

COMMUNICATIONS.

For the Christian Sun.

"TEMPERANCE IN ANYTHING," No. 2. Or a defence of Christian brethren thinking for themselves, or interpreting the Bible for themselves on temperance as well as all else lawfully, or the Protestant right of private judgment as to Christian Temperance.

But party zealots, or the tribe of people of one idea only in respect to their darling shibboleth may say; the right of private judgment, or of individual Bible interpretation must be kept within the limits to which all honest men consent, "and no one presume to judge a bad act a good one, or what God has forbidden, a Christian duty." But this a sentiment of popery in an insidious aspect. For, who the all honest men, to infallibly dictate to others what a bad or good act? or what a Christian duty? or a God forbidden act? Not to advert to the fact that Papists claim for themselves and Pope the entire monopoly of honesty &c., and therefore hold that all the rest of mankind no right to think for themselves in religion, and that every party of ultra exclusives pretty much on the same footing as to overly modest claims to say for others what God's will is as to faith and duty, let it be borne in mind, that ultra teetotalism is a mere infidel-like speck on the Christian horizon.

For while a great parade by these ultras of thousands of a certain order; millions of Christians in America (not to speak of the countless number in the old world temperate on wine every day) adhere literally to the Bible as to temperance, and almost all of whole orders of Christians stand aloof from a society for being with (as to some of its divisions) as well as of infidels and other enemies of true Christianity. And a considerable and most intelligent portion of the Sons of temperance in the old North (noted for sober mindedness, and not to be led easily into new fangled notions) not to go further—hold it to be wrong and impolitic for any of their fellows to go ultra or beyond their society principles to attack and persecute in character temperate drinkers. And these true Sons of Temperance consider it right for temperate drinkers thus attacked and persecuted to defend themselves by Bible and other rational means of argument; and thus confer an indirect benefit, at least, to their order by helping to reign in the indiscreet unjust zeal of their ultras.

And if every zealot of a society is permitted to add his humanly invented sins to the catalogue of God's pronounced sins—why, we may have seventeen thousand instead of seventeen ere long under every colour of the phrase such like. And worst of all every Christian virtue besides true temperance, may thus by one and another zealot be converted into a vice, and that in the name of that God who has appended awful sanctions against wresting and perverting the Scriptures to subserve mere partisan purposes. The party cant phrase "make drunkards," often reiterated to prove the absurd position that the responsibility rests upon the maker and seller of liquors instead of the buyer and user. To hold this without exception or qualification is as irrational as to say that the maker or coiner of money makes all the crimes that arise from that which the Scriptures declare as to the love of it, is the "root of all evils," or that the makers of provisions make all gluttons or of deadly weapons all blood shed. Or in short that (with all reverence spoken) the Maker of fire and water, accountable for all the destruction of property and life by these elements. The phrase "Temperance in all things" being a Scripture quotation, if it proves nothing by proving too much that, even, if so, would not be my fault. But doubtless the apostle meant by the phrase, temperance of mind as well as bodily or physical temperance. And that as to pray always means to be always in disposition to pray—to be temperate in all things includes the disposition to be humble and moderate as to all things and matters Providence calls the Christian to use or encounter. And as charity the greatest Christian virtue; so bigoted denunciation of brethren for the mere exercise of Heaven warranted faith and practice the greatest intemperance. But physical temperance as to anything without its moderate use appears to involve a plain contradiction. For temperance in any thing certainly implies the moderate use of that thing. And as teetotal societies have a special reference and we may say an exclusive primary reference to alcoholic drinks; or to have nothing to do with these drinks at all as a beverage, why properly speaking abstinence and only abstinence is the issue between them and temperate drinkers. For all Christians take common cause with teetotalers against drunkenness, and for the use of alcoholic drinks medicinally. Therefore the teetotalism of said societies cannot rationally be made other than mere negative temperance and legitimate sonship a hand-maid to true Christian Temperance, and I add that the illegitimate a most insidious deadly foe to that Christian virtue by being virtually infidel against Christ and his teaching and example. For the Christian especially to condemn Christ's teaching and example and in doing so to join in to be with and of (as to society-ship) infidels and other enemies of Christianity is not only the appearance of evil, but a crying evil itself. It was an evil to reproach Christ for temperate drinking and for being with publicans and sinners. A mere begging of the question at issue to say that you cannot be temperate on a bad thing or in doing moral evil. For the assertion without proof by the Bible or reason that all alcoholic drinks, are bad and their use a moral evil, goes for nothing of course, with those thinking for themselves differently and with the Bible as they interpret it in their right of private judgment. And to surrender this right is to give up all primary liberty principles at once to fanatical arrogance and tyranny of any and every description. The allegation of self interest blinding liquor makers and sellers come with a bad grace from ultra ones seemingly anxious in their very charges of this nature and in judging sordid motives of others by their own feelings, to gain money, (the sinews of power) as well as proselytes into their societies. King James could not put down tobacco by denouncing it as the devil's weed—but some scoundrel believing him, might bandy sordid interest to help him, by uttering the sentence that the tobacco maker was actuated by either the love of money or the weed; like teetotal ultras have set forth that a liquor maker either loved money, liquor or both.

