

THE CHRISTIAN SUN.

FRIDAY, MAY 11, 1877.

EDITOR-IN-CHIEF,

REV. J. T. WHITLEY.

CORRESPONDING EDITORS,

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OUR PRINCIPLES.

[EXTRACT FROM THE DECLARATION OF PRINCIPLES OF THE CHRISTIAN CHURCH.]

"We may well afford to dispense with all those doctrines and tenets which set the brethren at variance, and to take the following primary constitution as the ground-work of our organization, viz.:

"1. The Lord Jesus Christ is the only Head of the Church. The Pope of Rome, or any other pretending to be head thereof, should be regarded as that man of sin and son of perdition, who exalteth himself above all that is called God.

"2. The name CHRISTIAN is the only appellation needed or received by the Church. All party or sectarian names are excluded as unnecessary, if not hurtful.

"3. The Holy Bible, or the Scriptures of the Old and New Testaments, is a sufficient rule of faith and practice.

"4. CHRISTIAN CHARACTER, or vital piety, is a just, and should be the only, test of fellowship, or of Church membership.

"5. The right of PRIVATE JUDGMENT and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all."

Notice to Correspondents.

Articles intended for publication should be addressed to the Editor of the CHRISTIAN SUN, Suffolk, Va., and should be mailed so as to reach us before the Friday preceding the date of their publication. Write in a legible hand, with ink, on one side of the paper. All anonymous communications will be thrown into the wastebasket. No article will be inserted for any one, unless deemed suitable for publication.

THE SUFFOLK COLLEGIATE INSTITUTE.

A special meeting of the Board of Trustees of this Institution was held on Friday last, the 4th of May, for the purpose of deciding upon plans for its management after the expiration of the current session. By the death of Rev. W. B. Wellons, D. D., the school has been for months without a head and the Professors have had their own work to do as well as that which was formerly attended to by the President. Notwithstanding these and other disadvantageous circumstances, the present session has been one of peculiar success in several respects. The average attendance has been much better, the proportion to the number of names on the roll than in any previous year. The department of the students has been unexceptionable, not a single case of disorder having occurred since the beginning of the session. Professor Wright says the students are the best set of boys and girls he ever met.

Of the nineteen trustees of the school thirteen were present in person and one was represented by proxy. Thomas J. Kilby, Esq., was called to the chair and presided over the meeting. The decease of the President of the Institute, the Rev. Dr. Wellons, was formally announced to the Board, and resolutions of sorrow were unanimously adopted. The object of the meeting was then stated to be, to make arrangements for the future conduct of the school in view of the death of the former President and the consequent disarrangement of former plans. A resolution was then unanimously adopted to go at once into the election of a President, and to leave to him and the Executive Board the selection of other members of the faculty.

These preliminaries being settled, REV. C. A. APPLE was put in nomination for the office of President, and on the first ballot was unanimously elected. The Chairman of the meeting formally announced to the President-elect the action of the Board, and the office was accepted by him in a short and appropriate speech. He paid a most handsome tribute to the earnest and untiring labors of the late President, and invoked for himself the hearty co-operation of the Trustees and of all the friends of the school. The Board of Trustees then adjourned.

With the arrangements that will soon be perfected the Suffolk Collegiate Institute must become a more prosperous and useful Institution than ever before. There is every prospect that the energetic efforts of its friends outside of the school, combined with the careful and constant labors of its teachers in the class-rooms, will greatly increase the number of students and make this Institution even more popular and influential in the future than it has ever been able to be in the past.

The catalogue for the present session will be issued in a few weeks, and in it the names of members of the faculty will be announced. It is already definitely settled that Rev. C. A. Apple and Prof. John H. Wright will be among the instructors. Beyond this nothing has yet been agreed upon.

Let all the friends of the school work for it now with more energy than ever. Canvass your community and secure students for the next session.

THE CHRISTIAN CHURCH—No. 10. "CHRISTIAN" OUR ONLY NAME.

So far as by diligent investigation we are able to learn, the denomination represented by this paper was the first organization since the days of the Apostles to adopt the name "Christian" as the only appellation by which it desired to be known. We are informed in the 11th chapter of Acts that "the disciples were called Christians first at Antioch;" and it is almost certain that the Churches generally in the time of the Apostles were known simply as Christian Churches or Churches of Jesus Christ; yet after the Romish hierarchy arose and dominated the world there was no ecclesiastical organization, so far as we know, down to the year 1794, which formally adopted the name Christian to the exclusion of all other names. The Roman Catholic Church, the Greek Church, the Lutherans, Episcopalians, Baptists, Presbyterians, Methodists, Congregationalists and scores of other sects arose and spread themselves over the world; but no one of them rejected the appellations given by the world and said, "We will have no other name than that which is derived from Christ our Head."

