

Owing to the lack of means I am always forced to wait too long before I order a new supply. When the Fund grows stronger this will not be necessary.

This edition will contain two new ones, "Helps to Bible Study" and "Advantages of being a Christian." Pray for the work.

Truly,
J. W. HIGBEE

Infallibility.

Under the above caption the "Herald," who has not yet succeeded in restoring Apostolical Christianity, contains some strictures, not only on the infallibility of the Pope, but also on infallibility in general, in which confusion of ideas and inaccuracy of expressions are amazing. In the first part of the article, immutability is mistaken for infallibility; in the second part the writer confounds and mixes up matters of discipline and articles of faith; and in the third the author, losing sight of infallibility altogether, makes a raid on impeccability.

Surely, if infallibility were what the "Herald" represents it to be, we would cry out with him: "Nothing is more absurd than the whole claim of the Church of Rome to infallibility." But infallibility is something tetotally different from what you think, brother, and we will briefly prove it.

The "Herald" calls it blasphemy, to "attribute to a man the attribute of infallibility that belongs to God." Will the "Herald" please tell us whether Matthew, Mark, Luke and John were infallible when they wrote their gospels? If they were not infallible, how can we know that their writings are God's word, God's teaching, God's doctrine? If they were not infallible, it is, then, not blasphemy to ascribe infallibility to mere men? Can not God do all things? Can He not communicate His attributes to His creatures? Did he not communicate His wisdom to Solomon, His foreknowledge of the future to His prophets, and His power to work miracles to Elias, Eliseus and many others? What prevents Him from watching over the Pope's public and official utterances in matter of faith and morals, so as to preserve them from error and heresy? It is precisely this vigilance exercised by Jesus Christ over the Pope that constitutes the Pope's infallibility: it is a peculiar gift, a special grace, one of those "gratiae gratis datae," which, like prophecy, and the gift of tongues

and miracles, are not incompatible with sinfulness.

We are aware that the practice of baptism, by immersion is now superseded by the practice of baptism by sprinkling. But this is not a matter of faith or morality; it is merely a matter of discipline. If we said that the Church could not change anything at all in her discipline, liturgy, legislation, etc.,

we would imply that her discipline is immutable or unchangeable. But this we do not hold; we say the Church, the Pope is infallible in the preaching of the true doctrine of Christ, both as to faith and morality: and faith and morality are as unchangeable as God. We said above that the infallibility of the Pope does not exclude human frailty nor make him impeccable.

We do believe that the Popes generally were men of great sanctity of life; but we do not attribute to them absolute impeccability. Let the "Herald" give some attention to this matter and allow his narrow intellect to take in this all important distinction between infallibility, which is freedom from doctrinal error, and impeccability, which is exemption from sin. And if, as our antagonist maintains, an infallible Church is as preposterous as an infallible Pope, we will beg him to tell us what use there is in belonging to a "fallible" Church, which, by reason of its fallibility, is liable to lead us into heresy, sinfulness, and thence into perdition?

The Cause in Kansas.

F. M. RAINS.

There are probably more than twenty thousand disciples in this State, and the indications for constant and permanent growth are all that could be reasonably expected. In many localities the disciples have not given enough attention to organizations of churches, and in some other sections too many churches have been organized. It is to be hoped that we are now coming down to conservative work. There are many new houses of worship in process of erection within our borders, and I am sure this points to permanency. And I am pleased to know that the brethren are guarding against church debts. So far as I can learn they are trying to do all they are able and no more. This is well.

The *Faithful Witness*, edited and published by Bro. J. M. Shepherd, at Topeka, is a good paper and is being well sustained. The

editor tells me that he has no ground of complaint. I watch with much interest the growth and success of our papers, for certain am I that they are one element of our prosperity; and help us much in our great movement of restoration.

The first of this month I began work in this city. Leavenworth has been correctly pronounced the metropolis of Kansas. This is then an important place to succeed; and I am confident that the church will grow to great usefulness and influence. We have an efficient board of officers, a church building that cost fifteen thousand dollars (\$15,000), a united and zealous membership, and why should we not do a noble work for Christ? Leavenworth has a population of twenty thousand (20,000), has six railroads, and is rapidly growing in population and manufacturing interest.

In the last few months several preachers from other States have located in Kansas and the prospects are good for a few more. We give them a cordial welcome.

Leavenworth, Ks., Jan. 20, 1883.

Eloquent Listening.

There is such a thing as eloquent listening, qualities in the hearer which impart interest and power to the words to which he listens. We enjoy what we understand; thoughts that lie beyond our comprehension, arguments that we can not follow, fail to interest or move us. It may be a preacher's duty to put his thoughts lucidly in words simple enough for the average listener, but after he has done this, he has done all that is possible to him. It is not his fault if the unfurnished minds of a few of his hearers and their undisciplined thoughts fail to find profit in his words. We enjoy also what we are in sympathy with. It is a part of a preacher's business to endeavor to awaken, in the hearts of his hearers, sympathy with the truth he utters; but men who come to church out of sympathy with religious and spiritual things, appreciating only what is material and present and personally gratifying, are not likely to find eloquence in any sermon that deals with their less tangible and eternal interests. The really eloquent listener is the devout listener—one who has come up to church as to the house of God, to meet there, to sit at his feet, to learn of him, with a heart anxious to know his will that he may do it. *Ex.*

The Grave.

Many years ago a young student, now in heaven—having left on earth a beloved and eminent name—found himself in Germany with a letter of introduction to the illustrious Professor Tholuck, under whom he was going to study. Arrived at the professor's house, he found that he was out, but in the *Friedhof*—the Court of Peace—as they call what we in England name the graveyard, where he was conducting a funeral. Thither the young man followed him with his letter. As he drew near to the grave the very first words he heard the great sage utter were singular in their beauty, loveliness and revealing light: "The grave, my friends," he said, "is a very small hillock, but we can see farther from it, when standing on it, than from the highest mountain in the world!"—*Ex.*

Direct Prayers.

The late Dr. James Hamilton had a capital illustration of how general prayers and "oblique sermons" fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the Jews. As he went on with the time-honored quotation, "Lord turn again the captivity of Zion," his wife broke in, "Eh! mon you're aye drawn for the Jews; but its our bairn that's deein." Then clasping her hands, she cried, "Lord help us, or give us back our darling, if it be thy holy will; and if he is to be taken, oh, take him to thyself." That woman knew how to pray, which was more than her husband did. An "oblique sermon" is not a prayer. If persons who lead in prayer had as vivid a conception of what they want, and as earnest a desire to get it as this poor woman, would there be so many complaints about long prayers as we hear?—*Observer.*

Beware of hasty words. The old Quaker's rule, to count a certain number before speaking, is a good one. You may appologize for a word hastily spoken, but you can not recall it, and frequently you can never fully repair the mischief you have done. St. James says, "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." Very few of us are perfect according to this standard. Speech is one of man's noblest gifts, but it is shamefully abused. Be careful what you speak, and how, and when, and where.—*Ex.*