principles, to preach another Gospel, or to make war on the church they leave, it then becomes a crime of faction, and deserves to be dealt with. It may or may not be apostasy, but faction it certainly is. It is, in the true sense, "standing apart from the church and in opposition to it." It fills up the Times' own definition of faction. It involves the quarrelling, dissension, and war on the common good, which belong to faction. But it may not be apostasy. "Going away to make war on the church they leave," does not necessarily involve apostasy. We have known instances—we do not presume to intimate that they ever occurred within the region of Bro. Lard's labors—where brethren went away holding the common faith and practice, yet animated by bitter hostility to the particular church they left, and managing their movements altogether in the spirit of rivalry. They were factionists, but not apostates. We chose a term that would cover all the cases described rather than one that would describe but part of them. We are not apt to use words blindly or loosely.

Bro. Lard asks, "How long after persons are ascertained to fill up the description of factionists given in Rom. xvi. 17, must they be retained in the church?" Paul's answer is exhausted when he says, mark them and avoid them. In his allusions to this class in the epistles to the Corinthians and Galatians, we are aware of no directions that look beyond this. This is significant. It does not follow that they are never to be excluded, for the directions to put away hopelessly wicked persons would include these when they are known to be reprobate. But it indicates that, for some reason, Paul was disposed to be patient and long-suffering in such cases. Directions were given to the Corinthians to put away a certain wicked person; but with the factionists and schismatics in that church he labors with surprising patience and forbearance. And if, even with acknowledged factionists, he thus stops short of exclusion, and labors through years to reclaim them, is it not "arbitrary and unreasonable" to exclude such as we have described, whose sin, whatever it may be, is certainly not equal to that of the factionists with whom Paul had such patience?

Bro. Lard says that in all the region of country within which he has labored for twenty-five years, he has known but one instance of "this sort of secession." He has been fortunate. But there is considerable of a world outside the region of his labors, and we opine that he is governed too much in his judgment by the influence of the occurrences within the region he mentions. Our region of labor has been much more extensive than his. Our official connection with the Missionary Society brought us into contact with the churches in thirteen States, and gave us an opportunity to learn much of their history. Then our extensive correspondence brings us into constant

connection with church movements in all the States. We have had to use a great deal of firmness to keep out of our columns controversies growing out of several instances of "this sort of secession."

We think, at this moment, of fourteen different instances that have come to our knowledge, and several of these of recent occurrence, in four different States. We do not receive them, because this might do harm, and it is not necessary. In only a few of these instances was excommunication resorted to, and the results have not been so favorable in such cases as in others where more leniency was used.

Nay, in some cases, the excommunication has been practically overruled by the sympathy and aid given to the excluded party, while where leniency was shown, time healed the breach, and the churches are one again.

Nor is it true, as Bro. Lard insinuates, that the frequent occurrence of such acts was owing to such teaching as we have set forth. It was owing to the absence of teaching more than anything else. Our churches have grown rapidly; they have been mainly absorbed in the discussion of controverted questions; they find themselves face to face with serious problems of church government, without a knowledge of that class of subjects; and the reaction from ecclesiastical authority necessarily tended to another extreme. This is just why we plead for patience and leniency in dealing with these disorders, until we have time for proper investigation, and our churches shall become well instructed.

We see a wide space for action between the two extremes of "winking" at such disorders and excluding those who participate in them. We respectfully refer back to Bro. Lard all that he says on the "winking" question, as having been brought to the wrong market. It is not needed here. The STANDARD has done more to rebuke these disorders and to correct the extremes into which many have run, than any of our journals, and respectfully declines to be lectured after this sort. The long essay which Bro. Lard reviews is itself ample evidence that we have no disposition to wink at disorders. Let us have the needful teaching, reproof and rebuke from the press and the pulpit, until the confusion and ignorance which the Times admits to prevail shall be overcome; but meanwhile we plead for leniency as more righteous and wise than excommunication.

We repeat what we said in our former essay "If, in the judgment of a church the case involves too much of injustice or disorder to be quietly tolerated, then before action is taken the whole matter had better be referred, for counsel or for judgment, to wise and disinterested brethren from other churches."

QUESTIONS DRAWN. (All questions touching the meaning of Scripture and all practical questions in Christian society, are gladly welcomed. It is not intended to admit inquiries a personal bearing, or tending in any way to strife.)

QUESTIONS DRAWN.

1. Does the teaching of Matt. v. 23, 24, make it the duty of a brother who has heard from a reliable source of a certain brother or sister who feels offended, or has slighted against him, to go to said offended brother or sister, and endeavor to make restitution or settle the difficulty?

QUESTIONS DRAWN.

2. Furthermore, would the said source be reliable if reported by a brother in good standing or must it be from an Elder, or the party feeling themselves injured?

QUESTIONS DRAWN.

It is no difference how he learns it. The Blessed Saviour does not stop over such niceties. The object is to teach the need of love reigning in the heart and life if we would live on terms of fellowship with God. It is enough to know that our brother is grieved with us. Any reasonable ground of belief is enough to approach, in the spirit of Christ, can not but work good.

QUESTIONS DRAWN.

Is there any compromise of truth or surrender of principles—or any valid objection to be urged against the course a Church of Christ pursue, in uniting occasionally with other churches, called popularly "evangelical," to show forth the Lord's death at the Lord's table?

QUESTIONS DRAWN.

When any members of the churches referred to come to our meetings, and voluntarily partake of the Lord's Supper, they do it on their own responsibility. We do not judge them nor forbid them. But when we go to their meetings, and voluntarily unite with them in such observances, the responsibility is ours, and we are compelled to judge ourselves. There is certainly a wide difference between recognizing Christians among the sects, and recognizing sects as Christian.

QUESTIONS DRAWN.

THE LIFE OF JESUS THE CHRIST! BY HENRY WARD BEECHER. The general interest awakened by the announcement more than three years since, that another memoir of our blessed Lord was to be written by one of the most learned and popular religious teachers of the age, has been more than realized by the appearance of the first part of this great work. Perhaps no other subject has ever engaged the attention of so many able writers and profound scholars, both in Europe and America; still the theme is exhaustless, and always new, only deepening in interest and importance as the years glide on, and additional evidences are elicited, attesting the truth of the inspired record. It has formed the ground work of endless criticisms, controversies and discussions, among skeptics, humanitarians and Christian philosophers of various schools, but all have hitherto failed in their efforts to fathom the deep mysteries of the Infinite, or to analyze satisfactorily the divine personality and life-work of Him, who was both Son of Man and Son of God. The author of this work makes no attempt to present anything original. Following the sacred model of the four Evangelists, he only seeks to combine and harmonize their several copies into one,

QUESTIONS DRAWN.

reconciling with artistic skill the dim and shadowy outlines here and there, so as to reveal in stronger light the perfect manhood of Jesus, as evinced in his acts of tender love and mercy towards suffering humanity, and his glorious divinity as manifested by words of wisdom and miracles of power. This sacred task has been successfully accomplished by Mr. Beecher, whose warm and sympathetic nature is keenly alive to all that is human in his subject, while at the same time he makes his picture glow with the radiant light of that divine presence, which, though veiled in mortal flesh, sheds a halo over every scene in the life of Jesus the Christ. The exterior of the book corresponds in elegance with the high character of the work. In order to suit the means and tastes of all, it is published in two styles—one, an imperial octavo volume, richly illustrated; the other, a full octavo, of over 500 pages. Both editions contain maps of Palestine, and handsome engravings, illustrative of localities and scenes made sacred by the earthly labors of our Lord. It is a most suitable present for the holidays, especially for Christmas, whose associations of mingled love and reverence would serve to enhance and hallow this rare and beautiful gift of friendship. Sold only by agents. Address C. F. Vent, 38 Fourth St., Cincinnati, O. The above notice is from a correspondent. We will speak more fully of the doctrinal features of the book after the publishers send us a copy for notice.

MAGAZINES, PAMPHLETS, ETC.

WORK AND PLAY: An Illustrated Magazine for the young folks at home. The only juvenile for \$1 a year. Springfield, Mass.: Miller, Bradley & Co., Publishers. This is one of the most tasteful and interesting magazines ever published. Its columns, as indicated by the title, are devoted to such topics as will both amuse and instruct our children, and even those of larger growth can find in its well filled pages enough to repay a careful perusal. Its contributors are among the leading writers of the country, and original articles are furnished each month by Dr. J. G. Holland, Charles D. Warren, Col. T. W. Knox, Junius H. Browne, and a host of others equally celebrated. The several departments, comprising drawing lessons, curious Bible questions and enigmas, puzzles and problems, games and home amusements, the Kindergarten and other more serious subjects, are under the care of special editors. Prof. Rover contributes valuable information for the benefit of croquet players, and his decisions upon all disputed points in that fashionable game are considered final. It is printed with clear type, upon fine white paper (broad margins), and the size of its pages (eight by twelve inches) enables the publishers to introduce large and attractive illustrations, such as can not be found in other juvenile magazines. Oil chromos are furnished every two months. This is the second year of its publication, and as every number has been electrotyped from the commencement back numbers can be applied to those who wish them. The publishers offer to send three specimen numbers for the low price of twenty-five cents. Liberal premiums are offered to clubs, and other magazines—Harper's, Scribner's, Godley's, etc.—are sent with "Work and Play" to subscribers at reduced rates. Give the children a holiday treat by sending for all the numbers of "Work and Play."

WEDDING CARDS.