On the 4th of August, 1794, at old Lebanon Meeting House, in Surry county, Va., James O'Kelly and his colleagues met in Conference, to decide upon plans for future labor. Not quite two years previous they had withdrawn from the Methodist Episcopal Church, and for the greater part of the time since their withdrawal had been known as "Republican Methodists." At this meeting, however, convinced that their name was unsuitable, they formally discarded it, and on declaring that henceforth Christ should be recognized as the only Head of the Church, affirmed also that Christian should henceforth be the only name they would wear. From that time until the present the denomination has steadfastly clung to this name, averring that no other is needed or will be received. The second article in the constitution of our Church is: "The name CHRISTIAN is the only appellation needed or received by the Church. All party or sectarian names are excluded as unnecessary, if not hurtful."

There are at present two other religious bodies in the United States that are designated, or desire to be designated, by the name "Christian." One is the Christian Church, or "Christian Connection" of the Northern, Western, and New England States, represented by the Herald of Gospel Liberty. The other is the organization founded by Alexander Campbell, variously known as Campbellites, Disciples and Christians. Both of these bodies, however, adopted the name years after it was chosen by O'Kelly and his fellow-workers. The first-named body had its origin in New England, under the labors of the Rev. Abner Jones, in the year 1800—six years later than the date of the conference in Surry county, Va., at which the name Christian was formally adopted by James O'Kelly and his colleagues. As for the latter body, Alexander Campbell, its founder, was a boy of six years living in Ireland when the conference of 1794 took place; and, of course, the sect which he founded was not so much as thought of, much less named, when our Church adopted its present name.

So far, then, as the question of priority is concerned, the ecclesiastical body whose interests are represented in these columns, was unquestionably the first organization of modern times to repudiate all other names and cling simply to "Christian" as its only title.

The question of priority, however, is comparatively unimportant. We have given the matter some prominence in this article, more to vindicate the truth of history than because we deemed the facts themselves of any vital importance. We are far from claiming that we have any peculiar right to the name Christian. Though the first in post-apostolic times to wear it, we claim no patent right in it. On the contrary, its adoption by all the people of God to the exclusion of every sectarian name would be hailed by us with genuine delight. We are glad that the "Christians" of the North and the followers of Alexander Campbell have adopted it. May the Lord hasten the time when all party names shall be discarded, and when "Christian" shall be the only name received by the Church of Christ.

The question will probably be asked, Why are you so particular about a name? The answer is at hand. Names are not matters of little moment. They wield an important influence in the affairs of actual life. The influence may be silent and almost imperceptible, but it is none the less real and potent because the processes are hidden. The name of a sect is usually based upon its most prominent peculiarity, and thus serves to keep this peculiarity prominent and consequently to widen the gap between it and other denomina-

tions. In this manner party names have a direct influence in promoting disunion and strife among the people of God. The whole tendency of denominational names is to estrange Christians from one another and prevent that union of God's people in Christian work which is the most powerful instrumentality God uses in the conversion of the world. There is only one name which builds no barrier and widens no breach, and that is the name Christian.

We believe that the name of the Church should not spring from its peculiarities, but from the great fundamental principles which underlie its existence. It is unfortunate that the different divisions of the Church should be labelled with titles which only serve to magnify the points on which they differ from others. Our own Church has chosen the name Christian as being based upon no minor matter of doctrine or Church polity, but as simply expressing its attachment to Jesus Christ and its ardent desire to fraternize with all His people.

That this name may be objected to, is no valid argument against it. There are not wanting persons who object to everything good. Some people sneer at us for taking this name, because, they say, we thereby attempt to monopolize it. Such assertions are based upon sheer ignorance, and in some cases ignorance that will not be enlightened. We make no such absurd attempt as that of monopolizing the name of Christ. His name is the common heritage of all His people, and we are only exercising our birthright in wearing it. If others refuse to wear it and choose another, let them not sneer at us for declining to follow their unwise example.

There is one real difficulty that meets us,—and that is the difficulty of distinguishing different ecclesiastical bodies of the same name from each other. Many people even now are confounding our Church with that founded by Alexander Campbell. But the existence of a difficulty like this does not set aside the name of Christ as unfit for His people to wear. There are reasons as broad and far-reaching as Christianity itself, why "Christian" should be the only name of the Church, while all difficulties in the way are comparatively insignificant and can be removed.

