

socials, as generally understood and conducted, we think, have some evil tendencies connected with them, and some of them we believe to be positively sinful, and so we are decidedly in favor of discarding them in raising money for the Lord's work. There is nothing like giving direct to the Lord, and doing it cheerfully. We do not believe much in "whipping the devil around the stump." As to the use of the organ in the worship, we are free to confess that we can not conscientiously advocate it. We have seen too much of the bitter fruits of its use including strife and division in the churches to believe that any material good has ever been derived from it or that it is wise to introduce it into those churches where peace and harmony prevail. We are not of that class, if there be such, who believe that all those are going to that unmentionable place who give their consent to worship with the organ, for while our decided preference is that it shall not be used, we have preached for churches which did use it. But our experience has only strengthened our conviction that our brethren have made a mistake in introducing it into the worship. We think furthermore, that there is room for great improvements on both sides of this question, and we hope that the brethren generally will more fully learn to exercise that principle of brotherly love towards one another which the Scriptures so clearly enjoin. We might offer several objections to its use on the mere ground of expedience; but as our opinion is all that is called for, we shall here let the matter rest.

PERSONAL MENTION.

Bro. Cheetham has been preaching some in Albany.

Bro. Morrison will attend the Lane county meeting which convenes at Eugene the last of this week.

NEUTRAL GROUND IMPOSSIBLE.

In writing on covetousness in the churches as idolatry we have shown thus far that such a form of idolatry is not only very prevalent among church members, but it is equally heinous in the sight of God with the image worship of heathen lands. In the second place we have shown that the tendency of the age is to make an effort to

unite the true and the false worship—the worship of the God of heaven with the gods of this world, and to rely on such a course of conduct for salvation. We now propose to show from the Scriptures that there is no neutral ground in religion, and hence such a course can not be acceptable with God.

When Moses came down from the mount into the camp of Israel and saw the golden calf, he not only ground it to powder and made the people drink it with the water, but he stood in the gate of the camp and said: "Who is on the Lord's side? let him come unto me, and all the sons of Levi gathered themselves unto him. And he said unto them, thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men." This taught the people a lesson on their attempt to worship the God of Israel through the golden idol. They could not be on the Lord's side and a friend of the image at the same time. Hence Moses demanded of those on the Lord's side to gather themselves unto him. The incident of Elijah and the prophets of Baal is equally instructive. Elijah showed plainly that the people could not be halting between two opinions, that is, worship God and Baal at the same time. Hence his demand that, if the Lord be God, serve him, but if Baal be God, then serve him. There could be no neutral ground. The Jewish Scriptures are full of such lessons.

When we turn to the Christian Scriptures, they are no less plain and forcible on the subject. The Savior says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." And again, in his sermon to his disciples on the mount he says, "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon." This settles the matter, for when God speaks, let men be silent. The word mammon is a Syriac word and means riches; and the idea of the Savior is that it is impossible for any man to serve God and the

riches of this world acceptably at the same time. This same thought is presented by the apostle John who says; "Love not the world neither the things that are in the world. If any man loves the world, the love of the Father is not in him."

But it may be asked how this matter is to be remedied. We answer, by deliberately making up our minds to serve but one master; and he who chooses the Lord's side will have chosen the better part. This is to be done, not by refusing to accumulate wealth at all, but by devoting what we have to the service of the Lord. In other words, our wealth is to be in heaven, we must be rich toward God; and this can best be accomplished by making a proper use of what we possess in this world. Hence the Savior says; "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasures is, there will your heart be also." The apostle Paul also teaches the same lesson. He says to Timothy: "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate." That is the point. Rich men must do good, they must be rich in good works towards God and willing to distribute and communicate as the Lord has prospered them. In this way they were to "lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

We must "seek first the kingdom of God and his righteousness, and all these things," says the Savior, "shall be added unto us." Too many people are wont to reverse the order of God, and seek first the things of this world, expecting that the kingdom of God will be added unto them. But heaven's order and decrees can not be set aside nor reversed. We profoundly believe that just here lies the great trouble with our churches to-day. Professed Christians need to realize that they are not their own, that they have been bought with a price, and that all they are and all they possess, either of a spiritual or a temporal

nature, belongs to the Lord, and must be strictly, faithfully, lovingly and unreservedly devoted to the advancement of his cause.

OUR NOTE BOOK.

We should never forget the fact, that great and useful lives are made such, by carefully attending to the many little duties that lay in our pathways. A few kind words and spoken by a preacher of the gospel to a poor ragged boy, whom he asked to ride with him in his buggy, in after life made him a useful preacher of the gospel.

One of the most successful ways of convincing people of the soundness of "our plea," is to let them see by our lives that it makes sound Christian men and women. The people are looking for fruit, and if they do not find it they will be very apt to conclude that the tree is worthless.

If fathers and mothers wish to spoil their children and ruin their homes and their own happiness, just let them keep up a spirit of fault-finding with each other and the work will most certainly be accomplished. Children are apt scholars, and are almost sure to walk in the footsteps of pa and ma, especially if they set them the wrong example. If husbands and wives are kind and affectionate toward each other their children will be very apt to imitate the same spirit and act in the same manner.

Some church members attend the Lord's day meetings with such apparent reluctance, that one would almost be led to think that they considered the time thus spent the same as wasted, or that they are doing some one else than themselves a great favor. Let all such remember that they themselves need the meetings of God's house, and that they cannot get along without them. He who turns his back upon God's house will in a very short time find himself back in the cold world. And every child of God should feel alarmed just as soon as he begins to feel the least desire to forsake the meetings of God's people.

It seems to us that there is a timidity among our preachers and elders in our churches about speaking on financial matters that is doing our brotherhood an injury. No church will ever accomplish much for itself, or for the world at large