This charge of sordid motive irrespective of qualification is nothing better than a trick of argu-

ment addressed to vulgar prejudice only. This slang of self interest confounding it with selfish interest appears to point to the exclusion of a witness in court to swear money, into his own pocket. But on the other hand by a lawyer or otherwise every man's duty to plead in his own defence. And so far from money or self interest at stake setting aside pleas in self defence that the more at stake, the more just motive for such pleas.—Otherwise; or self interest a barrier to self defence and the Christian's interest for time and eternity identified with Christianity; infidel attacks should carry their sway with impunity.

Self interest to love ourselves; or as much as our neighbor, inducing self defence in every thing. Selfish interest to love ourselves more than our neighbor, inducing wrong to our neighbor.—The Bible the standard, every one in just self interest to think and act lawfully as to temperance—in unjust or selfish love to think for others; and to injure them in good name at least for not submitting to such selfish dictation over their primary liberty rights. Denunciation ever follows on the heels of fanaticism; and persecution of character by denunciation is the next step to persecution of the worst stamp whenever fanatics gain the power by any means: as by wresting the Scriptures or by tricks of argument. The way fanatics are made is lately well described by the eminent judge Sprague of Massachusetts in application to a most pernicious fanaticism that in its legitimate effects had well nigh ruined our republic. The process described is virtually this, by making the fanatic himself tell it, say, to warn his intended victims. First, I wonder another cannot see things in the light I do, and my party. Secondly; that another cannot be honest in seeing or pretending to see things in a different light from me and party. And thirdly I think it right to punish others for their wilfully foolish and wicked blindness. And as in this country no direct persecution tolerated of necessity denunciation must take its place.

One thus infuriated arrogating all sense and all virtue to self and party in the matter of difference seems to say, I will cut the controversy short by dubbing my opponent a fool; and thus short in public estimation or at least in that of my partisans all his after arguments;—and I will take the place of God and exclude him from Heaven and send him to hell as a warning to all others to never dare to dispute my opinions and positions. For all such dispute is opposing God and righteousness, under the false or unlawful exercise of private judgment. This the common routine of making (who the maker?) of all intolerant of every description. (Let the Christian Sun by free discussions of free principles unmask some at least.) And the best persons ever living have been the earthly sufferers in some way by this making process. As St. Paul pronounced beside himself or crazy by the Heathen zealot Festus.—And the Son of God himself not only denounced as a wine bibber &c., by the old Pharisees, and their sycophants but unchurched and put to death by these virulent enemies of private judgment and its liberties.

The plain dictates of the word of God lost sight of to lay the foundation of any exclusive denunciatory course of any set of arbitrary men; and fairly presumable that all their superstructure of argument is morally rotten or corrupt; however plausible in some of its aspects. "Something rotten in Denmark." And any course of exclusives not bearing the light of discussion and thorough sober minded investigation carries wrong on the very face of it. But the very nature of fanaticism is to denounce in lieu of sober argument and when for its would be or unjust severity, severity is justly retorted, it feigns to consider such defence so much outrageous rebellion against its infallible truth. It a right it seems to attack but others no right to defend; or some principle, others no right to choose their own mode of defence; and above all to adopt its own mode of just severity for unjust severe attacks. But if such proud arrogance had been abjectly submitted to by good and wise, and independent, where would have been Luther and the Reformation; and Washington and the Revolution?

With all due deference to brethren in the Lord most respectfully submitted,

SIDNEY WELLER. Brinkleyville, Halifax Co. N. C. Semptember 23d, 1851.

