

It begins  
disciple of O  
place, with t  
a member.  
must be tang  
operation in  
the whole we  
feel that it is  
assist in the  
est extent of  
cial ability.  
members hav  
other things  
coöperation.  
is, useless to t  
to urge it on t  
ber or that ch  
been properly  
ject. We had  
mence now, as  
the important  
things besides  
home. That ch  
perfectly united  
and the same ju  
members do no  
themselves, is ne  
in sounding ou  
trouble with mo  
work is, that, th  
carried on by th  
far in advance of  
need to bring th  
hitch it onto the  
preachers talk  
County, District,  
States coöperation  
to it that the men  
churches are actu  
coöperating among  
if a mistake is ma  
the work will prov  
first to last. It  
strong our desire  
the gospel to the  
loud we may call f  
support those who  
and courage to go,  
all be in vain unle  
are first Scriptural  
set in order. If a  
willing and redy to  
not likely to render  
its weak neighbor. I  
spiritually dying or  
is not an every-da  
While it is true tha  
money is said to be t  
evil, it is none the l  
money must lie at th  
of much of our miss  
and the missionary w  
carried on by some ki  
ation. But what can  
of that church which  
to set itself in order  
its home work? It is

undertook this. Now the Board has no money to appropriate to this mission and keep the other promises made. I want to ask the brethren to aid this work. Either send contributions to me or to Bro. W. W. Hays or G. R. Edmunds, Coquelle City, who will report. All contributions for this work will be acknowledged through the HERALD.

Bro. Hayes writes: "He is well received wherever he goes and will, if he can be sustained, do a great deal of good." But he has spent all of his means in getting settled here and will be in need of funds to support his family." This was written Nov. 19th.

Bro. Hayes also says if they can have a little help for a year they will be selfsustaining. But when Bro. Hayes asks for help he practices what he preaches for he is giving \$75 to this work, and will probably do more.

Bro. Edmunds was first sent there by the Board last spring. He reorganized the church and has baptized several. He spent fifteen days there and received \$25.50 from the Board. He then moved there and the Board paid him \$50.00 more. On the 4th of Dec., he wrote me that he had spent seven months there and had received only \$70 besides what the Board had paid him. That made in all \$145.50 for a family of seven for seven months. Besides he had to move. He bought a little piece of land and built a small house, thus exhausting all of his own resources. So on Dec. 4th as I said he writes that winter finds him without shelter for his pony or cow and but little provisions and no money to buy any, and yet he says the brethren have nearly all done all they are able to do. He thinks there is a great harvest of souls, if he can be free to gather it.

They will need \$200 for the year from Oct. 1, 1883, to enable his family to have about half what they ought to have. On the 29th of December he writes me that he must have aid or he will be compelled to go into the logging camp to provide for his family. Now he must have \$25 for immediate wants. Now there are plenty of brethren with an abundance. Some of you say you are opposed to Boards, Societies, etc. Here is a fine opportunity to dispense your own bounties. Now let me ask every brother and sister who reads this shall Bro. Edmunds be forced to give up this work and go to working with his hands for the support of his family or will you say with your money that he shall work for the Master for souls?

J. W. SPRIGGS, Cor. Sec.

Salem, January 2, 1884.

## Original Contributions.

ENTERTAINING THE  
PEOPLE.

BY A. P. TERRELL.

The failure on the part of the professed followers of our Savior to distinguish between entertainment and worship has caused much trouble in the church of God. I sometimes think, when I look around me, that the church has almost lost the spirit of reverence and devotion. The young have no reverence for the old, the old no reverence for each other, and the young nor the aged have any reverence for God and Christ. The spirit of devotion does not pervade the songs that are sung, the prayers that are offered, and the sermons that are preached as it should. The object of pew and pulpit seems to be *entertainment*. The songs that are sung seem to have more jingle than soul-food, and more sound than sense. The deep, solemn songs once sung by the church seem to have lost their attractions for this fast age. They are too slow and serious to be sung now. The singing of them is calculated to make the people feel religious, and hence they are avoided. "Something quick and develish" is what suits the masses now. A fast song, an eloquent prayer, prayed to the audience rather than to God, and a very short, theological, geological, zoölogical, astronomical sermon are the things that make a man a first-class preacher in these latter days. The masses do not go to church to worship God, but simply to be entertained, and he is considered the best preacher who can furnish the best entertainment. If a man can act the clown, look wise and use a few words that the most of his audience do not understand, he is the man that will draw the crowd. I could give many cases to show you, my readers, that what I say is true, but one must suffice. Not many months ago a most excellent preacher held us a meeting at this place, and the sober, thinking people said his sermons were as good as they had ever heard. But notwithstanding the Scriptures were faithfully presented, the audiences were small. Soon after the meeting closed, W. B. Godby, of the Methodist church, a perfect lunatic, came into the neighborhood, and held a meeting for the M. E. church South. He did not preach but acted—and I must say