Very latest Styles. Fine Stationery, Monograms, etc. BEELER & CURRY, 208 West Fourth Street. 32-17. MARRIED. On the 14th inst., by G. M. Kemp, at the residence of the bride's father, Mr. James I. Ream, of Lima, O., and Miss Sara A. M. Hartsock, of Van Wert, O. At the residence of the bride's father, Mr. W. H. Crane, Esq., of Milroy, Rush Co., Ind., by Elder Wm. Grigg, Mr. Jesse Cook, and Miss Mollie Crane. Also, at the same time and place, and by the same ceremony, Mr. John Armstrong, and Miss Amanda Calane. On Wednesday, Nov. 16th, by Elder Wm. Grigg, Mr. Jesse Gibbons, and Miss Lizzie Caldwell, youngest daughter of Elder Frank Caldwell, of Dublin, Ind. DIED. In Memoriam. ANNA S. SHRYVER, daughter of Elder J. H. Jones, died in the early morning of Nov. 15, 1871, at her father's residence at Mt. Union, O. This bereft sentence will carry a pang of sorrow with it to the hearts of a numerous circle of friends who have held in glad remembrance the name and graces of the dear departed. The high station which her father has so long held among the Christian preachers of Ohio, as well as her own sweet life, render it proper to make more than the single-line notice that she is dead. Sister Anna was born in Woodstock, Wayne Co., N. Y., April 17, 1848, and died at Mt. Union, O., Nov. 15, 1871, at the age of 22 years and 7 months. She was numbered to Christ by her father, in September, 1861, at the yearly meeting in Bedford, Ohio. December 11, 1867, she was married by Elder Isaac Errett, to N. A. Shryver, of East Cleveland. In September, 1870, they moved to Lincoln, the capital of Nebraska, intending to make that their home; but on account of failing health she returned to her husband to her father's, at Mt. Union, O., in June, 1871. The change for a time seemed favorable. She was hopeful and cheerful in view of what she desired—the full recovery of her health. But consumption had already laid its unyielding hand upon her. Neither the physician's skill, nor patient, cheerful nursing by kind friends, nor her own resistance to its advances could avail anything. To the very last she looked upon these evidences of an early departure to be "with Christ," with unflinching confidence in "Him in whom she had believed." Through her entire sickness she bore her afflictions cheerfully, and with Christian resignation. In this respect her memory will ever be like the fragrance of sweet flowers. Beautiful in life, lovely even in her coffin, her confidence in Jesus never shaken, we rest in hope of a glad and long meeting, "when beauty, immortal, awakes from the tomb." She leaves a Christian husband and two little children, her father and mother, and a large circle of friends to mourn her loss. Her father was on "Zion's battle field" when the sun was to her dying-bell came. But he was too late to see her triumph. She is buried in the cemetery of the Methodist Church. God bless the dear family of which she was an honored member. The funeral services were participated in by Bro. Eli Regal, Rev. Dr. Cox, of the Methodist Church, and the writer. Her remains were taken to the beautiful cemetery in Cleveland for burial, and there, in the "low green tent," whose curtain never outward swings, "let her body rest till the Resurrection morning." F. M. Green. (We learn with deep regret of the early departure of this dear Christian woman, Sister Anna, from her early childhood, was a pet with us, and when we united her in marriage with a Christian gentleman in whom we all had just confidence, it was with an earnest prayer that she should be a blessing on the household as she went forth to the earnest duties of life. We extend our warmest sympathy to the bereaved husband, the

SPECIAL RELIGIOUS NOTICES.

January Collection in Ohio. The next quarterly collection for missions is to be taken the first Lord's day in January. We call the attention of the brethren to the fact that a much larger collection than usual is needed for the work in Ohio. The District Secretaries all need to be replenished. The work in all our churches is larger liberality. The State treasury still owes over four hundred dollars on claims due over two years. Besides, pledges are made to aid Columbus. Let the churches one and all give something and we will be prepared to report grand results. There are many churches which are far in the rear, in the gift of nothing—let them give, and we will make it up. There are churches which prefer to give for a special work. The District Secretaries are instructed to accept all such special gifts. In Ohio we need special help: let for Columbus, 24 to pay old claims, 34 to educate young men for the ministry, 40 to support permanent preachers. We do not urge special collections for missions, but knowing there are a few churches which give only for special objects we urge them to give, and promise to spend their money as directed by the donor. There are churches outside of organized Districts. We urge them to take the collection, and remit to the Secretary, O. Let our District Secretaries report promptly Jan. 25th. R. MORFETT, Cor. Sec. O. C. M. S. Dedication. The Christian Church in Bloomfield, Van Buren Co., Michigan, will open their new house of worship on Lord's day January 7th. It is the gift of Collier, Ohio, and Bro. C. C. Foot, of New York, are expected to be present, as several preaching brethren from our own State. A general invitation is extended to the brethren throughout the State, especially to those of Van Buren and Allegan Cos., to attend the meeting. THOMAS COOLEY, Elder; GEO. W. HAVEN, Secy. Public Discussion. There will be a discussion of six days' duration in London, Nebraska Co., Nebraska, on the subject of Brownville, beginning Monday, Dec. 25th, at 11 o'clock A. M., between Clark Braden and W. P. Stockett. Subject: Immortality of the Human Spirit, in State of the Dead, and the Kingdom of Christ. Ample provisions will be made for the entertainment of all who attend. CLARK BRADEN. To the Churches of Christ in Indiana. DEAR BRETHREN—This will remind you that the time for our regular quarterly collection for the Indiana Christian Missionary Convention is the first Lord's day in January. We have already established missions in many new places, and are doing all we can to assist weak churches. We have many county seats in our great State where the Primitive Gospel is not preached. If each congregation of Discipline in Indiana would give a collection as they are able to make, we will have means sufficient to establish the cause in all these localities. We pray you dear brethren do not neglect this collection. Send directly to your District Secretary. Your State Evangelist is making his salary by holding meetings; so that every dollar contributed can and will be sacredly appropriated to the support of this collection. Send directly to your District Secretary something; all can pay for the success of our missionary cause. Remember the time: The first Lord's day in January. L. L. CAMPBELL, State Evangelist. Wanted. A permanent situation, as pastor of a church in either Indiana, Ohio, or Pennsylvania. By one who can furnish first-class references as to character and qualification. Address T. G. L., No. 230 East Walnut St., Indianapolis, Ind. Minutes of General Convention. I have sent a copy of the minutes to each church, and to each preacher whose address I knew in Ohio. Preachers in Ohio who do not receive a copy, will be supplied by sending me their address. R. MORFETT. To Sunday Schools. It may not be generally known that Bro. L. H. Dowling, publisher of the "Little Watchman," lost all his furniture, books, subscription lists, etc., in the Chicago fire last year; and in the case, will still have the paper started again, and is willing to furnish missing names to all schools notifying him that papers are due them. To all such schools I make the following suggestion: One loss grieved among so many was the death of his crippled child, "Will," who was a heavy burden for him to bear. Then, say nothing to him about making good his subscription lists, and send us immediately a large subscription list, and pay in advance, and thus fill his heart with joy and gladness. I make this suggestion without Bro. Dowling's knowledge, as I have not seen or heard directly from him since the fire. The fact in the case I incidentally learned, and so write. D. H. GARY.

QUESTIONS DRAWN.

Little WILLIAM O. VAVOYAN, son of W. O. and Mary C. Vavoyan, aged seven months and one week, died near Latimerville, August 31st, 1871. He lives not to learn of sorrow, toil and care, but lives to bloom in the "great beyond." Parents, live in Christ and you shall see him, though from earth he has gone, say it well. "Yes, it is well though nevermore." His infant form to earth is given. He rests where sin and grief are o'er, and And thou shalt meet thy child in Heaven. Wm. Hunt. SPECIAL RELIGIOUS NOTICES. January Collection in Ohio. The next quarterly collection for missions is to be taken the first Lord's day in January. We call the attention of the brethren to the fact that a much larger collection than usual is needed for the work in Ohio. The District Secretaries all need to be replenished. The work in all our churches is larger liberality. The State treasury still owes over four hundred dollars on claims due over two years. Besides, pledges are made to aid Columbus. 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FROM CORRESPONDENTS.

Vermont. A man and wife united here one week ago last Lord's day by baptism. Attendance in good...

New York. Just closed a meeting of three weeks at Le Royville, resulting in six confessions. The people are ready and willing to hear the Gospel...

Pennsylvania. Seventeen baptisms recently at Hazlewood Grove, near Le Royville, Pa. We have in this place a small band of Disciples...

Virginia. We have in this place a small band of Disciples (about ten in number). We have no place of meeting, and are not able to get a place...

Maryland. Since I last reported to you, four persons have obeyed the Gospel within my field of labor...

Ohio. I closed a meeting last evening, Nov. 29, at Lower Salem, Washington County. A few firm and faithful brethren have for a number of years regularly met and maintained the ancient faith...

Illinois. Some two years ago, Bro. Z. T. Sweeney, of Paris, Ill., favored our little village with a short meeting, during which we organized a church. We immediately set about preparing to build a chapel...

Indiana. Bro. W. R. Jewell, of Indianapolis, Ind., commenced a meeting at this place on Friday night, Oct. 27, and continued until Lord's day night, Nov. 12, when he closed with twelve additions to the church...

Missouri. At my last trip to Coburn's Corners, one united by relation; and yesterday at Fish Creek, one from the United Brethren.

Wisconsin. The church in Chardon has just closed a glorious meeting, conducted by Bro. Wm. Baxter. The immediate fruits of which are thirty-six accessions by confession and baptism.

Michigan. I have just returned from a trip in Leapeur County, preaching at three different places, giving the most time to Danville, where I found seven brethren and sisters. Five during my stay, united with us from the Baptists and Methodists...

Ohio. I am in a meeting here—sixteen baptized yesterday; three reclaimed. Meeting continues to-day.

Ohio. I have just closed a very happy meeting at Franking, Fulton County, resulting in three additions to the church—two by relation, one being baptized the same hour of the night.

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12th Annual Statement OF THE AMERICAN Insurance Company OF CHICAGO.

OFFICERS. H. Z. CULVER, President. H. N. HIBBARD, Vice President. CHAS. R. CURRIER, Secretary. M. A. HOYNE, Treasurer. R. B. CURRIER, General Agent.

DIRECTORS. H. Z. CULVER, CHAS. L. CURRIER, HON. JOSEPH MEDILL, M. A. HOYNE, HON. J. M. BAILEY, R. B. CURRIER, NICHOLAS KRANSZ, LOYAL L. MUNN.

Statement of January 1st, 1871. Cash Capital paid up, \$150,000.00. Total Assets, November 1st, 1871, \$1,250,000.00.

Statement of Business Done During the Months of August, September and October, 1871. Total Receipts on Business done during three Months, \$617,732.24.

From the Spectator, of New York. Superintendent Miller's certificate of authority (to transact business in the State of New York) will carry conviction to the advocacy of the American.

From the Northwestern Review, of Chicago. The Company's 12th Annual Statement of Assets amounting to \$1,250,000.00.

From the Advance. Let the thousands of farmers who read this good Western common sense, and they will see that a company which insures only detached country property must be safe for them.

SUBSCRIBE FOR THE BEST AND CHEAPEST! THIS GREAT NATIONAL ILLUSTRATED RURAL AND FAMILY WEEKLY.

MOORE'S RURAL NEW YORKER. Has for upwards of Twenty Years been the Leading and Most Popular Weekly in its Sphere.

BEST FARM AND FIRESIDE WEEKLY IN AMERICA! The RURAL'S ILLUSTRATIONS are numerous, Varied and Beautiful.

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

THE CHRISTIAN MONITOR. THE ELEVENTH VOLUME of this Monthly will commence with the new year, 1872.

PRICE REDUCED: READ THE TERMS. ALWAYS IN ADVANCE. One copy, one year, \$2.00. Two copies, one year, \$3.00.

Premiums for Clubs! Extraordinary Inducements! To any person sending us two subscribers and \$4.00 we will present by return mail a copy of "Koss's Catechism."

WASHINGTON (Stuart's Painting). ALONE IN THE WORLD. LADY WASHINGTON (Stuart's Painting). EVANGELINE.

WEBSTER'S UNABRIDGED DICTIONARY GIVEN AWAY. To any person sending a club of twelve names, accompanied by \$25, we will give away a copy of the office of publication, Webster's Unabridged Dictionary, new edition, with 3000 illustrations.

Remitting by mail, a Post Office Order, a Draft payable to our order, or a registered letter, should be sent. Be particular in giving Post Office address in every letter.