For the Christian Sun. SCRIPTURAL EXAMPLE.

A SUPPOSED CASE—BY W. R. STOWE. Many men seem anxious to justify their own practices by scriptural examples, and it is to be feared that selfishness sometimes leads them to handle the word of God deceitfully, and use quotations merely as excuses for known wrong, or to ward of the just reproach to which they know their crimes expose them. Suppose for instance, a man practices making and selling wine, and seeks to justify his course from the fact that Jesus made wine for others to drink, does he follow the example of Christ? Is the scripture he quotes any real justification for him? Or has he any ground to suppose that he is following Christ's example? Let us see: 1st. Christ made wine of water, and that only Does he do so? 2nd. We have reason to believe that the wine made of water could not intoxicate. Is his wine as harmless? 3rd. Christ made wine but once. It was not his common business. Does he imitate Christ in this? 4th. Christ gave away the wine he made—received no pay. Does he do so? How great the contrast! Christ, by miracle, to make known his divine power, once turned water to a harmless wine, and gave it to others without charge, and now a man makes it a common business to make wine, and furnish it for others to drink, even with the power of intoxication, and requires pay to fill his pocket, and gratify a selfish, miserly heart, to the injury of his fellow-men, and pleads the example of Christ in his defence! "Oh shame! WHERE IS THY DULSH!" But does he really wish to make a single act of Christ a pattern for constant temporal labor? Christ once destroyed a fig tree—will he therefore spend his time destroying fig-trees, and justify himself by the miracle of Christ? Why not? Is not the example as plain and valid in this case as in making wine? Again: Christ more than once fed a multitude, several thousands, and without pay;—will the wine dealer follow the repeated example of Christ and do the same? Or will he have

"terms" and pay for his "wine" and provisions? Before a man pleads the example of Christ on one point, let him see that he conforms to the general work and principle, and not take the example of an innocent, generous, and miraculous work, and twist it round to justify his own selfish and miserly hoarding of gain, in direct opposition to the teaching and example of Christ, and in which he makes himself a curse to his race.

Christ performed many works, and when seen connected, and in their true light, the spirit of purity and kindness extends through them all. He performed no act to injure others, or for his own selfish gain. He "went about doing good." But suppose the wine dealer professes to do good in his work, and to sell wine for the promotion of "True Christian Temperance." Is he therefore really laboring for good? or has he any reason to think so? Or can a man of common sense and common information believe that the free use of wine is "true Christian temperance"? Or can a man believe that another deals in wine, as a common drink, on any benevolent or Christian principle, or would continue to "do good" in that way, if he had no selfish hope to encourage his business? Let the scriptures and well-known facts decide the character of his work.

Inspiration says, "Wipe is a mocker," and "They that tarry long at the wine, they that go to seek mixed wine," have "woe," "sorrow," "contentions," "babbling," "wounds without cause," and redness of eyes"; and adds, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright: At the last it biteth like a serpent, and stingeth like an adder." And men are said to have "erred through wine, to be overcome with wine," "defiled with wine," and "drunk with wine"; and the charge that the disciples were "full of new wine," Peter regarded as a slander an accusation of crime, that required a positive denial, sustained by evidence. And again, saith the scriptures, "Be not amongst wine-bibbers." Now if after all this against wine, not only fermented, but new, (and much more might be quoted,) and the command to men not to be among wine-bibbers, a man professing to be a Christian can encourage the free use of wine as a Christian virtue, and offer his own services as public waiter to all the wine-bibbers of the country, and urge them to gather round him and drink their fill, is a man to blame in expressing his shame that he is himself a part of that common humanity that has even in a single instance so deplorable a representative, and that too in one who claims the refinement of a holy religion in addition to our common nature?

But the well-known facts of our own age fully correspond with the ancient and inspired scriptures, in giving wine its character and influence. Thousands of sober men had commenced the use of wine, and by its influence became common drunkards. Many drunkards have sought to reform, but chose to continue to use a little wine and continued drunkards. And many who have reformed, have been induced to drink the so called "harmless wine," and again they became drunkards. Wine is now one of the chief implements used in drunkard-making, and it is a well-known fact that it is nearly impossible for a drunkard to reform, or one reformed to remain so, if he allows himself on any occasion, to take a glass of wine. How can a man promote "Christian temperance" by the very course that makes drunkards of sober men, keeps drunkards from reforming, and causes those who have reformed to return to their drunkenness? What a sad specimen of a man (and much worse of a Christian) for one in this day-light to rise up before the intelligence and moral influence of the land, and open an establishment for wine-drinking, and in vite all the country, drunkards and sober men, and ladies too, (for they ought to practice true temperance, certainly,) to come and freely drink, and all for the promotion of "true Christian Temperance," and he will supply them as a Servant of Jesus Christ!

