

the work, and the State Evangelist was also instructed to take pledges from all churches visited by him, that have not already pledged.

Upon motion the Board adjourned to meet in Portland the first Tuesday in Jan., 1884.

W. H. ADAMS, President.

J. W. SPRIGGS,

Rec. Sec., *pro tem.*

Original Contributions.

TO BE SEEN OF MEN.

BY A. P. TERRELL.

From the days of Ananias and Sapphira down to the present time, many things have been done by the professed followers of Christ, not because they thought it would please the Master and advance his cause, but to be *seen of men*. I have noticed this more in the last year or two than ever before, and feel that preachers everywhere ought to speak out against this growing evil. There are men and women who take advantage of the church and the religion of the Savior of men to get themselves before the people. They want to be seen and heard of men, and to accomplish this they will go beyond the bounds of propriety and modesty. Such people are seeking for *glory*, and they will have it even if they have to sacrifice all else. I have known persons whom I knew had little or no religion who would do anything and everything to appear to men to be religious. There is a great deal done now-a-days to keep up appearances. A congregation that is as corrupt as it can well be, will do everything it can to prepare its house of worship for a convention, and thus appear to others to be living in peace and harmony and growing in grace every day. Again, there are persons who will give large amounts at these conventions that will give little or nothing to their home congregations. At home it is given in a private way, and they get but little glory, at conventions the whole crowd sees and hears them. I feel satisfied that a great deal of the money reported by societies, schools, classes and individuals at out State and General Conventions is obtained more in the spirit of selfishness and rivalry, than in the spirit of Christ. Every one loves to see his or her society, school or class ahead, and that it may be many resort to improper means to raise money. They go on the principle that the end justifies the

means. Could it be known how much of the money, reported at our annual conventions, had been obtained, I am satisfied that many of the brethren and sisters present would vote to reject it. Those who raise this money want to make a show, want to be seen of men, want the glory that is in it, and hence they don't care how they get it.

Not only is this spirit manifested in giving at these conventions, but it is also seen in the delivering of speeches and the reading of essays.

Most of the speeches delivered and essays read are for the glory of men and women and not for the glory and honor of God. The dress, position, tone of voice and every movement of the body shows that the reader or speaker wishes to be seen of men more than to be honored of God, one would judge from their pride, self-conceit, display of finery and haughty airs that they had in them more of the spirit of the evil one than of the spirit of the meek and lowly Jesus. If such people reflect the life of the Savior, I feel satisfied that I don't understand his life. There are others who are not on the programme that have to speak on every question that comes up for discussion. Not that they have something valuable to say—something that will edify the convention, but they want to be seen and heard, and that they may accomplish the end in view, they worry the people with a lot of stuff that does not touch the question under consideration. If a man has nothing to say, he had better keep his seat. Men more frequently make good impressions by remaining silent than by speaking. Professor Neville use to tell the boys at college, when they spoke out and missed the question before they were called on, "If you had kept your mouth shut, you would not have exposed your ignorance." Would that we all could do more to be seen of God, and less to be seen of men.

Burgin, Ky.

GOOD AND BAD MOODS.

BY J. W. LOWBER, ED., "APOSTOLIC CHURCH."

Oh, blessed temper, whose unclouded ray
Can make to-morrow cheerful as to-day.
—Pope.

In good moods persons feel like performing duty; in bad moods they feel like not performing it. Moods in life are more numerous than the moods of English verbs, which every student knows are sufficiently numerous. Moods are

made scapegoats to bear away many personal misgivings. Many incivilities and gross improprieties are excused on the ground of moods. I have visited persons with whom it was a pleasure to associate one day but a great trial to endure their company the next. How is it that a man can be a saint one day and a devil the next? It is explained on the ground of moods. Pope says: "Explain it as you will, woman is a contradiction still." If the poet had studied carefully the coarser sex, he would have found fully as great a contradiction. Sometimes farmers are pleasant; at other times they are as savage as Hottentots. You enter the store of a merchant and at one time gentle; at another you find him abrupt and ungentlemanly. Even those that belong to the learned profession are at times kind and obliging; at other times their feelings are bristling like the quills of a hedge-hog. They need like certain salts a rap to make them chrystalize.

It has been suggested that we have endowed chairs in our colleges to teach the young how to understand the moods of men. Mood is regarded as a kind of passive fatality which assumes complete control of that being who was made in the image of God. It robs man of that freedom of will which Dr. Carpenter makes the distinguishing characteristic between man and the brute. I have often thought that the best way to cure some men of bad moods would be to knock them down. I have often seen children cured by whipping, and I can not see why the same remedy would not be good for children of a larger growth. It is said poets have to wait for the proper mood before they can write.

Think of Lord Byron, after a week's spree, with a bottle of brandy on one side and a pretty woman on the other, composing at a rapid rate Don Juan. It is thought that whisky had much to do in preparing Robert Burns for the proper mood in which to compose his immortal poem. Poe is thought to have just survived a spree when he composed the Raven. It is doubtless true that men feel more like writing sometimes than at others; but that tobacco and whisky are ever of benefit to any man in the composition of a poem, or anything else, I do not believe. Men may claim that they help the mood, but

all poets would have been in a better mood if they never had seen the intoxicating cup. Men can have control of their moods if they will. The farmer, especially at harvest, gets up tired; but he goes to his work and soon feels all right. The horse at first appears to get moody and objects to work, but work soon cures its mood. The manual laborer who is governed by moods is a failure. What would a farmer ever accomplish if he worked only when he felt like it? The more he works the better he is enabled to bring his feelings in harmony with duty. I believe that the same thing is true with the literary man. If a man expects to make a living with his brain, is it necessary for it to work regularly.

A few men may accomplish something by spasmodic effort, but the majority who attempt success in that way will fail.

There are certain diseases which very much affect the sensibilities, and are doubtless the cause of moodiness on the part of some men. These persons are very much to be pitied, provided they have not brought on diseases by flagrant violations of the laws of nature. I believe that bile had much to do in originating the doctrine of total hereditary depravity, that it makes men sometimes feel that they have fallen from grace, that it actually makes men fall from grace. In all things we should be governed by principle, and not by feeling. We must do right, and let feeling take care of itself. I believe in a morality and religion of principle, not one merely of sentiment.

MAN'S WORK IN THE TEMPLE.

BY M. R. LEMERT.

NUMBER IX.

Beloved readers, in the preparation of the preceeding numbers of this series I confined myself—with a single exception now remembered—to the teaching of the Scriptures—their obvious, indisputable meaning, and reached the conclusion, that woman, equally with man, was divinely constituted active in the church, in worshiping and edifying—no difference being shown to the man, apart from his headship and superior strength. That the Spirit, given to all, imparted to each, one or more spiritual gifts, to be exercised for the benefit of all; and that Paul's prohibitory language did not include—had no reference to the exercise of