WARRANT'S PILGRIM'S PROGRESS. THE ORIGINAL ILLUSTRATION OF PILGRIM'S PROGRESS, WHICH WAS PUBLISHED BY DR. CHEEVER'S CHURCH, CORNER OF BROADWAY AND FIFTEENTH STREET.

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CORRESPONDENCE. CLASSICAL STUDIES.

BRO. ERRETT:—The views announced by President Porter, in his recent inaugural, with regard to the position which the classical (Greek and Latin) languages ought to hold in our higher institutions of learning, have received a great deal of attention throughout the country, both on account of the importance attaching to the subject, and of the high authority of the speaker. I have, unfortunately, not yet been able to read the whole address, but have seen some sensible remarks and criticisms on it, so that I have a pretty full knowledge of the sentiments announced. President Porter seems to favor a kind of compromise, i. e., he seems to advocate the acquisition of one branch of natural science after another, as a regular college study; and to curtail the time heretofore given to Latin and Greek, in order to get the necessary time for natural science. To extend the time from four to six years in college, seems to be forbidden by the too great haste of our young men; and to this fatal error President Porter seems to have yielded, a thing that is greatly to be deplored—or are we really so fast a people that a young man of thirty years, now-a-days, has lived longer than a man of sixty years a century ago, owing to railroads, steamboats and the telegraph, as Mr. Beecher says? In the well-known fable, the grass that the boasting mushroom that its worthlessness is fully commensurate with its quick growth, and I, for my part, have not the least hesitancy in substituting "fast young man" for "mushroom." Youth is the time of preparation, not only for manhood and old age, but also for eternity. And one should think, to such a preparation, ten or twelve years might profitably, and therefore cheerfully, be devoted. The lamentable effects of this too great haste on the whole population, especially on the ministry and professional educators, are too manifest already. Books that are thorough and probe a subject to the bottom, but require study to be understood, are rare, and become rarer every day, because they find no readers. In place of them the market is flooded with worthless trash—sensational essays and religious novels, which not only sap the very foundation of religion, giving us chaff instead of wheat, but ruin the mind utterly, incapacitating it for all serious efforts for all time to come. For what are the theological and philological books that are published to the number of legions really worth? what new ideas are therein advanced? what subjects exhaustively treated? what laws established? The best books in both these departments are old English works, several centuries old, or translations from the German and French. Now and then a man becomes disgusted with the wretchedness of popular theology on some point or other—he makes it his pony, rides it to death, and gives to the world the blessing or curse of one sect more. With philological books, it is, possibly, still worse—the main end they have in view seems to be to spare to the recitation—hearer—for that is the proper name of the vaunting professor—and to the pupil the necessity of thinking, as the questions, given in the form of foot-notes, sufficiently indicate. Of the classics, there are interlinear translations within the reach of both recitation-hearer and pupil, keys, etc.; and if any book can not be managed in this way, i. e., without thinking and studying, by teacher and learner, it is thrown aside. Kreh's Guide in reading and writing Latin has been thrown aside, is out of print, because the teacher can not use it without hard study. Rauch's Psychology, without any doubt the best text-book on mental philosophy, is not used, because, as a college president once told me very naively, the teacher can not use it without studying very hard himself. As to the study of Latin and Greek, it is true that an acquaintance with them makes up no longer the sum total of an education—the peoples of modern Europe and America have national literatures, in many points not inferior, in some superior to those of Latium or Hellas, and the rising generations can not be left ignorant of them. The department of natural science has reached an extent of which even the last century did not dream, and the educated man must be, at least, a dilettant in all its branches. But I consider it nevertheless true beyond any successful contradiction, that the basis of a liberal education is a thorough study of the Latin and Greek languages and literatures, as a thorough acquaintance with Greek and Hebrew is indispensable for a real theologian, intimate familiarity with Latin to the competent judge of law, etc. The Greeks had a keener sense for the beautiful than the moderns, and cultivated it successfully in poetry, rhetoric, painting, statuary, etc. Virgil, the Latin poet, not only recognized this superiority of the Greek mind, but considers the cultivation of the beautiful as the very calling of the Greeks, a view from which no enlightened Christian historian or philosopher will dissent. If the Greeks, then, had a specific humanitarian calling assigned them by the God of the universe, it is almost suicide not to profit by their achievements, but to begin in every case over—de novo. What would common sense say of the attempt of tradesmen to set aside the results of previous experience, and to make every apprentice commence from the very beginning? As a means of developing the faculties of the mind, the study of the classics can not be replaced; nor are the modern languages, especially the English, scarcely ever mastered without a study of Latin and Greek.

As a matter of course, not all can prosecute this study the same length of time, as, on the other hand, mathematics and natural science ought not to be forced on all to the same extent. The student's future profession ought to regulate this point. In Germany there raged about fifty years ago a violent strife about the same subject. The strife ended, and resulted in the separation into two kinds of schools—the gymnasium, wherein the classic studies predominate; and the polytechnicum, wherein natural science, mathematics and the modern languages occupy the first position. Why can the same course not be pursued in this country? But if Latin and Greek are professedly studied, the study ought to be a reality, and not a mockery—yet this is in reality the case in the majority of instances. In Greek we have some respectable native grammars; in Latin I know, with the exception of Harrison's lectures on some of the laws of the Latin language, of no grammar that is not a disgrace to the country and the second half of the nineteenth century. With the teachers it is, if possible, still worse. We have no institution for the instruction of the philologist as they have in Germany, where the future philologist hears lectures on the genius and laws of the Latin, Greek, Hebrew and Oriental languages in Latin or Greek, two or three years; teaches them a number of years in preparatory departments, before a chair in the gymnasium is entrusted to him. Here the Latin chair is often given to young men without experience and special talents. What the classical attainments of the majority of our graduates are, appears sufficiently from the so-called salutatories which are delivered by the second-best members of the class. I have heard such productions at the commencements of a number of colleges, that would have excluded the speakers from the freshman class in any German gymnasium. And these worthies become soon afterward professors of Latin and Greek—no matter if they can not scan a line in Virgil, or translate the simplest sentence into correct Latin! The time spent under the teaching of such men is lost, and if no better material can be furnished, I would say without hesitation, strike out Latin and Greek from your college course, and substitute English grammar, arithmetic and geography, wherein many of our graduates are also woefully deficient, in their place.

PITTSBURGH CHURCHES.

DEAR BRO. ERRETT:—Our city is just now presenting much of interest to the brotherhood. For many years has Pittsburgh been mainly destitute of Christian church organization, and considered a most unpromising field for church extension, but, thanks to our good Lord, "who doeth all things well," we are enabled to present a most encouraging statement of our progress and condition. Just three years ago, "Hazelwood Christian Chapel," 23d Ward, was completed, the dedicatory sermon being preached by yourself, and the church organized soon after with a membership of nineteen persons, all told, Baptists and Disciples, under the pastoral care of Bro. O. A. Bartholomew. The first year brought about fifty additions by letter and baptism. Bro. A. Wilcox has been with us during the last four months, during which time he has immersed twenty-one converts. The church numbers to-day about ninety efficient persons, all working harmoniously, with a Sunday School of over three hundred names on the rolls. We have paid this year three hundred dollars for missionary work, in addition to supporting our own minister. The church in the city proper, under the care of Bro. Ira J. Chase, has made good progress since removing into their new hall. Twenty-five additions, a prosperous Sunday School, and unabated zeal among the membership are the encouraging indication of enlarged numbers and increased usefulness. Their greatest need is a house of worship. Last week, at the Quarterly Conference of Baptist preachers, the question of Union between Baptists and Disciples was presented and followed by a deeply interested discussion. Bro. Banks, of Birmingham Baptist church, opened the conference with a strong and energetic speech, favoring immediate union. He was followed by Dr. Rowland, of the First Baptist Church, in a carefully prepared address, taking as the basis of his speech the platform presented by our brethren in Ohio. He endorsed it thoroughly, and declared for union on the basis proposed. Brethren Wilcox and King were present by special invitation, and called on to explain and define certain points at issue, such as regarding design of baptism, communion, &c., &c.; but while differences appeared they were unanimously declared insufficient as bars to union. Your writer is one who believes the prospects of a speedy union of all the immersionist families on the only inflexible basis are good, and it shall ever be a source of pleasure to know that when this grand Bible union does occur, Pittsburgh will be known as the cradle of this union. The very first formal conference between Baptists and Disciples of which we have knowledge was held at Hazelwood, and presided over by myself. There were some thirty present, both parties being equally represented. After a full comparison of views, a series of resolutions was drawn, declaring in favor of Union, pledging each and all

to labor for its accomplishment in name, purpose and organization. I have observed the progressive fulfillment of these pledges, until now the two great bodies are so thoroughly aroused that nothing short of a consummation will satisfy the desire for union. I have already made this letter too long, and shall close, reserving for another occasion additional matters of interest connected with the churches. HAZELWOOD. WHY IS IT SO? The question has often been asked: Why are the Disciples of Christ so much more numerous in the West than in the East? I have heard many answers to this question, but never seen, in any of our prints, what I considered to be the true cause. Some have given as the cause of this difference, the fact that more attention has been given to the West than to the East; that more ministerial labor has been bestowed upon the Western than the Eastern. But why was this so? There must have been some moving cause that turned attention in a Westerly direction. For the satisfaction of those who take an interest in such matters, I will state what I conceive to be the real cause of the Western tendency of the reformation of the nineteenth century. About the commencement of the present century an unusual religious interest was awakened in Kentucky, which extended to Tennessee and some parts of Ohio. The excitement was not confined to any one denomination; all parties took a deep interest in the work, though the principal leaders were Presbyterians. Large meetings of many weeks' continuance were held, in which all parties engaged, having but one grand object in view—the salvation of souls. Party names and party creeds were partially forgotten for the time, and hundreds and thousands professed to obtain the forgiveness of sins and rejoiced in hope of the glory of God. The preaching, the exhortations, the prayers and even the songs all tended to union and co-operation in the work of saving men from the power and dominion of sin. It is true, much was said and done that did not accord with the gospel of Christ, but still the general tendency of the work was good, and the final results were glorious. But when the excitement began to die away, the old leaders commenced calling attention to their creeds and ecclesiastical rules, which had been so entirely neglected during the revival. There were others, however, who had drunk so deeply into the spirit of Bible liberty that they were unwilling to bow to the authority of the creeds, or submit to the dictation of uninspired men. After much deliberation, a number of leading Presbyterian ministers renounced the old Westminster Confession, and formed a Presbytery of their own, on more liberal principles, known as the Springfield Presbytery. Finally they concluded that there was as much Bible authority for a large creed as a small one; that if the Bible gave no authority for the old-fashioned Presbyterian presbyteries, synods and general assemblies, it gave no authority for the little Springfield presbytery; and as they had fully committed themselves to the teaching of God's word, in A. D. 1803 they wrote and signed the "Last Will and Testament" of the Springfield Presbytery, and resolved that it should die. Having done this, they resolved to take the Bible as their only rule of faith and practice, and to organize their worshiping congregations on this principle. In the meantime, many men had arisen among them, full of faith in the all-sufficiency of the holy Scriptures to perfect the man of God and thoroughly furnish him for all good works, and who had great zeal in the glorious work of converting sinners to God. These men went everywhere within their power, preaching the glad tidings, and calling on men to lay aside their party names and creeds and to unite on the Bible and the Bible alone, contending that the people of the Lord should be united in the one body and work together for the salvation of sinners. Among these faithful servants of God may be mentioned T. M. Allen, lately gone to his rest, John and Samuel Rogers, James Hughes, C. Brown, John and Henry Crafton, B. W. Stone, and a host of others, who traveled in Kentucky, Tennessee, Indiana, and portions of Ohio, and even as far as Missouri, proclaiming a free gospel, and contending against partyism in all its forms, and calling all believers to unite on the one foundation—the Bible, the whole Bible and nothing but the Bible. This plea for union met with great favor among the people, and churches were formed on these principles in many portions of the Western States. Another thing which facilitated their increase, was emigration. Under the influence of the great religious excitement, many persons in Kentucky and Tennessee became conscientiously opposed to slavery. Numbers of these, both preachers and members, moved into Indiana and Illinois, and soon established large churches in their respective neighborhoods. Many parts of Missouri were also settled with able preachers and members of the same faith and order, from Kentucky and Virginia, thus permeating the early population of that State with the holy principle of union upon the word of God. Notwithstanding the profession of these people to be governed in Christian faith and practice by the Scriptures alone, they had many things among them for which they could find no authority in the word of God. They had, however, prepared

