

We will have to suppose then that the trouble is they did not lead them *toward* Jesus in the first place. But then it spoils the theory when we remember that Mr. Spurgeon is not much of a Baptist after all.

A HARD QUESTION.—Bro. R. B. Neal is our authority for the following:

An old brother came home grumbling after hearing one of our young Lexington preachers, that he "didn't feel like going to church to hear Bro. P. preach Bro. McGarvey's sermons." His son said: "Pa, hadn't you better pay him his little salary to preach Bro. McG's sermons than to pay Bro. Mc. a big salary to come and preach them?" The old gentleman has not replied to the question yet, and this has been some time ago.

Better preach Bro. McGarvey's sermons than preach no sermon, if one is determined to preach; but if he depends on this kind of preparation we have serious doubts about the Scripturalness of his call to preach. If a preacher can not be himself in this respect, he had better be nothing. There is entirely too much plagiarizing going on now a-days.

DECAY OF ORTHODOXY.—The *Presbyterian Banner* says:

It has become the custom not only for infidels, but especially those who, professedly adhering to Christianity, have abandoned its foundations and adopted in its stead "another gospel which is not another," to write and declaim about the dying out of the old faith, and especially of decay of theology. Some of those most forward in putting forth these declarations would find it difficult to tell what is meant by the faith or the theology which, according to them, has become so weakened as to be ready to die. A little examination will prove that with them the wish is father to the thought; they desire the decline and utter extinction of evangelical and orthodox doctrine and try to persuade themselves and others that such a result is actually taking place.—*Presbyterian Banner*.

This is another proof of what we had to say about creeds last week. Not all those who are abandoning the creeds of the day are coming over to apostolic Christianity. They first break loose from creeds and then give up the Bible. Abandoning creeds with them means *liberalism*, and liberalism means to think and act as one pleases.

OBEYING GOD RATHER THAN MEN.—An exchange gives us the follow-

ing extract from "Uhlhorn's Conflict of Christianity With Heathenism":

Not merely at church, but at home also, in their vocations and on the street, Christians desired to appear as Christians. They guarded with the greatest care against any connection with heathenism; they avoided with the utmost conscientiousness everything which could in any way be construed as a denial of their faith. Difficult, indeed, must have been their task, for their entire life was compassed by a network of heathen customs which a Christian must every moment rend if he would remain true to his God.

Many special relations of life brought the Christians into still more difficult situations. A master would order a Christian slave to do something wholly unobjectionable from a heathen point of view, but sinful according to a Christian standard, and yet the slave was completely in the power of his master, who could have him, if disobedient, tortured, and even killed. How should the Christian wife, who had a heathen husband, fulfill her Christian obligations, attend divine worship, visit the sick, entertain strangers, distribute alms, without offending her husband? How could the officer or the soldier perform his duties without denying his faith? For long the two callings were deemed incompatible, and the officer preferred to resign his position, the soldier to leave the ranks, rather than give up his profession. Those who could not do this were often obliged to purchase fidelity to their Lord with their blood. Many a person also, in order to become and remain a Christian, must have relinquished the trade or employment which brought him a livelihood. All who had obtained a support by the heathen cultus, servants, and laborers in the temples, idol-makers, sellers of incense, as well as actors, fencing-masters in the gladiatorial schools, etc., were admitted by the church to baptism only on condition that they should abandon their occupations, and whoever as a Christian engaged in such employments was excluded from fellowship.

There is a significant lesson in this for Christians of the present day. There should be a broad line of distinction drawn between the world and the church; and just so long as the children of God mix up with those of the wicked one and engage in party politics and other things of questionable propriety to such an extent that you can not tell the one from the other, just in the same proportion will the church be the sufferer.

The power of a man's virtue should not be measured by his special efforts, but by his ordinary doing.—*Fascal*.

Queries and Answers.

CASTLE ROCK, W. T.,
Feb. 16, 1883.

Bro. Floyd:

Will you please answer through the HERALD the following questions:

1. Suppose a brother and I have a misunderstanding, is it my duty to go to him if he is in the fault?
2. Suppose I commit a crime by dancing, swearing, getting drunk and stealing, is it the duty of any brother to come to talk to me before the church takes it in hand?

As I understand there are two crimes, one public and the other private, please let us hear from you in full. I remain yours in hope,

ELISHA JACKSON.

ANSWER.

1. Should the misunderstanding be of the nature of a trespass against you, then you should evidently go to your brother for the purpose of showing him his wrong and setting him aright in a private way. This whole matter is made plain in Matt 18: 15-17. Should this misunderstanding be of a more trivial nature, we think it the duty of each to seek an interview with the other at the first possible opportunity for the purpose of adjusting the matter in a Christian spirit. This we think is both sensible and Scriptural. From the very fact it is regarded as a "misunderstanding" shows that it can be easily settled by talking it over in the spirit of brotherly love. No true Christian can desire to live under a misunderstanding with his brother, and as long as he regards it as such, duty will prompt him to seek a full and free explanation of the difficulty in private rather than allow such a thing to find its way into the church. We are satisfied that if this course should be pursued by brethren under such circumstances, about nine tenths of our troubles could be amicably settled without even the knowledge of the church. There is often entirely too much malice and mulish stubbornness shut up in the hearts of some Christian people. We need more freedom on the part of such in talking over their misunderstandings among themselves instead of avoiding all allusion to them and even shunning the company of one another.

2. Any one guilty of the sins named, has committed an offence against the church and against God; and while it is the special duty of

the Elders of the church to visit such and induce them to acknowledge and forsake their sin, it is also right and eminently proper for any one to visit them and talk with them who feels and knows that good can be accomplished by so doing. We do not believe in bringing troubles into the church as long as they can be Scripturally settled outside of it. Let the church be the last resort. Public sins however should usually be confessed in the public assembly, that all may be mutually benefitted.

Editor Herald:

A dispute having arisen about the manner in which Absalom met his death, "by the hair," "by the head," "by the chin," please state in the HERALD.

A FRIEND.

ANSWER.

The first verse of the passage reads as follows: "And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away." 2 Samuel 18: 9-17.

Adam Clark says: "It has been supposed that Absalom was caught by the hair, but no such thing is intimated in the text. Probably his neck was caught in the fork of a strong bough, and he was nearly dead when Joab found him; for it is said, verse 14, *he was yet alive*, an expression which intimates he was *nearly dead*."

Our own opinion is that, owing to his extraordinary head of hair and the length of time he was hanging there alive, being thrust through the heart with darts before he died, his hair becoming entangled in the thick boughs was the principal cause leading to his death. The word "head" in the passage would come nearer standing for the hair of his head, than for his "neck" according to Clark.

Bro. J. Z. Tyler, of Richmond, Va., has prepared a book of sermons for publication. This book will contain his best sermons preached in the Seventh street Christian church. The book is now in press, and Bro. John Burns, of St. Louis, is the Publisher. We will give further notice when received at this office.