Should such a man be regarded as a Christian example? Or should his hypocritical mask of religious sanctity be torn off? I say let him stand out in his true character, a foe in practice, whether intended or not, both to God and man—an enemy to the piety of the Church, and the peace, prosperity, and morals of the world. Let him be seen as he is; not as an object of malice, but pity; not to be injured but reformed; and not to be destroyed as an enemy, even if he perseveres, but shuned as a public nuisance.

And if it is improper to publish an advertisement of a Circus in a Religious paper, (and certainly I think it is,) what shall we say to a call for a general meeting, of all classes—Christians, temperance men, moderate drinkers, wine-bibbers, and drunkards that use other drinks—to practice together in harmony, as one loving brotherhood, the peculiar virtue of wine drinking, for the promotion of "True Christian Temperance," and receive their supply from a Christian? Is not such an invitation an encouragement to immorality, and a disgrace to religion by mingling its profession with the looseness and immoralities of a sinful world? And would not a Christian "Sun" shine brighter without so dark a spot on its disk? Ogden, New York, Sept. 1851.

For the Christian Sun.

BRO. HAYES: I rejoice to hear of the revivals and conversions in the Churches in the South. The Lord push forward the victories of his cross. Among us, there is nothing special in the churches—there are a goodly number who are firm and in their place, but the world and the devices of the wicked one have taken a powerful hold on the affections of many professors. But we look for better times, and pray for a revival of pure religion—the only thing calculated to warm up such cold and indifferent hearts, and place the Church in her proper attitude before the world; the Lord hasten the time. Yours in Christ, D. F. LADLEY.

For the Christian Sun.

BRO. HAYES: Our protracted meeting which commenced as usual (Saturday before the 3rd Sabbath in August,) resulted in about 24 conversions, 14 of which were whites and the remainder colored. In addition to the labors of our Itinerant and Local ministers, we were aided by our highly esteemed brethren Francis Butt of Norfolk, and Elder Wellons of Suffolk, who continued with us, and "labored in word and doctrine" nearly to the close of the meeting. They preached with much zeal and earnestness, and we were

truly refreshed by the out-pouring of God's spirit. Thirteen members have since been added to the Church, and thirteen baptized. More are expected to unite with us soon. To God be the glory, both now and evermore. Yours truly, R. H. HOLLAND. Nansemond, Va., Sept. 10, 1851.

For the Christian Sun.

MINUTES OF THE CHRISTIAN CONFERENCE OF RAY AND CLAY COUNTIES, MISSOURI.

The Conference of the Christian Church of Ray and Clay counties, Mo., met at Union meeting house, in Ray County, on Friday before the 3rd Sunday in August 1851. After introductory services by Elder John Walker, by reading a portion of the sacred Scriptures, and singing and prayer, the Conference proceeded to organize: Daniel Albright was appointed Chairman and P. E. Gill Secretary, with J. N. Baker assistant. Letters from the churches were then read and reported—peace and fellowship. And the names of the delegates, called as follows, to wit: Antioch, William Klapp, Henry Parton, John J. Gresson, Isaac Cook, Elias Albright, Lay Delegates, P. E. Gill, Hiram Parks, Wm. U. Cook, William Albright, Licentiate, Alfred Whitsitt and Daniel Albright Deacons.

Jackson—Braeken Fawcett, Daniel Strader, George McCoolough, John Spencer, and Jacob Houser, Lay Delegates, John Miller Licentiate, Frederick Miller, Alexander Tigarte Deacons: David McLure Elder.

Oak Forest—Matthew Magaugh, John Craven, William Glascock, Archibald Glascock, James H. Gant Lay Delegates, Hardy Hoalman Deacon and Licentiate, John Walker Elder. Union—Agariah Thomas, James Crowley, Jason N. Baker, Nicholas Lincar, Samuel Hargrave Lay Delegates, James A. Whitsitt and William Cox, Deacon. By invitation Bro. Isaac Odell an Elder in the Baptist Church took a seat with the Conference.