the way for a more Scriptural practice; they had, in many places, cut the public mind loose from human creeds and party names, and prepared the way for obtaining an unprejudiced hearing in reference to the ancient order of the church. Hence, when A. Campbell commenced publishing the Christian Baptist, in 1823, as soon as these preachers learned that the editor took a bold stand against human creeds and party names, they generally became patrons of that work, and circulated it among their people, notwithstanding it was understood that the editor still stood connected with the Baptist Church. The editorial articles in that work on the ancient order, ancient Gospel, baptism and Spiritual influence, etc., led these people to a re-examination of their whole ground; their unscriptural practices were soon discovered, which compelled them to give up. For the mourners' bench they substituted Gospel obedience; for a congregational government they adopted the Scriptural eldership, and for a yearly or semi-annual communion, the observance of the Lord's supper on the first day of the week. Whole congregations thus went into Gospel order. The church for which the writer was pastor adopted the New Testament order, without a dissenting voice; they retained their former name—(Christian, Church of Christ)—their register of members' names, and their pastor. The same was done by many other congregations in the West, and this state of things, this preliminary, pioneer work, accounts for the great success of the Bible plea in the Western States. E. GOODWIN PHILADELPHIA, Pa. Dec. 4, 1871. NOTES OF TRAVEL. DEAR BRO. ERRETT:—Since my last writing I have visited the church at Ionia where I had an excellent hearing, and felt greatly blessed in meeting and worshipping again with many who are endeared to us by long acquaintance and ardent efforts for the upbuilding of the Master's cause in that section of the country. I have spoken at Deerfield, Ohio, on two occasions. On the first, one person answered the call to unite with the church; on the second, three, all of whom had been immersed. The brethren are quite comfortable in their new house at the centre, and are certainly respected by the sect, whether recognized as orthodox or not. Bro. Ephraim Hubbard still fills his place at the Master's table, though for the last two months he has not been able to say much to the congregation except "Brethren, love one another." In meekness and patience, in child-like trust and a strong, clear and abiding hope, he is waiting for the call of the Chief Shepherd to go to his reward. "Let me die the death of the righteous, and let my last end be like his." Before I left for Ohio I was requested to preach at Augusta, O., the funeral discourse of Sister Sarah Dumbleton, a mother in Israel, who departed this life on the 6th of August, 1871, aged 72 years. She was a faithful member of the Church of Christ at Augusta from the beginning—over thirty years. Bro. C. P. Cone was doing a good work there, and if he can so influence the church and community as to lead them successfully against King Alcohol and his forces, they will hold the ground there in the future as they have held it for more than three decades of the past. From Augusta I went to Hanover, where I found Brethren Fox and Milbourn, and other veterans of the cross, still doing good service in the army of the faithful. I discoursed to the people on the design of the Jewish Sabbath, its abrogation, etc.; also on the design of the Lord's day, and the difference between the religious and civil observance of it. I took the ground that, as no man can be regarded as an intelligent, law-abiding citizen of the State who disobeys its humane and sanitary law regulating, not the religious, but the civil observance of this day, so no man can be regarded as a good, intelligent citizen of the kingdom of Heaven who does not "assemble with the saints on the first day of the week to break bread" (Acts xx 7; Hebrew x 25-30) according to the practice of the primitive church, which received from the apostles the law which they had received from Christ (Matt. xxviii, 19, 20; 1 Cor. xi. 23-26). Does Paul in Hebrews intend to call the neglect of this a willful, unpardonable sin? In this place also the people seem to suffer from the Whisky Ring. It is not astonishing that the Church of God should, in spite of religion and decency, be taxed, polluted and distracted by those pernicious and loathsome articles, whisky and tobacco? I next went to New Baltimore, Stark county, where Bro. Coonemire is laboring faithfully and acceptably. Here I spoke on Lord's day, and immersed an excellent young man, Orlando Newton, who is now in Kentucky University preparing himself for the ministry. In the evening I heard Bro. Sweetman speak an excellent discourse at Randolph, my old home. Here I enjoyed the hospitalities of my dear old friends, Bro. H. Smalley and his good lady, who have devoted much of their lives to teaching, and are now training a large number of young persons. They know how to make people feel comfortable and happy in their pleasant home. Thence I went to Minerva, where I spoke to a large and attentive audience. Bro. John Perdue, of that place, in a few days after the thing was mentioned to

him, raised among that liberal people some five or six hundred dollars worth of goods for the relief of the sufferers in Michigan, and sent it forward to Detroit before I got there. How many persons will thank the Lord for His teaching (Matt vi, 25-34, xxv, 35-40) and for the kind spirit it has begotten in the people! Will not many an infidel be made to love and trust the kind Father who thus fills the mouths of needy multitudes, many of whom never had learned to trust His providence? Now it is difficult to find among the thousands that recently wanted all things, a family really suffering for want of anything. From Minerva, I went to Alliance, where I preached on the Lord's day and labored from house to house for eleven days, and then left, feeling that I had accomplished some good, for which I hope the Lord will reward me. I spent nearly a month with the brethren at Mount Olivet. Our meetings were unusually interesting and, I trust, useful. One evidence of this is found in the fact that the church gave me its hearty cooperation, religious and pecuniary. Bro. C. Adams, attorney-at-law, did good service in cogent exhortations, and in giving his time and influence to my efforts to look up the title to the church property, to have the trustees elected, the church incorporated, and to get up a subscription for a new church-house which is greatly needed. The brethren, with very few exceptions, responded liberally to our call; and more than enough to build the house was raised. I can say of their subscription that I believe it to be worth a hundred cents on the dollar—which is altogether creditable to the people. I may say just here, that the elders of two of the above named churches have recently resigned, and that the churches, lacking men having the Scriptural qualifications for the eldership, have appointed me to preside in their meetings until they shall find those properly qualified for the elder's work. I give you as nearly as may be the words of the resignation in one of the cases referred to. "TO THE CHURCH OF CHRIST:—Dear Brethren.—In view of the high and rare qualifications requisite to the elder's office, and the great importance to the church of the work they are called upon to do; and having come to the conclusion that the church can not make officers of men who lack the qualifications requisite to the work for which the office was ordained; and not possessing fully those qualifications; nor being able to devote the whole of our time to the work as the elder or pastor should do; we feel it a privilege as well as a duty to offer to the church our resignation, which we now do, praying that the Lord will pardon all errors that we may have committed, keep the church in peace, and enable and dispose her to soon get an elder or pastor who is qualified to lead his flock into green pastures and by the still waters of Gospel peace and grace." This I regard as highly creditable to those men and a move in the right direction. It looks like conforming our practice to our early teaching; and when that is once accomplished we shall have something better to write about than the "dying out of churches," wranglings between elders and preachers, or the inauguration of a clergy among us each individual of which shall have the oversight of a plurality of churches. God hasten the day when we shall have a Scriptural eldership, Scripturally sustained. Then we shall have gained what will, under God, secure to us more peace, more prosperity and power for good than the supply of any other of our needs could afford us. ELI REGAL. Ypsilanti, Mich., Dec. 1. NOBLE AND WASHINGTON CO S (O) CO-OPERATION. According to request, I undertake to inform the readers of the STANDARD what we are doing in this portion of the Thirtieth District, which was cut off from Lowell, Beverly, Coal Run, and Big Run. We have formed a co-operation of eight churches, already at work. Bro. J. F. Moody, whose residence is at Elton's X Roads, Morgan Co., has held meetings with the eight congregations during the last few months, preaching fifty-one days; discourses, seventy-one; additions, twenty-two. He also preached before one other congregation at Pleasant Ridge. The meeting was refreshing throughout, the brethren coming up nobly, both in their presence and their liberality, paying nearly the full amount for the quarter. We expect Bro. Nathan Moody to commence a meeting at Lowman's School-house, Jan. 6th; at Salt Run, Jan. 16th; Point Pleasant, 27th; Salem, Feb. 3d; Paw Paw, 10th; Mount Pleasant, 17th; Mount Hope, 23d; Wingate's Run, March 3d, where the delegates will meet in quarterly convention. J. HILL, Sec'y Dec. 1. THE NAME. BRO. ERRETT:—Yourself and some of the brotherhood are—in respect to our organic name—drifting away from the old landmarks. Christianity is that name. The Christian name is a (not) Disciple of Christ; the Christian Church or Church of Christ is not a "Disciple" church any more than it is a Methodist Church or a Dunkard Church; and the expression Disciple principles would receive the approval of few—would be counted a ridiculous misnomer for the Gospel of Christ. Yet, even in so important and authoritative a document as the Report of the General Missionary Society, Bro. Gibson, as agent to the Indiana, is called "the representative of the Disciples." The name, thus used, as the name of a denomination, becomes a proper instead of a

