

time to pull down some of the old sectarian notions about the awful sanctity of the clergy? Is it not time to begin the task of showing that there are more preachers in our ranks than those who take the pulpit or edit the religious journals? But it may, indeed, must foster an ungodly spirit in the young minister, to advocate such doctrine! Of course I was wonderfully humbled and taught my place as God's servant, when the brethren at M—— promised me a small salary, and then failed to pay what they promised! Of course I was conscious that I must do all to the glory of God, and with ever renewed zeal I must push on and become an acceptable preacher. Only a few weeks since I saw the advertisement—Wanted: A first class preacher, no other need apply, to preach for a congregation somewhere in Kentucky, and the committee, after reiterating the remark—"must be a first class preacher!" added "We will pay such a man *sic* hundred dollars a year!"

Now then I am almost done. Do you not think, dear old brethren, with your farms and stores, that you are really fostering the spirit of pride and arrogance in the young men? They see your fat acres and teeming speculations, and say, "I can do that, too!" And they can, with as much chance as you had even, they can go out and win from the world, something more than the need of the present requires. Go and talk with the young men, in the churches! Are they Christians? Yes, many of them growing strong in the Lord, and would be stronger with the proper example set before them. Ask these intelligent wide-awake young men to enter the ministry, and listen attentively to their replies. And last of all, my mind's eye sweeps over the broad prairies and noble woodlands of my native State, and other localities where my lot has been cast, and I behold the rich pastures, luxuriant meadows, dense wood fields and teeming orchards, a rare and never-to-be forgotten picture of rich and satisfying loveliness. Then I wonder why from these same homes, made beautiful by God's bestowed abundance, rarely ever comes a young man to preach the Gospel of Christ! Ah, but our Savior chose poor fishermen to tell his story to the world. That is right in his wisdom, but why should rich fathers and mothers, full of heaven's rarest

temporal blessings, wait for the poor farm boy, or carpenter's son to come preaching now, and then demand that he shall have education and refinement, else refuse him the small salary you voted on his arrival! The Gospel is now in the hands of God's children; it is no longer a "mustard seed," a "handful of corn on the mountain top;" why shall not the rich, in this grand kingdom, take of their abundance, too?

And thus, all that dreary afternoon and evening, the pastor mused, till tired, he sought his couch to sleep, but in his dreams he heard the call of the brethren for a State Evangelist, and saw, in his fancy, the "rich men" preaching everywhere in his newly adopted land, the religion of Jesus Christ.

Importance of the Press.

Nothing equals the human voice, extemporaneous, warm and earnest speech. But the press is next in power, and we are not using it for the best. Some of our brethren are doing good service with it, as Bros. Holman, Higbee, etc. The New Church (Swedenborgian) is publishing not only tracts and papers, but large books for gratuitous circulation. I have three large books, worth, at the common market price, about \$800, sent to me for the postage—50 cents. The *Monthly Homeletic* is in an earnest effort to cheapen good books. The publishers—Funk & Wagnalls, 10 & 12 Dey St., N. Y.—are trying to make standard works as cheap as trashy and demoralizing works. They have this to say, especially to preachers—we would address all the friends of Jesus—and of man:

It is certain that not anything can be more demoralizing to the public than bad literature.

Bad books can be sold at exceedingly low prices, because the demand is immense.

The trashy sensational book sells by the tens of thousands, while the book of science, of history, of poetry, by the most popular author, sells by the hundreds or by the thousands.

Three-fourths of the youth of the country are habitual readers of the "dime novels" class of books; but not one in fifty has any taste for the standard book.

Unless public sentiment can be aroused, and kept aroused, the bad book will be again the only cheap book in the market.

Do not the public observe the

significance of the following facts?—A house which, some three years ago, bravely began the issue of a Library of staple works at a low price, now publishes only sensational fiction, because, says the publisher, "It does not pay to publish better books at cheap prices." Another house, which has advertised immensely cheap standard books, and issued great quantities, has now ceased its advertisements, been compelled to part with its plates, and has withdrawn its books from the market.

The human race is lifted from the bottom.

Christian civilization and the intelligence of the masses go hand in hand.

Not anything can be more suicidal than for society to adopt a policy that will place bad literature within the easy reach of the purses of the millions, and good literature beyond that reach.

In this work your help must be persistently given, or the movement fails.

1. You must thunder from the pulpit against demoralizing literature.

2. You must adopt methods that will awaken in the young a taste for better books. To this end establish reading societies, etc.

3. Encourage the canvassing of your neighborhoods in behalf of cheap good books.

4. Enlist the rich in purchasing these books to distribute among the poor.

In scores of ways you can help to turn the all-but overwhelming tide of bad literature.

One reason I am anxious to circulate our worthy papers is, to encourage the use of the press. These papers contain, or ought to contain advertisements and important information on this subject. I would be glad to have a large increase to our tract fund here (Downey City, Cal) managed by the church officers. We would buy, circulate, and publish, as we could. We have now a good lot on hand, and going. Who will aid? or work in some way to utilize the press?

C. KENDRICK.

"The life of Christianity," said Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Savior;" it is quite another thing to say, "He is *my* Savior and *my* Lord." The devil can say the first; the true Christian alone can say the second.—J. C. Ryle.

The Name of the Church.

Such is the heading of an article in the *Standard* of December 9th, in which I was much interested.

No doubt all our brethren admit that "it is important that we have a settled and well recognized name," but we are not so ready to admit that a resolution passed by a convention will settle that matter. Our people pay but little regard to the resolutions of conventions, but much regard to the Bible and its usages; and what they need to be taught is the names by which the brethren were known before sectism introduced its many names. We have preachers throughout the West who preach much about the name, and claim the Bible name to be "Christian Church;" their hearers adopt it, call themselves by it and are generally known by that name; and, as we talk to be understood, we are almost forced to adopt it. The Scriptural names are: "Church," "Church of Christ," "Church of God." Here are three names in common use in the New Testament. Can we discard two of them and not discard New Testament usage, nor lay a barrier in the way of Christian union? I think not, however important it may be that we should. It is much more important that we stick close to true principles than that we are rightly represented in church statistics, or that we have a convenient way of making ourselves known.

While sectarianism exists we must suffer the inconvenience caused by it; and when we conquer the evil of sectism, then, and not till then, can our difficulty about names be overcome.

It seems scarcely worth while making the confusion greater by taking to ourselves names which were never applied to the Church in the Scriptures, such as Disciples' Christian Church, etc. Who will begin the reform?—J. B. HUGHES, in *Standard* of Dec. 30th.

Christ died for all men, yet all men will not be saved. Simply because they will not do what he commanded in order to have their own *personal* sins forgiven. Hence no universal salvation.

The best outfit for a successful happy life is a good knowledge and faithful practice of Bible teaching. Integrity to truth is far better than any amount of smartness.