THE ESSENTIALS OF CHRISTIANITY.

Much has been said and written concerning the essentials of Christianity without as yet any very exact definition of them. Religious science, like other sciences, especially those of ethics and politics, is still in a progressive state, and probably very far from the degree of perfection which may be looked for in the future. The most eminent writers upon political philosophy are now beginning to declare that the science and art of government greatly need simplification, and that the world has been far too much governed; that the principles essential to a properly constituted human society are comparatively few and simple; that the state has intermeddled with a great many things with which it has no just concern; and that the ideal government of the future will be distinguished from those of the present by confining its functions within its legitimate sphere, and leaving to the individual citizens of the community many of those things which are at present regarded as appertaining to the province of the state. Perhaps no statesman has as yet been able to define with clearness and precision what are the proper functions of the general government. Time and experience, together with the developments of human society, must decide the question, and decide it better than any political philosopher can do beforehand.

Christianity is of a like nature. The progress of the world has shown former interpretations of Scripture to be incorrect, and that doctrines once held to be essential, are but of secondary importance. The tendency of the times is towards a simplified system. It is clearly seen that the Church has intermeddled with matters which belong to individuals, and not to the collective body. The only legitimate purpose of any properly constituted human government must be the protector of every individual citizen in his natural rights "of life, liberty, and the pursuit of happiness." The only just restraint which such a government can impose upon the citizen, is that he shall not interfere with his fellow-citizen in the enjoyment of equal privileges.

No church constitution can be a legitimate one, which is not founded upon the same broad principles. The church cannot justly assume one iota of authority except such as is essential to the execution of the purposes for which Christians unite themselves into organized bodies.

Let it be understood here, that we must distinguish between what is essential to Christianity, as a system, and what is essential to salvation. Certain doctrinal principles are essential characteristics of the scheme which we call the Christian system,

No doctrine can be an essential of salvation. Salvation is a fact, not a system. We, as Christians, regard the atonement of Christ as an essential of salvation. But it is the fact of the atonement, not the doctrine of the atonement which is thus essential. The doctrine of the atonement is essential to the Christian system, or philosophic scheme of Christianity, but is not necessarily essential to salvation. Young children are saved by the fact of the atonement; of the doctrine they know nothing. So it may be in very many other anomalous instances. Men may possibly be saved, so far as we know, who do not accept a single doctrine which we regard essential to the Christian system. The fact of their salvation depends upon how they shall be judged before God's tribunal; and with the principles which go to influence that judgment we are but imperfectly acquainted. No human creed can limit God's mercy.

This does not prove, however, that the constitution of the Church must be made so broad as to include all who may possibly be saved. God has not chosen to reveal to us with clearness what are all the facts which must necessarily precede salvation. What he has revealed to us clearly must be the foundation of our system. The constitution of the Church must be founded upon what has been revealed, not upon what we regard as possible or probable in the secret economy of God. The Christian system is that which is founded upon our interpretation of God's word. In the Bible are matters which pertain to the constitution of the church and to the conduct of the individual believer. Not every doctrine of the Scriptures was designed to enter into the system of Church organization. The law of the Bible is like the law of nature, intended to apply both to individuals and to collective bodies. Our reason and experience have been given us for a guide to the interpretation of both. We are left to judge what principles belong to the church as a body, and what to the individual as an accountable being.

In the formation of our constitution we are to seek such principles as go to formulate Christianity, and no others. Thus we might suppose a number of thinking men uniting themselves together with a design to benefit their fellow-beings. The first inquiry which would suggest itself to their minds would be, Among all the systems that claim to have such a purpose, which is the best calculated to effect such a result? After investigating the teachings of all ancient and modern philosophers, it is concluded that Christianity is to all intents and purposes the best. These men then proceed to form an organized body upon the Christian basis, having for its ends the bettering of mankind in a spiritual sense. This organization is the Church. Now would not every principle of reason teach these men that their system should be large enough to include just as great a proportion of the human race as possible? The opinions of men vary just as much as their faces and figures. Yet, as all men are sufficiently alike to enable the naturalist to class them in the genus homo, so every individual Christian, while having peculiarities of his own, will be sufficiently like all other Christians to enable us to determine with tolerable certainty to what religions or philosophic type he belongs. As certain distinguishing characteristics show an individual of the human species to be a man and not a beast, so there are certain peculiarities about a Christian which mark him out as that, and nothing else. In this state every man is eligible to citizenship. So in the Church, every Christian should be eligible to membership. The church has no right to go behind that fact. Christianity is what the church sets out to teach and to propagate. If any man shall give credible evidence that he is a Christian, then he has a right to be admitted into any Christian society. If he has not those things which are essential to Christianity, then he must be excluded; otherwise he cannot be excluded without doing harm to the cause of truth.