generic word, and as such is entirely unscriptural and sectarian. I am a member of the Christian Church in this place and am a disciple in the school of Christ; but I am not, will not be made, and strenuously object to being called a Disciple or Disciple. I might have made a long article of this but have made it short so that all can find time to read it; and a word to the wise is enough. L. W. HOOPER. LAWRENCE, Kan., Nov. 1, 1871. Our good brother seems to forget that the New Testament knows nothing of the Christian Church—and that as the followers of Christ are called both Disciples and Christians, it is largely a matter of taste whether we will be former with a capital D, or the latter with the little c. Church of Christ, Church of God, or Scripture expressions, and Disciples and Christians scripturally designate the followers of Christ.—EDITOR. AN APPEAL. To the sisters of the Christian Church in Georgia. Let us, my dear sisters, make an effort this year to promote the cause of Christ. Let us be more than we have ever done heretofore; be more zealous, more earnest, more determined. We know this cause is right, that it is glorious, that God is with it, and that it must and will succeed. Everywhere fields of labor are presenting themselves, and the cry is "Come and help us." The harvest truly is plenteous, but the laborers are few. Let us pray therefore the Lord of the harvest that he will send forth laborers into his harvest. Let us work also, as well as pray. These laborers must be supported, those already in the work and those about to enter. Let us endeavor to help those who are studying to become ministers. Young men must be educated to become efficient laborers. Therefore, as the Lord prospers us, let us lay aside something for this purpose, be it much or little; let it be secretly kept, and given for the support of the ministry and advancing the kingdom of our Lord Jesus Christ. Let us, old and young, engage in this work heartily. We can do a great work in this way—and we move the stigma that rests upon us, that we people we have so little zeal. In the domestic circle, in our neighborhoods, and in the circle of our acquaintance, we can exert a good and lasting influence by our example and conversation. We have an exalted name: let us by our conduct and good works prove that we are worthy to wear it. God grant we may, and a band of sisters determine according to our ability to advance the glorious cause of our Saviour, the Lord Jesus Christ. A SISTER. COMMENDATORY. Resolved, That we commend Bro. J. F. Moody to the Christian brotherhood everywhere, as worthy of their support and confidence as an earnest and faithful worker in the Master's cause. Resolved, That though separated from him, we still shall be bound together in Christian love and sympathy, and our prayers and good wishes shall ever be that the Lord may sustain him and bless him until he comes to his Master's work with us again. Done by order of the delegates of the co-operation at Salt Run, Nov. 25, 1871. J. HILL, Sec'y. SUNDAY SCHOOL CONVENTION. The Illinois Christian Sunday School Convention for the Fourth District, met in Abingdon, Wednesday evening, Oct. 25. Bro. W. T. Maupin in the chair. Bro. Thomep delivered the address of welcome in behalf of the citizens—responded to by Bro. Maupin; after which Bro. Reynolds addressed the Convention, on "The Family, the School and the Church." THURSDAY, 9 A. M.—Chair appointed Bro. A. J. Thomason, J. C. Reynolds and A. A. Richardson Committee on nominations for permanent organization. The questions discussed: "How to secure attendance and punctuality?" and "How to prepare lessons?" were interesting and instructive. "Omnibus" driven by Bro. Dowling. THURSDAY, 2 P. M.—Committee on organization reported: J. C. Reynolds, President; Henry Smither, Sec'y; S. P. Lucy, A. Linn and Mrs. Mary Willis, Executive Board; D. R. Lucas, reporter. Report adopted. The question, "How shall we raise money for Sunday School purposes?" opened by Bro. Fisher, called forth some valuable suggestions. "Bible Class Teaching" is an art or trade to be learned—would find where to begin by examination. If any student or member had a particular "hobby" he would let him ride it to death for once. An essay read by Sister Elmira J. Dickerson on the subject "Woman's work in the Sunday School," was full of fine thoughts and valuable suggestions, linked together in a pleasing and masterly manner. It was requested to furnish a copy for publication. 7:30 P. M.—Evening Session was occupied with short speeches on various subjects, selected at the pleasure of the speakers, among whom was Father Lucy, who has been a member of the church since 1827. FRIDAY, 9 A. M.—Pastor's duty to the Sunday School, opened by the Secretary. Thoughts suggested: Pastor's relation to Sunday School similar to general of army; he is Superintendent in virtue of office and Superintendent elect is virtually his lieutenant—should be discreet, and make suggestions through the Superintendent. Sunday School is the work of the church. Blackboard exercises, illustrated by Bro. Dowling, subject "Sowing and reaping"—good. An essay by Bro. A. M. Weston, subject, "Object and conduct of Teachers' Meetings," was very practical and suggestive. The thanks of the Convention were tendered Bro. W. for his excellent essay.

Teaching" by Miss Emma Ves... requested to furnish the... "How to teach a... by Bro. Vermill... "A Model S... both good." A model S... exhibited by Bro. L. H... Address by... Teachers' Reward." T. M.—Children's... blessing and encourag... Practical Exhibition of... money for Sunday School... \$369.49. The meet... by singing, led by B... J. C. R... H. SMITHER, Sec. A GOOD PRO DEAR BRO. ERRETT:—The... generously given their... Park Avenue Church, s... of clothing and provis... by the late fir, have form... object of which is to esta... a house of employ ment... women who can and wo... themselves. The Aid Society... can well do to answer... made to them, and on... order of things they... there are hundreds of women... their situation, because... having lost all by the fir, and... who would sooner suffer the... who visit the barracks dily... is these two classes we wan... them work, in order tha... themselves. We have secure... work, and have the pro... prices that the women... \$0 to \$8 00 per week. H... at work in the basement... we can have the churc... short time, and I write... will help us in this work... and sisters every where... not means to secure a build... in no other way than to... our sisters especially to be... men's work, and for their... Gen'l Supt' of the House... WALTER STARKER, Chicago, Ill. SUNDAY SCHOOL CO Third O. C. M. D. In pursuance to a call ma... ree, State Corresponding... Sunday School Association, a... number of delegates and Sun... of the Third O. C. M. Dis... the 14th ult., and after... together, and important sugg... ree, organized the district... of Bowling, Kenton, Preside... of Ada, Vice President... of Lima, Corresponding Sec... As this was purely an org... for, there was no special... But Bro. Green, by his... and in the knowledge of... work, imparted valuable ins... all with a determin... order and more efficient... school than heretofore. It was decided to have quar... the district, the next to be... faraw, Allen County, some... \$72. A programme will be prepa... will be given. We trust that this meeting... grand movements among... North West Ohio. SUNDAY SCHOOL CO OF 9th O. C. M. DI The Christian Sunday Scho... 9th O. C. M. District was h... December 6 and 7. The west... yet the attendance was... great throughout was unab... Massillon numbers about 2... 5 persons present at the 2... There were fewer delegates f... can we could have wished;... Green, F. E. Ull, C... Woods, Dr. S. E. Pearce, S... J. M. Thomas, we could... good Convention. The Methodist minister, M... the Presbyterian minister, ... ended most of the sessions, a... part, and aided in making... HAZELWOOD, O., Dec. 11. SUNDAY SCHOOL CO The first annual convention... S. Association, in District... Coswell, Ohio, Tuesday a... Nov. 28th and 29th, 1871. Th... comprises all the Sunda... churches of Christ in Ash... Crawford, Huron, Morrow a... are. Being the first institu... held in the district by this... much exceeded our highest... attendance and interest. Ele... statistical reports in time to... held aside from Belleville, Sha... Creek and South Ashland... were made mainly of a pr... local attendance, delega... from Belleville, etc. "The true object of the... introduced by Bro. Woods, me... response to the end that E... conversion, moral and relig... salvation may be attained. The Address by F. M. Gr... on the "Present and Fu... Schools" evinced great... knowledge of the S... one of the greatest reforme... the age. "The Model Sunday Schoo... How to Choose and how to T... posed of by the same speaker... of all. "Our Failure and our Su...



Christian Standard

ISAAC ERRETT, EDITOR. J. BLAMAR, ASSOCIATE EDITOR, ANGLICAN, &c.

CINCINNATI, DECEMBER 30, 1871.

THE CHRISTIAN STANDARD,

A WEEKLY RELIGIOUS NEWSPAPER, WILL BE— 1. An uncompromising but dignified advocate of New Testament Christianity.

2. A faithful record of the movements of the Christian brotherhood, and of all of every enterprise that will help to advance the cause of Reformation.

3. An earnest pleader for the union of the people of God, and an unyielding foe to sectarianism and denominationalism.

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

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TERMS: \$2.00 per annum in advance. On business matters, address R. W. CARROLL & CO., Publishers "Standard," 117 West Fourth Street, Cincinnati, O.

We wish all our readers a Happy New Year.

LOOK at the label on your paper and see when your time is out.

IN our next we will present a complete account of the moneys received for the Suffering.

We have received the first numbers of the discussion between Clark Braden and Joshua V. Himes. It opens vigorously, but is excellent spirit.

SUBSCRIPTIONS are coming on more freely than ever before at this season, and we feel assured of a largely increased circulation. Let agents attend to clubs as promptly as possible.

THREE papers are advertised in our columns to-day which we can heartily recommend—The Christian Union, the Health and Home, and the American Agriculturist. The first-named is one of the very best religious papers in the country—best not only in point of ability, but of justice and candor. The second is an admirable paper for the family, and the third for the farm. Read the advertisements.

The Missionary. The first number of this new monthly is out. It is neatly printed, and well edited. It contains a large amount of desirable information on missionary matters, and is quite a live paper. It ought to be taken in large numbers by all the churches and put into the hands of every member. It is only twenty-five cents a year. It furnishes the best means of widely circulating needed missionary intelligence, and of reaching the popular heart with stirring missionary appeals. Address: Roseworth, Chase & Hall, 180 Elm street, Cincinnati, O.

The offer of the STANDARD and Quarterly for \$4.50 is withdrawn. All that have heretofore remitted us \$4.50 for both will be supplied according to promise.

ABOUT PREMIUMS.

We must reiterate that we can not duplicate inducements to subscribers. If cash club rates are paid, then we cannot add books or other premiums. If books or other premiums are asked for, then we must have the full rate for the paper. When our friends reflect how cheap the STANDARD is, they will see why we can perform no more than the strict letter of our promise.

The holiday vacation of our workmen throws us behind with our issues. We hope to be on time again in a week or two.

The second edition of "Walks about Jerusalem" has been published, and is selling rapidly.

R. W. CARROLL & Co. have just brought out a capital oil-chrome likeness of ALEXANDER CAMPBELL, which presents him in his mellow prime, before old age began to tell seriously on his appearance. It is taken from an oil portrait in possession of his son Alexander, of Bethany, W. Va., and esteemed as the best likeness now in existence of this distinguished man. The fire and strength of his ripe manhood appear in it. Nearly all the likenesses now to be had represent him in his old age, with a worn and weary look. We have long felt a desire to procure a likeness that would do justice to him in his full manhood; and here it is. The chromo is 14 by 17 inches, and presents a bust sufficiently large. As a work of art, it is admirable; as a likeness, it is excellent. We anticipate for it a large demand. The price is \$6.00.

We have given a number of communications from the venerable JACOB CREECH on Church Independence. We notice also that the Apostolic Times is out on the same side, and against appeals. As this matter is up for discussion, we propose to begin, next week, the republication of several essays from Alexander Campbell on these questions, written in his full strength. Our attention was called to them by several correspondents after they had read our essays on Majorities, Terms of Fellowship, &c., and we are gratified to find that the views we have presented are fully borne out by the arguments of Bro. Campbell. They will make excellent reading, and we especially commend them to the attention of Bro. Lard, of the Times.

We clip the following from the Pittsburgh Christian Advocate: "Before we offer any remarks on it, we wish to inquire whether its information is correct. Will our Wellsville brethren inform us?"