It was motioned and adopted, that no member of the Conference absent himself, from Conference more than fifteen minutes without permission of the Chair.

The Conference then proceeded to appoint the Chairman and Elder John Walker to appoint the standing committees, who appointed five brethren committee on the State and standing of the churches; also a Committee of five on our itinerary, and a Committee of nine on the state and standing of the ministry.

A question was brought before Conference as to the proper method and power of licensing Licentiate, to wit: whether the individual Churches should recommend and Conference license or whether the individual churches should license. After discussing both sides of the question, Conference decided that full power, to license Licentiate lay in the different individual Churches.

Conference adjourned till Saturday 9 o'clock A. M.

Conference met according to adjournment.

A motion was made to reconsider the subject of licensing ministers, which was allowed and it was again decided that the power lies in the individual churches.

It was then motioned and adopted that Philip E. Gill be ordained Elder by Elders John Walker and David H. McLure on to-morrow (Sunday) before 11 o'clock preaching.

Conference adjourned till 2 o'clock P. M.

Conference met according to adjournment. The Committee on the state and standing of the churches, reported (in substance, that the churches were in a prosperous and healthy condition.

They number as follows: Antioch 91; additions since last Conference 29. Jackson 37; additions since last Conference 2. Oak Forest 50. Union 66, additions since last Conference 9—a small Church lately formed in Buchanan No. 3. Church wholly members.

The Committee on the State and standing of the ministry reported (in substance) the ministers of the conference, to wit: John Walker and David McLure Elders, Philip E. Gill, William Albright, Hiram Parks, William U. Cook, John Miller, Hardy Hoalman and Archibald Glascock Licentiate. The Committee on Itinerary reported our Bro. David H. McLure as an acceptable and useful itinerant, and recommend that he continue to travel, they also recommend that Brother Wm. Albright should travel.

Philip E. Gill was ordained Elder by John Walker and David McLure on Sunday 17th of August 1851. DANIEL ALBRIGHT, Chm. PHILIP E. GILL, Sec'y.

LETTER TO THE VIRGINIA AND NORTH CAROLINA CHRISTIAN CONFERENCE.

DEAR BRETHREN of the North Carolina and Virginia Conference: Having been appointed to that office by our Conference, we address you a few lines, through the Sun. We are as yet small in the West, but are slowly on the increase, and advance as we trust under the smiles, approval and protection of our Heavenly Father. Our Conference is just over, we had a harmonious session and a good meeting, several were happily converted to God, being born not of blood nor of the will of the flesh, nor of the will of man, but of God, and a goodly number of others manifested a disposition to flee the wrath to come, while solemn feeling seemed to be on sinners generally. We are true to our principles, holding the Bible as our creed and book of discipline, and as the only sufficient rule of faith and practice, believing it to be unwise and dangerous in many respects to the final establishment of the truths of the Bible, to be found bound down to creeds, and confessions of faith drawn up by uninspired erring men. We believe all true children of God ought recognize one another as such and nothing should be made a standard of membership in the churches but true Christian character. We think that whomsoever God receives, all his children should receive into the brotherhood, and that the children of God should receive none whom God has not received, that all the true children of God should commune together at the Lord's supper and in all the appointments and means of grace, which High Heaven has ordained for the benefit of man in the salvation of the human family. Our object is to endeavor to promote the glory of God and the good of immortal souls, to stand wholly on the Bible and to know the truth that we may be enabled to teach the same, and we are sure that standards of Christianity drawn up by men and subscribed to are in the way of the progress of di-

vine light; because these standards are made the keys to the interpretations of the language of the divine oracles as diverse, numerous, and variant as they are, and each creedman sees by the light of his creed his peculiar doctrine with the clearness as opposite as light and darkness. Our motto is search the Scriptures in prayerful dependence on Almighty God, as the only sure way to attain to a knowledge of a right understanding of Scripture doctrines. Our hearts desire and prayer to God is, that Bible truth may rapidly progress and take our sin darkened world. We ask all the members and brotherhood of your Conference to pray God to let his blessing be on us in these Western regions. We subscribe ourselves your brethren in the Lord. PHILIP E. GILL, DANIEL ALBRIGHT, Com. August 24th, 1851.

For the Christian Sun.