Now, it is admitted by almost all the principal religious denominations that there are Christians—not merely men who may be saved—but Christians, whom their tests exclude. This we hold to be wrong; and claim that any fundamental doctrine of a religious organization which is not essentially a characteristic of Christianity in its broadest sense, is an error hurtful to the church of God and prejudicial to the progress of true religion among mankind. A.

REV. PUTNAM OWENS, who was taken suddenly ill at Millfield in Southampton county, while attending the Union Meeting of the Middle District, Portsmouth Baptist Association, died at the residence of Dr. Kello on Wednesday night. He was one of the oldest Baptist ministers in Eastern Virginia, and had been for many years pastor of Western Branch and other Baptist Churches in this section.

NEWS AND OPINIONS.

[NOTE.—We solicit, for publication in this column, items of news from the Churches, and brief expressions of opinion from our brethren on matters of common interest. Write briefly and to the point. If you have news of interest, or a good idea, and cannot write with correctness, send along the news or the idea, and we will put it in proper shape.]

Washington has a Mrs. Rutherford B. Hayes Temperance Society.

Rev. David F. Hodges, of the Virginia Methodist Episcopal Conference, is dead.

Rev. W. N. Cote, M. D., the first missionary sent out to Italy by the Southern Baptist Convention, is dead.

Rev. C. H. Spurgeon's wife has raised five thousand dollars for a "Book Fund," to help poor ministers replenish their libraries.

In future, no student is to have the benefit of a scholarship in Dartmouth College who will not pledge himself to spend no money for liquors, tobacco, billiards, and dancing.

Mr. Moody's meetings in Boston closed April 29. We learn that the committee having them in charge propose to continue meetings in the Tabernacle till next fall.

A new phase of the license question is proposed in the Oregon Legislature, by which those who intend to drink intoxicating liquors will have to pay \$5 for a license.

The last intelligible words spoken by the late Dr. Muhlenberg were, "Lower not the flag at half-mast, but place it at the top as an emblem of my victory over sin and death."

Rev. C. F. Deems, D. D., Pastor of the Church of the Strangers, New York, will deliver the annual address before the Literary Societies of Randolph Macon College, Virginia, Thursday, June 21st, 1877, at 11 A. M.

Maj. D. W. Whittle, the evangelist, has been appointed guardian of the children of the late P. P. Bliss. The treasurer of the fund raised for them has received \$11,130, which has been invested in Government bonds for their benefit.

Is there a Sunday School at your Church? Do you belong to it? If not, why not? Is your excuse a good one? Will you present it willingly to God at his bar when called to judgment? If your excuse is not good, throw it aside and go earnestly to work at once in the school.

A brief but most significant despatch comes in the last news from China, that a decree in favor of religious toleration has been signed by the Emperor and published in Peking.—There are signs that the world moves even in the conservative and stereotyped East, and this is by no means the least.

Prof. Niemeyer, of the University of Leipzig, in his prize essay on the "Sunday Rest from a Sanitary Point of View," mentions the fact that the average life of the Jews, who strictly keep their Sabbaths, is ten years longer than that of the Christian populations of Europe, nearly all of whom are deprived of their weekly rest.

Here is an order from Bryan, Texas, for a copy of "The Holy Spirit's Replies to the Sinner's Excuses." We send it with a prayer that it may do good for the Master in the Lone Star State. Here is another order from Middleburg, Loudoun county, Va.—The tract is designed to meet the objections and excuses of the sinner. Ten cents a copy.

We learn from the Petersburg Index and Appeal that the twelfth annual session of the State Council, Friends of Temperance, met at Mount Crawford, Rockingham county, week before last, and after several days' proceedings, adjourned to hold its next meeting in Scottsville, on the fourth Tuesday in October next at 7 1/2 P. M. The attendance of delegates and visiting members of various councils at Mount Crawford was large, and the reports received from the Councils of the State show the Order to be in a flourishing condition.