It gives us pleasure to report an incident which lately occurred among the Disciples at Wellsville, O., and which suggests that that advanced wing of the immersionist army is getting ready to abandon exclusive immersion. A Mr. Kelly, near Wellsville, was sick and dying. He wished to be baptized. His condition precluded immersion. As the family are most of them Disciples in their faith, a minister of the Disciples Church, a Rev. Mr. Barker, was called in, requested to baptize the dying man, and informed that he could not be immersed. He consented at last to sprinkle him. We congratulate the whole sect of the

Disciples at this happy and practical solution of the controversy long pending between us. They will permit us to express the hope that this may prove the forerunner of their return, one and all, to the Scriptural mode of baptism, at once the easiest and the best. It is here all the churches of the Christian world will yet stand.

RECEIPTS.

On every paper is the subscriber's receipt for his money. This can not always at the beginning of the year, when we are so pressed with work, be changed at once. It is impossible for us to send written receipts except when considerable sums are received. In the long run we will correct all errors, which we desire subscribers to point out. But we can not take the time to write and send receipts in advance of the change of the time on the printed slip. Please keep a sharp look out for errors, but do not complain until we have a few weeks to correct them in.

PREMIUMS FOR THE STANDARD.

We offer the following premiums for new subscribers to the STANDARD, every name to be entered for one year only and to be accompanied with \$2.00. We are thus specific so that there may be no misunderstanding. We can not afford to pay any premiums, except in the hope of extending the circulation of the paper; but even for this purpose we can not duplicate premiums, nor when we give a premium can we add extra time or pay any commission. Persons who send us names expecting to add others and claim a premium should notify us of their purpose. With this explanation we will give premiums as follows, sending them postpaid by mail:

For every new subscriber for one year only, accompanied with \$2.00, we will allow forty cents towards the purchase of any of the following named Books at the regular prices annexed, to be sent by mail postpaid.

"Walks about Jerusalem or a search after the Landmarks of Primitive Christianity" by Isaac Errett, in paper, 50 cts; in cloth, \$1.00.

"Memoirs of Alexander Campbell," by Dr. R. Richardson, complete in one vol., 1200 pages—in cloth, \$4.00; in leather, \$5.00.

"Life of 'Raccoon' John Smith, with an account of the Rise and Progress of the Current Reformation," by John Aug. Williams—cloth, \$2.50.

"The Living Pulpit of the Christian Church," containing 25 sermons from leading preachers, with a portrait and biographical sketch of every preacher—cloth, \$3.00.

"The Scheme of Redemption, as it is revealed and taught in the Holy Scriptures," by Pres. R. Milligan—cloth, \$2.50.

"Reason and Revelation, or the Province of Reason in Matters pertaining to Divine Revelation," by Pres. R. Milligan—cloth, \$2.50.

"Smith's Dictionary of the Bible," comprising its Antiquities, Biography, Geography and Natural History, one large volume, 800 double-column octavo pages, with 24 full page steel and wood engravings—cloth \$3.50; Leather, \$4.00; half turkey—\$4.40.

"The Family Companion," a book of sermons, by Eld. Elijah Goodwin—cloth, \$1.75.

"Views of Life," addresses by Eld. W. T. Moore—cloth, \$1.50.

"Koinonia or the Weekly Contribution," by Eld. James Challen—50 cts.

"New Christian Tracts," by Errett, Moore, Pendleton, Barbee and Rowe—each, 10 cts.

"The New Christian Psalmist," in either round notes or numerals, by Eld. S. W. Leonard—either style, 50 cts.

"The Christian Psalter," in round notes, by Eld. A. D. Fillmore, \$1.25.

"The Harp of Zion," in figure-faced notes, by Eld. A. D. Fillmore, \$1.25.

"The Christian Choralist," in figure-faced notes by Eld. A. D. Fillmore, \$1.25.

"The Little Minstrel," in figure-faced notes, by Eld. A. D. Fillmore, 30 cts.

"The Violet," in round notes, by Eld. A. D. Fillmore, 30 cts.

"The Bright Side Series," Sunday School books, by Mrs. Goodwin and others, 6 vol. in a box, \$3.00.

"The Rolling Stone Series," juvenile books, by Harry Castlemon, 3 vols. in a box, \$4.50.

"The Rocky Mountain Series," juvenile books, by Harry Castlemon, 3 vols. in a box, \$3.75.

"The Mystic Circle, and American Hand Books of Masonry, by Geo. H. Gray, Sr. of Miss. P. G. M.—revised edition, \$2.00.

"The Odd Fellow's Pocket Companion," a correct guide to all matters pertaining to Odd Fellowship, by Jas. L. Ridgely, Grand Secretary of Grand Lodge of United States, and Paschal Donaldson, past D. D., Grand Master, Grand Lodge of Northern N. Y. Over 100 illustrations. 100,000 have been sold—\$1.50.

"The American Reformed Horse Book," a treatise on the causes, symptoms and cure of every disease of the horse, by Dr. Geo. H. Dadd, the celebrated veterinary surgeon—\$3.00.

"The American Cattle Doctor," a treatise on the diseases of cattle, sheep and swine, by Dr. Geo. H. Dadd, V. S.—\$2.00.

"The American Household Book of Medicine; or every one's Guide in Sickness," a complete hand book for families, by John James, M. D., assisted by an eminent Western physician—\$5.00.

"The Christian Quarterly," edited by W. T. Moore and others, for 1869, or 1870, or 1871, in numbers unbound—either vol., \$3.00. Bound—either volume, \$5.00. For the coming year (1872) in numbers, \$3.00. We will allow 40 cents for every new subscriber, as above, towards payment for a SUNDAY SCHOOL LIBRARY to be selected by the person ordering, and furnished at the regular wholesale prices, and sent by express at the expense of the buyer.

with \$2.00, payable in any of the above named works at the regular prices annexed. Remit by post-office order, draft or check on New York or Cincinnati, or Registered Letter, at our risk. Sums not exceeding \$4.00 may be sent in currency by mail, at our risk, where a post-office order can not be had. Address, THE CHRISTIAN STANDARD, 117 West Fourth Street, Cincinnati, O.

DOMESTIC GOVERNMENT.

NUMBER V.

Children differ as widely in disposition and character as men and women do. But let me suppose, for the sake of getting a proper background for my picture, that yours are of the very worst class—heedless, disobedient, headstrong. They do not mind you. They seem to take pleasure in thwarting and provoking you. They are everlastingly doing something that you have forbidden, or failing to do something that you have required. Your life is misery to you, and you are glad to get them off to school or into the fields, anywhere out of sight and hearing. Now the truth is that there is no government here at all. Your word is empty: it conveys no authority, and consequently exercises no control. You may fret and scold and whine and complain, the life-long day; you may even fly into a rage and flog them now and then; but it does no good. If anything the children grow worse and worse; until at length you become thoroughly discouraged, and fancy that your trials are greater than mortal woman ever endured before, and, what is more, that they are hopelessly incurable.

But there is a simple and, I think, infallible remedy for all this trouble. Your children are like some of those terrible kicking and biting horses that Rarey used to tame; and you are to adopt the very same principle that he did. Now you may be sure that he did not go into the stable with a long whip, and working himself up into a great passion halloo and fret and scold at the noble animal while he lashed him for his outrageous behavior. It stands to reason that he never could have tamed him in that way. The only effect of such a proceeding would have been an increase of the fury and insubordination of the horse. What, then, did he do? Why, he entered the stable with the utmost coolness and self-composure; he watched for his opportunity, and artfully put a powerful strap upon the horse's leg; next with a skillful hand he threw him down flat upon his side; and then it was easy to get upon his head and hold him down in spite of all his struggles to rise. The effect of this was almost like magic. In a surprisingly brief space of time the horse surrendered unconditionally, and acknowledged the mastery of the man. This was the first step—the establishment of authority. It requires calmness, presence of mind and firmness, combined with an unflinching application of coercive force. And you can not fail to perceive that previously to the establishment of this authority the will of the man could have had no controlling influence upon the horse whatever. But now notice: when he is really conquered, and brought to recognize the authority and dominion of a master; in other words, when the government is established; there is immediately a radical change in the mode of procedure. With a steady hand the horse is kept in subjection while every subsequent action is marked by gentleness and kindness. The master strokes his intelligent face, pats his arching neck, soothes his trembling spirit, recognizes and adapts himself to the peculiarities of his nature, and thus gradually implants the second conviction, namely, that while he is his master he is at the same time his friend. And this is the entire process. Nothing remains now but patiently to teach him what he is to do, and see that he does it. And what an apt scholar he is! How soon he learns to yield submissively and promptly to the slightest intimation of his master's will! The gentlest touch upon the rein, the softest word, the merest hint, is all that is necessary. That horse is governed; he is governed by a master, but by a kind and good one—and he is happy in it.

I beg you to notice particularly that this plan is successful—uniformly and invariably successful. It is not like some charlatanism that succeeds in one case and fails in another: it never will, it never can, fail, just because it is founded upon nature and sound philosophy, or, if you please, because it recognizes and proceeds upon the true principles of government.

And now, let me add that these principles are of universal application. Whenever a State, a Church, an Army, a Navy, a School or a Family, is well governed, it is done in this way. Either half of this plan, like the half of a pair of scissors, is by itself good for nothing. Neither force nor kindness will succeed alone. They must be combined; they must mutually complement each other; and thus the government is complete.

To apply this matter to the case of your

children—whom, by a sort of license, we are regarding as outrageously self-willed and disobedient—the very first thing to be done is to establish your authority. Until this is accomplished you need never speak to them again by way of commandment or threatening—it is simply wasting your breath. You must get the mastery, at whatever cost of labor or of time, and at whatever sacrifice of tender feeling. The predominance of our authority must be a settled point; so settled that your children will not think of making daily and hourly experiments to see whether it is settled or not. It must be placed not only beyond question but beyond thought of question.

And how easy it is to bring about this happy state of things! When the point is raised, (and among such children as yours are supposed to be! it will very soon come up), that is, when something occurs that makes it necessary for the question of authority and mastery to be decided;—you are coolly and deliberately, without one symptom of angry passion, and without the least elevation in your voice, to take the child and punish him, and continue to punish him, if it require an hour or a week, until he thoroughly and unconditionally surrenders. Mark you, the work is not done if it is a moody, pouting, reluctant, reserved sort of surrender. It is to be without any terms or qualifications, either expressed or implied. Parental government must be an absolute despotism, or nothing.

