

that are pure, they will be sure to get those that are impure; papers they will have. Hence it becomes our duty, as Christians, as far as we are able, to place within their reach good and pure papers that will elevate and ennoble them. We never lay out any money that gives us back as good a return as that which is spent for good reading matter in our families. It is the cheapest way of doing good in the world, at the present time.

To those who undertake to write for the HERALD I would like to make one or two suggestions. This is an age when it is most difficult to get the people to listen to long sermons or to read long articles in a paper. The time has come when speakers and writers must "boil down" what they have to say, if they expect a hearing. The people demand this, and there is no use in trying to ignore the demand. Thousands of good productions go unread, simply because they are too long. Let, then, our younger class of scribes, who would undertake to write for the HERALD, bear this in mind.

A mistake that new beginners sometimes fall into is that of undertaking to write upon subjects that are too high for them—subjects that they are unable to handle. It is frequently the case that some new beginner will write a long article upon some deep question that our profoundest scribes have been wrestling with for nearly a life time without settling the matter. All new beginners should make it a rule to stay in water where they can touch bottom. They should by all means write—write much, especially if they intend to be public speakers. Let them write for our papers, the HERALD and all. But let them be careful to write on subjects that they perfectly understand; for they cannot make others understand that which is not clear to themselves.

With the hope then that the friends of the HERALD will do all in their power to push it out among the people and make it a grand success, I close these remarks.

H. T. MORRISON.

#### BRO. COLLINS' TRACT, OR THAT NAME.

We have received from the publishers, C. C. Cline & Co., Louisville, Ky., a very neat and well printed tract of 37 pages entitled "The Name Christian, Its Origin and Import, by A. M. Collins,

A. M., M. D." Bro. Collins is well known, we presume, to most of our readers as a fluent and able writer, especially in the interest of temperance. There is much excellent reading in his tract, and on the whole, we agree with the author in his reasoning, and hence commend the tract to those wishing information on this important subject.

The tract, however, is not above criticism, and we confess it is not as free from objectionable features as we would like to see a tract on a question of so much interest to the brotherhood. The author starts out with a false premise—an unscriptural and sectarian idea, and hence arrives at an erroneous conclusion. He says: "It seems to me that the time has come when a specific denominational name—one that shall be universally accepted among our churches to the practical exclusion of all others—is absolutely essential to our existence and recognition as a religious body." If this statement be true, we are curious to know how the primitive churches existed and were recognized before that "specific denominational (?) name" for which our brother contends was ever heard of, for according to his own proof text, the "disciples were called Christians first in Antioch." Or are we to understand that a "specific denominational name" is absolutely necessary to our "existence" as a "religious body" which was not so necessary then? Our brother casually surveys the field of discussion and hearing a class of restless and venturesome spirit asking, "What denominational name shall we wear?" sets himself to work to supply their demand by attempting to show that the name "Christian" is that "specific denominational name which should be adopted by all our churches, to the practical exclusion of all others, as absolutely essential to our existence and recognition as a religious body!"

Now we do not believe that the name "Christian" is any more essential to the existence of this religious body than any other God-given name; and that the church and its members were called by several different names both before and after the name "Christian" was applied is unquestionable. What right have we then to "adopt" one of these names to the "practical exclusion" of all others given by the equal authority of the Divine Spirit? Besides, if the Spirit intended that this principle should be adopted, why did he not

set us the example by prompting the New Testament writers after the name "Christian" was given, to so designate the Body and its members? Our brother thinks that his proposition to adopt some one denominational name to the "practical exclusion of all others" does not imply that we shall thereby give countenance and encouragement to sectarianism; for we are not obliged to adopt a sectarian name." But can we not take a Scriptural name and make a sectarian name out of it by misapplying it? It is not only necessary to have the right name, but we must make the proper application of it, if we would avoid sectarianism. Take for example Bro. Collins' own statement. While speaking of the name "Baptist" he says: "I cheerfully concede that this is a Scriptural name, but it is never in the Scriptures applied to the church, but to an individual, and he not a member of the church at all!" Now on the brother's principle, we assert without the fear of successful contradiction that the phrase "Baptist Church" is as Scriptural as the phrase "Christian Church," for he very well knows that so far as either "Baptist" or "Christian" being applied to the Church, anywhere in the Bible, is concerned, they stand on an equal footing. It was not the Church that was called "Christian Church" first in Antioch, but the record says, "the disciples were called Christians first in Antioch." We should be satisfied to let things remain just where the Holy Spirit has placed them. Neither do we believe that the name Christian was ever used in a specific denominational sense by the Spirit, or that the people of God need any such denominational name at the present time. All of this talk about adopting some one specific denominational name in order to our existence and recognition as a religious people is worse than child's play on the part of those engaged in the restoration of apostolic Christianity. When we get ready for this, we propose to be consistent, and accept the name Campbellite!

Nature has always resources in reserve that are waiting for discovery. Hence the study of nature is full of fresh surprises to the student. So it ever will be. There will always be an unsolved secret to baffle the inquiring mind and the ingenious scientific apparatus.—*Ex.*

#### Selections and Comments.

THE ELECTIONS.—The fall elections are at hand. Christian men should be regulated in their voting by Christian principles. A union of Church and State is not to be desired; but the introduction of Christian principles into our political life is exceedingly desirable. No follower of Christ should vote for a man of doubtful character.—*Christian Intelligencer.*

BIBLE INFLUENCE.—It is a recent item of news that a son of the South Sea Islander who slew the English missionary, John Williams, of Erromanga, laid the first stone of the monument erected to his memory. The fact is remarkable as showing the transforming power of the Gospel. The Bible is the only instrumentality on earth that can produce results like this. It is the light that lighteth and leadeth men out of savagery into the sweetness and blessedness of Christianity. To despisers of God and his Word, the Bible is nothing but past-board, paper and ink, but to the believer it is the power of God and the wisdom of God unto salvation.—*Christian Intelligencer.*

A GOOD DECISION.—The *Sunday School Times* gives us this valuable note:

When one thinks that he sees an opportunity of doing God service by disobeying the Lord's plainest commands, he need not hesitate a moment in deciding that that seeming opportunity is only a delusion of Satan. A year or two ago a young man, now a preacher of the gospel, fancied that he saw a chance to better his own circumstances and to help on the Lord's cause by undertaking a piece of work which his Christian consciousness condemned. He consulted several persons on the point of conscience which troubled him, and received advice good and bad. At last that question was settled for him, by a plain query from one of those to whom he spoke, asking point-blank whether his ruling motive in going into the proposed work was gain to himself, or gain to the Lord's cause. He frankly replied that his chief motive was personal gain; and he added that he would at once decline the proffered opportunity. This suggests a right and ready method for deciding in all such cases. Do you wish to do the questionable thing principally for your own sake, and incidentally for the Lord's? If so, don't do it. Is your principal motive for this doing, the gain it will bring to the Lord? If so, be sure that you cannot do better for the Lord than by obeying him at all hazards, and trusting him for the results.