Rev. E. W. Beale writes this week: At a quarterly Conference of the Church at Bethlehem, Nansemond county, on Saturday the 5th inst., steps were taken, looking to the erection of a new house of worship at that place. A committee of seven brethren, consisting of Richard Copeland, R. J. Bartlett, Wiley Redd, Charles C. Duke, Thomas Parker, Col. Wm. Eley, and Harrison King, was appointed to take the matter into consideration; which committee will meet on next Friday at 4 o'clock P. M., in Col. Eley's Office in Suffolk, to take such further steps as may be necessary. Success to this blessed work. Oh! brethren, let us resolve to give the Lord a neat, comfortable house, in which we and our children may worship Him. Don't begin to plead "hard times." Never mention it.—But say, "I'll do what I can," and do that, and God will be honored, and you will be blessed.

CONDITIONS OF ADMISSION INTO THE CHURCH.

The Christian Union, in the course of an editorial article concerning creeds in their relation to Churches, has the following paragraph:

The Presbyterian Church, for example, requires that its ministers and elders accept substantially the Westminster Confession of Faith. That fact is a fair subject for criticism.—That Confession is antiquated, and is not in harmony with the best modern Christian thought in many particulars. But the Presbyterian denomination does not and never did require of its members any acceptance of that Confession; and the Confession is not in any sense the creed of the laity. Nothing whatever is required by the church as a denomination as a condition of admission to full communion; and so orthodox a divine as Dr. Hodge insists, and a considerable portion of Presbyterian churches act on that principle, that no other condition should be affixed to membership in the church than is affixed by God's word to admission into heaven; viz: penitence for sin and faith in a Divine Saviour.

The writer of the above sentences, if we mistake not, is the Rev. Lyman Abbott, a member of the Presbyterian Church and one of the most advanced thinkers among the theologians of this country. His statements corroborate what we said a few weeks ago in these columns about creeds and Churches. Creeds are not in any sense doors into the various denominations. Only the public teachers, the ministers and deacons and other officers, are required to believe in the creed, while the mass of the people are not asked whether they receive the creed or not. In other words, the creeds of Christendom, almost without exception, are not conditions of admission into the Church, but merely outlines of what the Church proposes to teach.

We are surprised and gratified at the statement above concerning the sentiments of Dr. Hodge and the practice of a considerable portion of the Church he so ably represents. It is precisely this thing insisted on by Dr. Hodge which forms one of the grand characteristics of our own Church. The Christian Church believes, and puts the belief into practice, that "no other condition should be affixed to membership in the Church than is affixed by God's word to admission into heaven; viz: penitence for sin and faith in a Divine Saviour."

Here is another evidence of the fact which we have often stated, that the most advanced thinkers, the pioneers of Christian thought, in all the denominations are approaching the position occupied by the Christians represented by this paper. Such men as Dr. Hodge and Lyman Abbott, are representatives of a great multitude who are tired of being fettered by the shackles of ecclesiastical tradition, and are almost ready to sign a declaration of independence. The Christian world is gradually but surely coming to that position which the Christian denomination has long occupied, and which may be expressed in the almost inspired epigram: "In essentials, unity; in non-essentials, liberty; in all things, charity." And, we may add, the list of "essentials" is growing less in Christian opinion, as the years roll by. God speed the day when the Churches of Jesus Christ shall impose no test of admission into their ranks except the simple one established by their Lord.

Bro. J. M. Gay of Windsor, Va., writes us as follows, under date of May 7th:

It fell to my lot to be at Mt. Carmel yesterday. At an early hour, although the weather was quite cool and a little threatening, a large congregation assembled. The exercises of the Sabbath School were gone through with, and the school shown by the report of the Secretary to be in a flourishing condition.

At 11 o'clock the Rev. J. P. Barrett preached to an attentive audience from the text, "Her ways are ways of pleasantness, and all her paths are peace." After the sermon he presented the claims of the Home Mission Work of the Conference, in his usual earnest and cogent style. He will canvass this church the present week in the interest of our Mission work. I hope that the appeals made by Brother Barrett in behalf of this enterprise of the church may meet with a ready and hearty response from the members of the church and the public generally, who may desire to aid in extending the gospel of the Son of God.

I feel more hopeful of our cause than I have ever felt before. There is a new era about to dawn upon us as a church, an era of prosperity that scarcely any of us dreamed of a few months ago. Brethren and friends, let us heed the admonition of the lamented Dr. Wellons, when he was about to breathe his last, to stand together and co-operate with each other in the enterprises of the church. I feel encouraged to know that there has been in some localities a general awakening among our people, and a lively enthusiasm kindled in their hearts, and they have at last been aroused from the torpid state in which they have been lying for so many years.