I can not impress upon you too forcibly the importance of deliberation and coolness in this contest. You may easily sweep down your little boy with a flood of passion—more easily, perhaps, than you otherwise could; but the effect of it is altogether evil. To say nothing of the influence of such an example, or of the undefined feeling of contempt for you which arises in his heart, the governmental effect is simply a conviction that he is to dread your anger, and to obey you when you are in a passion. Prove, then, I pray you, your right to govern him by first governing yourself. Then the calm and resolute determination with which you go to work will itself accomplish half the task. And I do assure you if you thoroughly and properly accomplish it once, and will not yourself, undo it by mismanagement, the work will seldom or never have to be repeated. Once or twice the child may test you, just to see if you mean to be consistent in adhering to your plan; but if upon the first intimation of rebellion, you will promptly take the case in hand, begin your quiet preparations, without being at all disconcerted, and without any show of wavering and yielding; go deliberately and get your switch; talk to your child composedly and seriously; tell him that you are sorry he forces you to punish him, but that of course it must be done whenever he is disobedient—you may feel absolutely certain of a speedy and complete surrender. The child recognizes a power in such a spirit as that, a superior power, and by the very law of his being he yields to it. He gets the impression that punishment for rebellion follows as a matter of course; that your authority is fixed and settled in eternal and immutable counsels, and must be respected. Thus with very little punishment, you can bring any child upon the face of the earth into cheerful and unqualified obedience.

And now the disagreeable part of the work is all done. Everything else may be just as kind and gentle, as tender and indulgent, as a mother's own heart may prompt. Of course, you must govern; the reins must be kept in hand; but how sweetly you can now temper your authority with love, and your judgments with mercy! And let me hope that you will have the good sense to keep the governmental machinery as much out of sight as possible; and that under no circumstances you will be betrayed into the weakness of threatening. You must know that this practice will insidiously but surely undermine your authority. After a threat is disregarded, as it often will be, you must either punish or not. If you do not, your loss in the matter of authority is obvious; and if you do, the inference is that you would not have done it if you had not threatened it—and hence you abandon the high vantage ground that punishment for disobedience follows as a matter of course. Ere long there will be a sort of tacit understanding between you that he can only be justly punished after he has been specially warned and threatened. And then all quiet, peaceful and effective government is at an end.

The leading characteristics of the plan of government which I would commend to you, have now been presented. Some matters of detail will be embraced in a new series on the "Training of Children," with which I purpose to follow these papers. I shall have something to say on the best methods of punishment; on shows and other amusements; and, in short, on the subject of training, generally, both secular and religious.

J. S. L.

We learn by a note from A. S. HAYDEN, that Elder M. S. CLAPP died in Detroit, Mich., on the 17th inst. He was buried near his old home in Ohio, on the 20th inst. A full notice of his life and character will appear soon. We will only take space now to say that he was "an Israelite indeed," a Christian gentleman and scholar whose pure life and conscientious adherence to right marked his entire career, and who was generally too far in advance of his times to be fully appreciated.

THE CLOSING YEAR.

The year just closing, if not so marked by great events as that which preceded it, is yet interesting in its unfoldings of the results of the great revolutionary movements which we noticed one year ago; and has also some significant and startling facts of its own which will not soon be forgotten.

The completion of the Mont Cenis Tunnel did not occur in time to allow us to notice it in last year's summary. This magnificent work is worthy to be noted alike for the grandeur of the achievement and the important results likely to flow from it. As opening up a route across Italy between Europe and the East, it will be a favorite path for trade as well as for travel, and bring the oppressed and degraded population of Italy into contact with the quickening influences of the age, which are sure to be felt along the great commercial thoroughfares. The work itself is an everlasting testimony of the genius and skill of this scientific age, and of the sort of faith that now removes mountains. Nearly eight miles in length, twenty-four feet high, and thirty feet wide, it is worthy of record, as a grand instance of the accuracy of scientific calculation, that when the workmen from either side approached the center of the tunnel, they came face to face, the lines of their work corresponding almost to an inch. The science and genius that make highways for commerce through the Alps, and lowways for thought through the oceans, that compel the sun to disgorge its secret treasures, and the most distant stars to become tributary to human interests, are fast elevating educated man into a demi-god; and investing him with a dominion compared with which the most imperial sovereignty of ancient or modern nations is mean and beggary.

The restoration of the German empire belongs to this year. The growth of Prussia up to her present position, and the unification of German interests under her leadership, bears significantly on the future of European development, and furnishes a study for the philosophic historian.

The Communistic revolution attempted in Paris, involved that unfortunate city in calamities vastly more dreadful than any visited on her by her German enemies—her own children being more cruel than strangers. As a new specimen of Atheistic extravagance and reckless cruelty, it ought not to be without its lesson to other nations. Inspired by Communist leaders and managed and supported by a secret society, whose ramifications extend throughout Europe and America, it nevertheless could not have run into such wantonness of cruelty and blindness of vengeance except among a godless people and under the malevolent inspirations of an atheistic creed. Poor France! ground down by a heartless imperialism, desolated by a conquering enemy, humbled before the world under the severe exactions of her ancient foe, and torn to pieces by intestine strifes, this has been to her proud and sensitive spirit a year of dreadful humiliation and disaster. Nor are her troubles over. With all her wonderful recuperative energy, her internal dissensions are so intensely bitter to allow of permanent peace and prosperity. In her irreligion and sensuality and atheistic pride and self-sufficiency, she has sown the wind and is reaping the whirlwind; nor can there be any abiding change until the people repent and turn to God.

Rome has become the capital of Italy, and the Pope will probably, sooner or later, seek another place of residence. The triple crown is no longer his, and is not likely to be restored to him. How far Victor Emanuel will prove worthy of the task of elevating a long oppressed people, remains to be seen. Our hopes are not sanguine. Yet we rejoice, for the world's sake, that that long-established and once all-potent politico-ecclesiastical despotism has come to an end. It does not necessarily diminish the power of the Pope as head of the Roman Catholic Church, but it eliminates a disturbing element from the politics of Europe, and prepares the way to annihilate the jesuitical craft which thrones and cabinets have felt and dreaded.

The year has not been favorable to the progress of papal infallibility. While in this country the monstrous dogma has been received with due submissiveness, in Europe it has given birth to a revolutionary movement which promises extensive and permanent results. Our readers have been informed of the movements of Dr. Doellinger and his associates. It has borne fruit already in the organized operations of the "Old Catholics," who have already one hundred and fourteen congregations in Bavaria, over seventy in the provinces of Silesia and Posen; twenty-nine in Baden, while throughout Germany the movement is revealing important plans, politically and religiously, and in Austria its power is extensively felt. The King of Bavaria and his legislature, with the majority of the theological professors of the Universities, favor the new movement; the Emperor of Ger-

many is evidently interested in giving it a fair field; and although the recent changes in the Austrian ministry indicate a backward movement under the inspiration of jesuitical cunning it is yet believed that the German element in that empire, which embodies largely its intelligence and energy, is too important to be seriously trifled with. Even Vienna has seven congregations devoted to reform.

The Spanish monarchy is by no means firmly established. While here, as is usually the case, the oppressions of the past are lifted away so far as to allow freedom of conscience, and vast fields are open for the circulation of the Scriptures and the preaching of the Gospel, it is impossible to tell what a year or even a day may bring forth in unsettling or revolutionizing the present order of things. We can only hope that the Sovereign of nations will rule all changes for the glory of his name.

England furnishes strong indications of the growth of republican sentiment, and many predict a speedy overthrow of the monarchy. We see nothing, however, to justify these predictions. The Communists have evidently considerable strength among the working-men of England; but that government was subjected to another republican strain at the close of the last century without serious harm. The Anglo-Saxon mind can not be moved to lawlessness like that of the mercenary Celts; and we rather look for steady and persistent constitutional reform movements under a monarchy which is certainly not oppressive, and which is endeared to the British people by historic associations and established usage. That the Church of England may be established, the little squad of aristocratic landholders be brought to part with large portions of their immense estates, and many other measures be gradually adopted to favor the masses of the people, is not unlikely; but we look to see it peacefully accomplished.

The conflict between Labor and Capital, which is organized on one side by the Internationals, has met with a serious setback in the Communistic horrors of the recent attempt at revolution in France. But it only postpones a conflict which is sure to come, and which it is wise on the part of statesmen in the old world and the new to foresee and provide against. It should not be left to organized bands of atheistic socialists to demand justice for the children of toil. The doctrines of Fourier, Proudhon and Carl Marx, however extravagant, have been extensively and successfully propagated, and with all their fanatical claims, there is a spice of justice in them which it is not wise to disregard.

The famine in Persia is among the terrible calamities of the year—a calamity largely owing to an unreasonable despot and the oppressive taxation to which his subjects are compelled to submit. With the increased facilities for communication between distant parts of the world, it will soon be, if wise governments lift the hand of oppression from the people, that no portion of the earth's inhabitants need suffer from starvation.

On our own continent perhaps the most noteworthy event is the creation of the Joint Commission for the peaceable settlement of the difficulties between the United States and Great Britain. This is so accordant with Christian principles—such a triumph over the selfish and warlike spirit of the past, that it bids fair to revolutionize the mode of settling international disputes; and in this all the friends of humanity will rejoice.

The emancipation of slaves in Brazil leaves scarcely a foothold for slavery within the realms of Christian civilization. Few rulers of the age seem to possess as high qualities for governing as the present Brazilian emperor.

Poor Mexico is still torn with revolution, and must be until the seeds of a new civilization are planted there.

In our own favored land, while we have been prosperous and happy, we have not been entirely free from calamities and startling events. The excessive drought and terrible fires in the North-west have called forth the sympathies of the world. The business portion of a magnificent city laid in ruins in a few hours, the destruction of villages and forests by restless torrents of fire, have admonished us how insecure are all our earthly possessions—how dependent we are on influences beyond our control for life, security and prosperity. The quick and hearty sympathy awakened throughout Christendom for the sufferers will form one of the most fragrant and precious memories of the year 1871.

The unearthing of the tremendous quantities of the Tammany Ring has caused a more wide-spread excitement than any other event in political circles, and has started the public mind into new channels of inquiry all over the land. The reckless and prodigious frauds and corruptions everywhere abounding, in commercial circles, in legislatures, in courts and in all high places, are beginning to open the eyes of the people to the necessities of Civil Service Reform, and the infusion of higher elements of morality into political life. There must be a return to the wiser and purer methods of the earlier administrations, and a cessation of the intense and corrupting party influences which control the immense patronage of the government. The most hopeful indication at present is found in the almost universal demand, without regard to party, for another and juster law of patronage than that which has cursed us for the last thirty or forty years. Under the victors belong the spoils. Under the influence we are fast sinking into apathy, moral corruption, and the conscience of the whole land is debauched. This together with the omnipotent corrup-

tioned corporations, a pice and humanity, an atrocious and a reckless politician. The men who are superior deserve the respect of men, and it does not the moral and religious country that such men. The New York make this year memo out its uses. It serves tention of the country, an element in America ally anti-American a too strong to be disre soon be forgotten that able exceptions the p trol of Roman Cathol genic strains of the m reventful terms of th while the priesthood The avowed opposit lies to our common a hostility to the doctr religious liberty, and th to take possession of make it the seat of power, have already w mind, and we trust w arouse it until the de headed.

Of our own work, but little need be s year has been mark ty, and by great harz movements. The atte as has been more th behalf of a better dev life, co-operation, and in benevolent undert sity of concentrated a is more deeply felt, practical questions o are receiving closer a ment in Ohio to cult ings with the Baptist by similar movement sylvania, and its infu only to be far-reach ood. We only see a of its power.

