

wish to gain, but are not quite certain of, are pledged to profound secrecy before they are informed of their plans; that their purpose is to spot both churches and preachers who are not in favor of their movement, and by importing men of their own stripe, to hold every church they can; that every man who favors the *Standard* or missionary societies, or will tolerate an organ, is unsound and marked as one who causes division; and they are pledged to each other to do all they can to lay every preacher of this kind on the shelf, and assist their own men in finding fields of labor where they can be sustained; that the question of division is a fixture, unless the Missionary Society as an organization is abandoned. At present it is reported to be to all intents and purposes a secret combination—a conspiracy against the unity and peace of our churches.

On reading this we were not only pained, but were slow to believe that there is any such a move in contemplation among the brethren referred to. Hence we were not surprised to see the *Review* come out with a strong denial of the report, and demanding the proof. So far, the *Standard* has produced no positive evidence.

Now that there have been for a number of years two distinct and conflicting elements at work among the disciples of Christ, we think will not be denied; and that these two papers have been the chief mediums through which these opposing elements have carried on their destructive warfare, is equally plain. We would not intimate for a moment that it was the purpose of these good editors to allow their papers to be used in agitating and carrying on an unholy work; yet it is a fact that a good deal more has appeared on both sides than has been at all edifying to the brotherhood. We are free to confess that we are not fully satisfied with the course of either in some respects. Whether intentional or not, it is nevertheless true, that these two papers have been made the means of as radical and bitter spirit of strife and division among the brethren in many places as can be found among the different denominations. It is not an uncommon thing for a brother's soundness in the faith to be measured by the paper he takes. This is particularly true of preachers. We know whereof we affirm by some actual experience. On one occasion we were called to a certain church to consummate arrangements to become their regular preacher. On our arrival we were actually subjected to a catechising in re-

ference to our paper orthodoxy. We became so thoroughly disgusted with the spirit manifested that we left, without much ceremony, refusing to accept any of their propositions. This church we found wrought up to such a state of bitter contention over matters advocated and condemned by these respective papers that it has done scarcely any good to this day. As sad as is this state of affairs, it is by no means an isolated case. Instead of these two extreme parties, cultivating a more conciliatory spirit towards each other, their object too often seems to be to cover up their points of agreement and to unduly magnify their differences.

By one class, the *Review* is denounced both privately and publicly as a "dirty sheet" fit for nothing but to be committed to the flames, while the *Standard* is spoken of by the other class in the same complimentary terms! Of course, the one editor is regarded as being afflicted with a chronic case of the "sore head," while the other is looked on as a full grown Sectarian Bishop! The main ground of trouble seems to be over Missionary Societies and things of like nature. The one class can find no good in societies and conventions, and hence makes wholesale work in condemning them, while the other is ready to proceed in matters regarded as expedients with utter disregard of the wishes and conscientious convictions of a large number of other good brethren. In these matters we believe both parties to be acting very unwisely. If we must say it, our candid opinion is that the devil is largely managing the whole thing to the detriment of our plea for the restoration of primitive Christianity. It is perfectly natural for that paper, on the one hand, which has no word of criticism to offer on anything connected with the missionary work, and that one, on the other, which sees no good in societies, to become the organ of these respective extreme parties; and about the only way to cure a brother or a sister afflicted with this party spirit is to either read both papers, or else to utterly repudiate both.

Now so far as the *HERALD* is concerned we wish it distinctly understood that our mind is made up. So long as under our control, it shall not become the organ of any party or faction. It proposes to stand upon apostolic ground, as

we understand it, indorsing whatever is right and criticising and opposing whatever is of evil tendency wherever found. It shall know no party, and be no respecter of persons. It shall be influenced by no paper and be controlled by no schism. It shall be governed by no law except the Bible and bow to no master save Christ. We say to the brethren, cultivate a spirit of brotherly love and forbearance toward those of your brethren who may chance to differ with you on some matters. Let the love of Christ dwell in you richly, and a due respect for the teachings of the word of God reign in your hearts, and we need have no reason to fear any formal division among us.

TRUE AND FALSE GREATNESS.

The world has always had a false idea of greatness. Men have thought if they could only get above their fellow-men and become lords over them they would then be truly great. This was the idea of Alexander, Caesar, Napoleon and all others who have labored so hard to bring the world into subjection to them. Their desire was to have people serve them, and thus minister to their selfish desires. And but few of a large class of men who have been considered great were great in anything but in iniquity. When weighed in the balances of true greatness they have been found wanting. And this false idea of greatness is so deeply rooted in the hearts of poor fallen humanity, that men every where are seeking to enslave their fellow-men. The great battle of life seems to be an effort upon the part of men to triumph over their fellow-men, and in some way bring them into subjection. This false idea was in the minds of the apostles of Christ when they were so anxious to find out from him who was to be the greatest in his coming kingdom. They were looking for the chief places of honor in the worldly kingdom they had pictured out in their minds he was about to establish; and were even disputing about the matter, when their Master was on his way to Jerusalem to be put to death for the sins of the world. And their minds were never fully disabused of this false idea, until after his resurrection, when the true nature of his kingdom was made plain to them.

This false idea was the main

cause of the Roman apostacy. From the lordly pontiff, the Pope, "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God showing himself that he is God; down to the humblest parish priest we see this same false idea of greatness prevailing. The aim of Papal Rome has ever been to bring the world into subjection to her, just as pagan Rome made the nations subject to her. And in religion this spirit is not confined to Romanism. It has been in the church in all ages and in all places. I believe that nine tenths of all the internal evils that have afflicted the church, from the apostles' days down to the present time are traceable to this one cause. Who is the greatest in the kingdom of heaven? (the church) is the question that has been uppermost in the minds of a large class of persons. And it has been a more fruitful sower of evil than all other things together. Preachers and elders and deacons and all classes have been troubled over it; and thus have been whisperings and backbitings and strife and divisions and work. I venture to say that this false spirit of ambition is the cause of nearly all the trouble in our own churches to-day. Men want place and power, so that they can rule and have their fellow-beings look up to them; and if they cannot obtain them in one way they are very apt to try some other. And the state of things now seen in many of our churches all over the land will continue until this false spirit is cast out and the true spirit takes possession of the people of God.

To aspire to greatness is not wrong. There is a laudable ambition to excel his fellow-man that every one can have, and that I believe is right and praiseworthy. True greatness is something that every one should seek after. When the disciples of Christ disputed about who should be the greatest in the kingdom of heaven he did not tell them it was wrong to desire to be great; but corrected their false view of greatness, by teaching what true greatness was and how to obtain it. He called the twelve unto him and said unto them, "If any man desire to be first the same shall be last of all and servant of all," (Mark 9:35) And then taking a little child he placed it in the midst of them and said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the