STOP DRINKING.

I do wish members of the Church would stop drinking—you know what I mean. It does look so bad, to see a member of the church in a bar room. When he is there he surely is in the wrong paw. Now, don't go there, dear friend! For your own sake, don't go; for your wife's sake, don't go; for your mother's sake, don't go; for your sister's sake, don't go; for the sake of your church, don't go; for the sake of your pastor, don't go; and lastly, for the sake Him who died to redeem you and save you from hell, don't go. Don't go to these places where intoxicating liquors are sold. Stay away from them. For if you do go, you may yield to temptation, and having yielded, you will be that far on your road to ruin. It is not safe for you to go. It is exceedingly dangerous for you even to look upon the wine when it is red, when it giveth its colour in the cup; for seeing brings on tasting, and tasting brings on death; yea, at last it biteth like a serpent and stingeth like an adder.

New, dear friend, you can, you must lay aside this besetting sin.—This may be hard to do. But resolve to do it. Be a man. You may not drink to excess. You may never have been drunk in your life. But public sentiment is against members of the church drinking at all and especially in public bar-rooms. And you will lose caste if you do it. You lower yourself in the estimation of the world, and your family, and the church. Now, please don't do it.

E. W. B.

PUBLICATIONS RECEIVED.

THE METROPOLITAN PULPIT for May contains reports of the following leading sermons delivered in New York and Brooklyn:

The Resurrection, by J. A. M. Chapman, D. D.; What is Essential to Church Membership, by William M. Taylor, D. D.; Confirmation Address, by Bishop Horatio Potter, D. D., LL.D.; The Release of Barabbas, by Reuben Jeffery, D. D.; The Continued Life of Christ the Ground of Our Hope, by Ray Palmer, D. D.; Constant Church. Begging, Why Necessary, by Charles W. Homer; Our Hope in the Resurrection of Christ, by David Inglis, D. D.; The Ideal Church, by Stephen H. Tyng, Jr., D. D.; The Holy Spirit, by S. D. Burdick, D. D.; Christ's Entry Into Jerusalem, by Geo. H. Smith; A Bible Lesson, by J. Matt Smith; Christ's Knowledge of Man, by Theodore L. Cuyler, D. D.; Prayer, by George H. Hepworth, D. D.; Illustrations and Similes, and 25 Themes and Texts of other Leading Sermons.

Published at 21 Barclay street, New York.

THE AMERICAN FARMER for May presents a rich bill of fare for its readers. Space would fail us even to allude to the various articles and subjects—suffice it to say, that every branch of agriculture, including seasonable suggestions on fertilizers, the spring crops, horticulture and floriculture, are thoroughly treated of by able pens. The Live Stock and Dairy departments are exceedingly interesting this month, and commend themselves in an especial manner to all persons interested in stock-raising. The subject of Agricultural Education and Experimental Stations is very fully discussed, and will attract the attention of who are interested in the progress of agricultural science. The Farmer is published by S. Sands & Son, Baltimore, Md., at \$1.50 per annum, or 5 copies for \$5.

The June number of Frank Leslie's SUNDAY MAGAZINE is here, and this number completes the first volume. It is illustrated lavishly from cover to cover, and some of the articles are of unusual interest. We mention the titles of some of the articles: A Vision in the Jerusalem Chamber, Revising the Bible, The English Bible before Wyckliffe, Some of the Mysteries of Vision, A Christian Sea Captain, The Tower of Babel, Michael Faraday, The Late W. A. Muhlenberg, D. D. Address Frank Leslie, Publisher, 527 Pearl St., New York.

A little girl saw hanging in her Sunday School room this text on an illuminated card: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." She caught the idea of its teaching, and in attempting to repeat it at her home she gave a somewhat free rendering in this form: "Don't you get tired in doing good: for if you don't faint away, by and by you'll get your pay." The truth as she put it is worth bearing in mind.

In a recent conversation, a gentleman who is a disciple of Darwin and an enthusiastic geologist, made this remark: "Geology and Genesis agree so perfectly in the great outlines of creation that I am at a loss to know where Moses got that information."

ANY Christian preacher or layman who desires to sell the Memorial pamphlet for us can obtain as many copies as he wants by applying to this office. Who will act as our agents in this matter? Send in your orders,