

extended by sinners. The history of the "music" of city churches, as well as that of the more fashionable churches in the smaller towns and villages, where non-professors lead the singing and play the organ and numerous other instruments, in some cases, is enough to justify the world's opinion of our incompetency, when unassisted, to raise even the sweet incense of praise to the heavenly throne. The Church seals her lips, in thousands of instances, while some ungodly and sinbesmirched men and women, in paid and heartless mummery, render the sacred songs of the Lord's house. These are facts. Hence, the judgment of the world, in regard to our dependence upon those outside, is, by no means, illogical or unreasonable. But, is it necessary to have it so?

The church is dependent here, as everywhere else; and all that is required to put to the blush all such "music" as we have referred to is this: let the whole congregation cultivate sacred song, and then let them, as in other and better days, break forth into those enrapturing offerings of praise which stir every heart to its profoundest depth and lift the whole "body of Christ" on earth, in a kind of spiritual ecstasy, close against the very gates of glory. We sit idly by while aliens, by proxy, perform this blessed, comforting, and holy service which the Lord has required of us; and since this is permitted—not necessarily, but only sinfully permitted—and for no other reason in the world, the unsaved have concluded Zion cannot even sing without assistance from Satan and his unregenerate host. Let the Churches generally do their reasonable duty in this thing—a duty which, when faithfully done, bears with it its own blessing—and this deep reproach, this token of weakness, this ensign of distress and helplessness now kept by many congregations at the masthead of the Ship of Zion, will be removed, speedily and forever. The people of God, the washed in the blood of the Crucified One, the sacramental legions of the Lord who delight day and night in His law, are independent of all others in their offerings before the everlasting throne. Then, let us have it so!

It were so singular as to be almost miraculous, if "worldliness" were not a leading feature of church life, when worldlings, who bow not the knee adoringly to the enthroned Son of God in the highest heavens, must sustain the Churches by their money and their songs. If so vitally necessary to our existence and work as Christians, it were only marvelous if such a class should not leave their moral impress upon the Churches which they serve. They do this; and the only way to escape this evil is by meeting every cent of our own expenses, and by leading our own services of song. This "evil spirit" is almost of the first magnitude, and large measures of Divine grace, coupled with "prayer

and fasting," may alone ever enable some Churches to "cast it out;" but, in the name of all that is good in the heavens above and in the earth beneath, let us, in the strength of Elijah's God; rise up *en masse* and sweep this accursed thing forever from among us.

#### Much Ado About Nothing.

The *Signs of the Times* is still exercising itself over the second advent of our Savior. This week's number devotes considerable space to our editorial note on that subject; but as the *Signs* fails completely to apprehend our point, only a word of explanation is necessary. We said that we, in common with all Christendom, accept the fact of Christ's second coming to this world, but as to the time of this coming we were not concerned, inasmuch as the Scriptures teach us that the main thing is to be ready when he does come. The *Signs* waxes warm over our seeming indifference and gives this as a reason why they write so much about the second advent. Now we are a little curious to know just what the *Signs* expects to gain by writing volumes about something of which it knows absolutely nothing? We believe with the *Signs* that a great deal depends on the second coming of Christ, and we have no objections to keeping such facts as this constantly before the people as an incentive to a thorough preparation for that day. But as to the time, the point we had before us, the Savior says, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Now as God has not seen proper to reveal the day of Christ's coming, and as no man knoweth the time, not even the angels of heaven nor the Son himself why should we or any one else be so much concerned about the matter as to publish a paper which makes this dogmatic speculation one of its most prominent features? When the *Signs of the Times* is continually writing about this day, it is concerned about something that has never been revealed, and of which God never intended it or any one else to know anything. But some people are always a great deal more concerned about God's work than they are about their own duty.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.—*Ex.*

#### Selections and Comments.

THE BOOK OF MORMON.—A correspondent in the *Presbyterian Journal* who ought to know what he is writing about gives us the following facts as to the origin of the Book of Mormon:

In 1848 or 1849, Rev. Dr. Carnahan, then President of Princeton College, made this remark to our class: "A clergyman, obliged to cease preaching on account of some derangement of mind, occupied his time in writing a book somewhat similar to the Bible, not supposing that it would ever get into print. The clergyman died. Joe Smith got hold of the book, changed it and palmed it off upon the world as a revelation to himself." The docter remarked that he was acquainted with the widow of that clergyman, and had received this piece of history from her own mouth. I believe there are different opinions as to the origin of the Mormon Bible, but this account of President Carnahan's so far as I know, is not generally known. As it seems to be the real origin of that book, I send it for publication.

Whether or not these are the real facts in the case we are unable to say. But one thing is certain, viz: that the Book of Mormon is not from God, and that is quite sufficient for us to know.

A GOOD IDEA.—We heartily indorse the following proposition from Bro. Lord, and place his name on our mailing list, hoping to hear from him at the close of each month:

A monthly statement of additions reported in all our papers would be of general interest. A statement last year from four papers gave 45, 450 additions. This sum would be greatly increased if we had a summary report from all our twenty-five or more papers reporting additions. I have written to all of whom I had information, to send their papers and I would send them monthly statements. It will cost time and money to send reports, but I am willing to accept the work and expense. J. A. LORD.  
HOLDEN, JOHNSON CO., Mo., Jan. 12.

Now if our brethren wish to make a good showing for the HERALD during this year, let them roll in the reports.

CHEATING THE LORD.—The *Sunday School Times* makes some good suggestions on attempting to deceive and cheat the Lord from which we take this paragraph:

The trouble with Ananias and Sapphira was, that they wanted credit for more generosity than they were willing to exercise. If they had chosen to hold on to their land, and say frankly that they would not turn its price into the Lord's

treasury, there would have been no false pretences about that. Or if they had said squarely that they gave so much to the Lord, and kept so much for themselves, that would have been truthful. But they wanted the credit of giving the whole, while they kept back a part. And their way of doing business is a popular one to-day on the part of many Christians. Men often try to cheat themselves, and to cheat the Lord also, by the make-up of their charity account.

While Christians may attempt to cheat the Lord in making up their charity accounts, they are not very likely to do so. While professed Christians may cheat and defraud their neighbors, there is One who can look down into the heart of His creatures and know what is there. In the case above referred to the Holy Spirit was not mocked. It would be well for Christians to keep the fearful consequences of Ananias and Sapphira ever before them.

A GODSPEED.—One of our agents writes:

The brethren all seem to be highly pleased with the paper, and I trust that you may succeed in making the HERALD a power for good and that God will bless all the efforts that you are making through it for a perfect knowledge of the truth.

This is only a sample of many encouraging letters received at this office. Now let the brethren put their shoulders to the enterprise and double our list of subscribers in a few months.

The following note fully explains itself:

TAY, LANE CO., OR.,  
Jan. 29, 1883.

Bro J. F. Floyd:

Will you please publish the following notice in the CHRISTIAN HERALD.

The Coöperation of the Christian brotherhood of Lane County, Or., will convene at Springfield on Friday before the 3rd Lord's day in February (16th inst) at the hour of 11 o'clock A. M. A full delegation from all the churches of the county is earnestly requested. Preaching brethren will be in attendance. All are invited, as a good meeting is anticipated.

Yours in hope,  
J. W. PARKS, Secretary.

Bro. Moss writes us as follows:  
CENTERVILLE, OR.,  
Jan. 29, 1883.

There were five additions to the church here yesterday; 2 by primary obedience, 2 from the Baptists and one reclaimed. Also one from the Baptists at Helix since my last report.

Fraternally,  
R. H. MOSS.