Mr. Editor: Since my return to this State I have attended a number of interesting meetings, but nothing special as yet, in any of the churches but we have reason to be thankful, that the cause is on the advance. In Franklin in the Communion three united with the church, and nine for prayer with good prospects. Elder James Maple has charge of this Church, and is highly esteemed by the church and community, but his health is so delicate that he can do but little for his Master's cause. He has just published a volume of sermons, which I think are calculated to do much good. I have read them carefully, and recommend them to my brethren in the South.

He advocates the doctrine of the Christian Church without incorporating any doctrine or phrase found in the dark ages, or in the corruptions of Christianity. God grant that he may live long to write and preach the doctrine of Christ to the world. At Hay Run Church six united, and several more were deeply impressed with a realizing sense of securing an interest in Christ. At Williamsport the meeting was attended with the blessings of God. Sabbath evening thirteen for prayer, four professed conversion. Monday, fifteen for prayer, and the Lord was in our midst. During the meeting three united with the Church, and three baptized by the pastor.

Elder Thomas W. Hand has the pastoral charge of these churches, and is much beloved by the people of his care, is doing much to add to the character and numbers of those places of Zion, and the prospect is good for doing much more. May the Lord bless the Pastor and people in these places for their kindness to me, for they have always done better by me in remunerating me for my services, than any other churches in the State.

The reason I have not replied to Bro. Lemay, is, I have not finished my series of communications, and if my brother had waited till I had presented my series of articles with the recapitulation of the whole, he could never have written the unscriptural and unreasonable doctrine of the Trinity. It is certainly very strange for a Christian preacher to advocate a doctrine upon which we have always differed from other churches. This is the ground of our separation from the sects, and when we take the Bible for our rule of faith and practice, it is strange for a brother to say that Christ is the Supreme God, where no mention is made in any shape whatever in the book of God, of such an idea, nor no where else but in creeds, and the mistaken views and false doctrines of men.

Is Christ the Son of God? Yes, says the Bible. Has Christ a Father? Yes. Who is the Father of Jesus Christ? The Supreme God. Has the Supreme God got a father? If so, who is the father of the Supreme God? I shall be glad to know. Can Jesus Christ who has a father, be that Supreme God, who has no father? This is all I shall say, till I have finished my whole series of articles, and then if circumstances demand, I shall review. As Bro. Lemay has directed his last communication to Elder Summerbell, he will reply I have no doubt, and I am fully satisfied that my son in the gospel will do good justice to the cause. I shall leave in a few days for New York, to preach to the Church of my former charge, and I pray God to go with me there, and help me once more to do good in the name of the Lord. Pray that I may be successful in winning many souls to my Great Master.

I am rejoiced to hear that the good cause is prospering in the old North State and Eastern Virginia. The good news from Bethlehem Camp meeting in Alamance was very gratifying to me, and I pray, that all future meetings may be attended with the blessings of God. The revival at Damascus under the preaching of Elds. Wellons and M. B. Barrett filled me with joy unexpressible, that church has contended against the influence of sectarianism for a long time, but now she has triumphed, and stands forth in the beauty and power of the gospel. From Providence near Norfolk I hear a good report, and also from Bethlehem in Nansemond.

In the close, suffer me to say to my brethren in the South who may visit New York after the 1st of October, that I shall be glad to see any of them. My residence will be No. 84, Attorney Street, and always if you should spend a Sabbath in the city, to meet with us at the Suffolk Street Christian Church, between Delancy and Livingston Streets.

Through this hasty written scroll, I send my Christian salutations to all my dear brothers and sisters in the South. My family also, wishes to be remembered affectionately to all.

Yours respectfully, ISAAC N. WALTER. Cedar Spring, Sep. 15th 1851.

P. S. My Correspondents in the South and other places, will take special notice to address me No. 4, Chatham Square New York. No unpaid letter will be taken from this Post Office.

For the Christian Sun.

TYPOGRAPHICAL ERRORS. In thinking of the amount of labor required to set the type for a single paper, and the haste in which it often is, and must be done, I often wonder that so few mistakes are made in the use of so many and so small characters, which are so variously mingled for the representation of thought. But though mistakes are perfectly excusable, or even absolutely unavoidable, yet the loss is not the less real when the intended idea does not appear, or is improperly expressed, or an opposite one is inserted. Even small errors are often very afflictive.