We are able to see the influence of the p for a return to the New Testament. The trust of creed autho tendency to retire in the favorite theolog former times, and to of fellowship among but be true to our pri in missionary zeal, an goodness, righteousness the years will soon rev of grace and truth be dard to hope. Let t one of trustful and h rifice.

AN APPE Sister Jane L. Fagg, of County, N. C., is know ing earnestly engaged in edge of the Gospel among she goes. Since her rem has done much in this w and papers, preaching at preachers to come in and Several earnest discip led by the healthful place, and the way is ope good, if they had a hou writes that if they could abroad, they could succee ble house. We do not h sufficiency of a general ap cases. We think, more every neighborhood sh house of worship. But ceptions. All who kno denying labors and undy feel that an investment in not be lost, and that sh aid that she asks. We who have means to sp names, stating how mac condition of \$1,000 beti in opening up to missio country that sorely need for the faithfulness with lence will be approprie Jane L. Fagg, Asheville.

WOMAN'S HOSPI YORK C We have received the port of the above insti most important of the enterprises of the g The grounds are a entire block, and the of the most beautiful The idea of founding treatment of this clas originated with Dr. J years ago. During the patients have been treated were discharged cured The following incide the Secretary's address The fame of this o widespread, and its carried comfort for m the past year, and ble voked upon it at more stone to which the r restored from this H our distant frontier b told. Early the last were opened to man officer from Arizona, the New York State Y and though three tho rated her from the go with the indomitable woman whose i-ve of li drew, she started up weary journey. Fou nights of incessant tr to our door, and none dared to hope for her li surgeon in charge, wh kindness, told her how were against her, she scanning his face, "B face I feared I should know I shall live." The

...interested in giving it... and although the recent... the Austrian ministry... the German element in that... the German element in that... the German element in that...

...tioned corporations, is swallowing up justice and humanity, and leaving us prey to plutocrats and a reckless horde of unprincipled politicians. The few incorruptible men who are superior to these influences, deserve the respect and esteem of all good men, and it does not speak favorably for the moral and religious sentiment of the country that such men are so few.

...surgon's skill and the woman's faith can hardly be doubted, but together they saved her life, and she carried back to her father home an enduring and grateful memory of this Hospital.

...under different dispensations, for different purposes—although there is unity of design in the whole—it will be necessary to inquire: (1) Where written—in the Old Testament or New? When written—under the Patriarchal, Jewish or Christian dispensation? To whom addressed—Patriarchs, Jews, or Christians; to saints or sinners; to individuals, churches, or nations? For what purpose written—to warn, to encourage, to instruct, to point sinners to the way of life, or to guide Christians in duty? What is its character—history, prophecy, poetry, devotion, law, Gospel, preaching, teaching? It is important, first of all, to learn the immediate object of the Scripture read. This once settled, it then becomes an important inquiry, What is there here for me? Better knowledge of the divine character—fuller developments of human nature in goodness or badness—examples of faith, self-denial, heroism, magnanimity—warnings against the sins into which others have fallen—instruction in Christian duty—promises to cheer and comfort. This will try your skill. This none can do for you. You must eat the word for yourself. This leads us to suggest,

...Magazines, Pamphlets, etc. THE GOLDEN LIGHT SERIES: "Early Life of Jesus"; "The Twelve Apostles"; "Peter's Miraculous Deliverance"; "Wondrous Works of Jesus"; "The Prodigal Son"; "Last Days of Jesus." New York: McLoughlin Bros. Quarto Cap, printed in colors; price 15 cts each.

...more importance to say that a long life of unostentatious goodness and piety endeared her to the church of God, and that her example of faithfulness, prudence and benevolence, was as a bright star in her neighborhood to guide many in the way of peace and usefulness. We have known her steady usefulness and unflinching devotion to her great influence in the community in which she lived. We are glad to learn from her niece, Sister E. J. Patrick, of St. Louis, Mo.,—who was bound by the tenderest ties to her aunt—that her death was most peaceful and triumphant. "The memory of the just is blessed."—ED. STANDARD.

...In New York, on Sunday, November 12th, Lavinia Scott, wife of Elias G. Clapp, and only daughter and last child of Samuel W. and Letitia L. Farley, aged 22 years and 18 days.

AN APPEAL.

Sister Jane L. Fagg, of Asheville, Buncombe County, N. C., is known to our readers as being earnestly engaged in spreading a knowledge of the Gospel among the people wherever she goes.

THE SCRIPTURE FOR IT.

Individual churches alone create evangelists. They ordain them and send them out. But I readily grant that co-operations may employ these evangelists, and with their consent, direct their labors.

WOMAN'S HOSPITAL OF NEW YORK CITY.

We have received the last Annual Report of the above institution—one of the most important of the many benevolent enterprises of the great metropolis.

BOOK TABLE.

FIRST HELP IN ACCIDENTS AND IN SICKNESS: A Guide in the Absence, or before the Arrival, of Medical Assistance. Published with the Recommendation of the highest Medical Authority.

PERSONAL.

SISTER ELIZA TOWNSEND, M. D., in connection with her brother-in-law, E. Langstaff, has secured the Boarding Hall of Alliance College for a Medical Institute and Home for Invalids.

WEDDING CARDS.

Very latest Styles. Fine Stationery, Monograms, etc. BEELER & CURRY, 32-ly. 208 West Fourth Street.

SPECIAL RELIGIOUS NOTICE.

To the Churches of Christ in Indiana. DEAR BROTHERS:—This will remind you that the time for our regular Quarterly collection for the Indiana Christian Missionary Convention is the first Thursday in January.



EMPEROR WILLIAM AND THE CATHOLIC CHURCH.

Letter of the Emperor of Germany to the Archbishop of Cologne.

The Emperor of Germany has written the following letter to the Archbishop of Cologne, in reply to the Prussian Bishops of the Roman Catholic Church:

VENERABLE ARCHBISHOP: In the petition signed and addressed to me on the 7th inst. by your Eminence and other bishops, measures with regard to education which my government has been obliged to adopt in conformity with existing laws are designated as an attack upon the most cherished convictions of the faith and the Church, as a restraint upon its independence, and as a violation of its rights.

At the fact that it has hitherto and in all times been recognized by the bishops of the Catholic Church, and chiefly by his Holiness the Pope, that the Church has almost in no other country enjoyed so favorable a position as in Prussia, I was surprised to find in the petition of the Prussian Bishops, which has been adopted by means of the press, so sharp a condemnation of the measures which have hitherto met with the approval of the Catholic episcopate, and the petition does not cite any law in particular which has not been observed by my government.

It is not alone in the dwellings of the great and wealthy that we follow this pretty pair with anticipation of delight. We see them in the cottages of the poor, in the log cabin of the backwoodsman, brightening the toil of the hard-working wife and mother, and receiving the almost adoring worship of children who have never seen pictures before.

God bless the darlings!—and the little comforters fast and far!

TO INVESTORS.

The bonds of the Northern Pacific Railroad, which have now taken their place among the solid and favorite securities of the country, have the following leading features:

They are a first and only mortgage on the Road, its Equipments and Earnings, and also, on a Land Grant which, on the completion of the Road, will amount to 2,400,000 acres of land.

They are exempt from U. S. tax and are issued of the following denominations: Coupon \$100, \$500 and \$1,000. They are at all times receivable at ten per cent premium (1.10) in exchange or payment for the Company's (L. & N.) stock.

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FACES ON THE WALL.

BY HARRIET BEECHER STOWE.

Author of "Uncle Tom's Cabin," "Minister's Wooing," Etc.

Once there was a very good little girl, who, by reason of her goodness, knew where to find strawberries in the winter. In the same way, few perfect people, blessed by the generous furies of memory and imagination, may sit, as I do now, in the midst of falling leaves and whistling winds, and call back the green grasses and the summer sun.

At the fact that it has hitherto and in all times been recognized by the bishops of the Catholic Church, and chiefly by his Holiness the Pope, that the Church has almost in no other country enjoyed so favorable a position as in Prussia, I was surprised to find in the petition of the Prussian Bishops, which has been adopted by means of the press, so sharp a condemnation of the measures which have hitherto met with the approval of the Catholic episcopate, and the petition does not cite any law in particular which has not been observed by my government.

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WHY?

What is the reason that the Religious Weekly, started two years ago, namely

THE CHRISTIAN UNION, should have so suddenly achieved a success that makes all newspaper men wonder?

Reasons Why!

1st. HENRY WARD BEECHER. In its Editor, of whom the Chicago Tribune said: "Probably no man on this continent sweeps so many minds, or is doing so much to shape religious thought for the next half century, as Mr. Beecher."

2d. It is Unsectarian in Religion, Independent in Political Position, an advocate of Moral Reform, Foreign News—both of Church matters and the world at large, Literature, Science, Art, Music, Agriculture, Trade, Finance, etc., with contributions from eminent writers of all denominations.

3d. It has Something for Every Member of the Household—father, mother, boys and girls, young men and young women, all find something of interest. Admirable contributions and editorial articles discussing all the great questions of the day, with contributions from eminent writers of all denominations.

4th. It admits no Meddlesome or other possibly objectionable contributions, nor anything to offend the purest and most fastidious, and is therefore a favorite family paper.

5th. Its Form, Sixteen Pages, Large Quarto, STITCHED AND CUT, is so convenient for reading, binding and preservation, as to be a great special merit in its favor, apart from its superior literary attractions.

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NOTICES OF THE PRESS.

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Rev. Isaac Errett, editor of the CHRISTIAN STANDARD, has sent in book form, published by R. W. Carroll & Co., of Cincinnati, some very pleasant and interesting notices of the book. His mother, who first taught him the way to Jerusalem, and who still goes before him in the journey to the heavenly city, among Disciple writers, he is the most evangelical, and makes the nearest approach through the portals of the sanctuary. In the most thorough manner through the instrumentality of Methodism, we do not see how this could be done, and we are glad to see that the author discusses the question of baptism—we can not but otherwise, it embodies valuable Christian teaching, and is a well written, a spiritual life, will help to disabuse the people from their bondage to modern—Pittsburgh Courier Advocate.

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Advertisement for Dr

CINCINNATI MARKETS.

Business and Financial Review. The cold and disagreeable weather of the last week, together with the suspension of navigation, caused business of nearly all kinds to be dull, although but little change has been made in values.

There has been a material decline in gold, which touched Wednesday last 108, the lowest it has been for several years. Our last quotation was 108. There is an active demand for money; but most bankers meet the wants of customers at 8 and 10 per cent. Outside rates are 10 per cent. for Prime Paper.

The coal dealers are reaping a harvest; although the supply is good, rates have advanced to seven and eight dollars per load for best kinds.

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.

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EXCHANGE, GOLD AND SILVER.

Table with columns for item (e.g., Gold, Silver) and price.

UNITED STATES SECURITIES.

Table with columns for item (e.g., Bonds, Stocks) and price.

BEESWAX.

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GREEN MEATS.

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