acted the fool at that—and the audiences were large all the while. He would begin his discourse, and such a discourse no man ever heard that has not heard W. B. Godby. As a general thing, he preached more about himself than he did about Christ. He kept Godby in the front and Christ in the back ground all the time. It was his soul's delight to tell how much he knew, how pure and sinless he was and what grand meetings and debates he had held. After the sermon the people would be entertained with ten or fifteen of the most novel prayers ever were heard by mortal man. I heard him pray one night for God to send a "sun-burst," "an earthquake," and "fire! fire! fire!" on the audience all at one time. Afterward he went back and kneeled down by some young men who were laughing at his entertainment, and in his prayer, offered for them, he said, "O Lord, the devil has bored their nose with an anger from hell, and he has put a ring in the hole and a chain to the ring and a black devil has the chain in his hand leading them straight down to hell." During the time of the ten or fifteen prayers, he would have from ten to twenty members of the church kneeling at the altar seeking the "Higher Life." He claims that he is *sanctified*, and has not committed a single sin in fifteen years, and that others, by following his directions, can become sanctified, and never sin again. Notwithstanding the egotism, eccentricities and falsehoods of this man, the people will flock to hear him in preference to a man who is true to the gospel of Christ. What is the cause of this? Why, 'tis simply this—the people want to be entertained—they don't want to worship God. I am sorry to see that in many of our churches entertainment, and not worship, is the all absorbing thought. The singing, praying and preaching all look to that end. It does seem to me, my brethren and sisters, that when we go to the Lord's house we ought to go there for the purpose of *worshiping* him in spirit and in truth. When the congregation join in singing "Nearer my God to Thee," "Jesus lover of my Soul," "I love thy Kingdom, Lord," &c, we ought to appropriate them to ourselves, feel that they are our songs and the sentiments of our souls. So we should feel when some man of God is praying. We

ought to be so interested in the prayer than we can occasionally say, "God grant it," and at the close join in a hearty "Amen." And when the sermon is preached, we should not think it was for everybody else, but feel that it was for *me*—for me it was preached, and I appropriate it to *myself*. But how can we get people to feel thus at church. I would answer, by preachers talking more about men and women, sin and sinners, and less about geology, zoölogy, botany, astronomy, &c. Some men preach so much about rocks, flowers, birds, beasts, the sun, moon and stars that half of the members in their congregations could not tell a sinner what to do to be saved. Brethren, "preach the word," for it is the power of God unto salvation to every one that believes it. Teach the people that they go to the house of the Lord to worship and not simply to be entertained.

Burgin, Ky.

ORDER, AND THE MAJESTY  
OF LAW.

BY M. H. LEMERT.

In my series, "Man's Work in the Temple," I expected to show clearly from the Scriptures of truth, that in the beginning of the gospel, woman, equally with the man, was made active in the church, worshipping, and edifying it; and that Paul's language, "Let the women keep silence," having reference to another matter, did not change this order, but left them active for all time. Three numbers of this series—6, 7 and 8, being all in the same envelope, were lost on the way. As these three contained much relied of for proof, my effort is a partial failure. The indulgent reader will therefore permit another effort, as the question is of immense practical importance. I think it can be made clear to the great majority of investigating, truthloving minds. Brevity, consistent with clearness, will be sought.

God is the absolute One. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou?" He is over all, in all, and through all. He is the head of Christ, as Christ is of man. He willed to make man, and after he became lost, he willed to provide salvation for him. To this end he *sent his Son*. All things are of God. His Son came, not to do