

to the poor. But they do not surrender themselves in complete and sweet submission to Christ and the Bible, and its divine teaching is something quite apart from their thoughts.

Have we no responsibility for these, our friends, neighbors or kindred? What message from the King do we bring them day by day?—*Ex.*

THE FALL NOT AN ALLEGORY.—To the inaugural address of Prof. De Witt, of Cincinnati, as published in the *Bibliotheca Sacra* for January, there is a foot-note which is as sensible as it is sound. It runs thus: "The historical character of the narrative of the Fall in the Book of Genesis has more than once been attacked by writers who profess to study it from a theistic point of view, and it has been proposed to interpret it as allegorical. But the narrative, regarded as history, is certainly not inherently incredible. If the race was to be tested, there must have been a test. What test more congruous with the simple life of the garden can be conceived than the test of the forbidden tree? If the narrative is allegorical, it is an allegory of the Fall. But how could our first parents have fallen in the circumstances without a positive command to violate? And what command more appropriate could there have been than the one given them? Those who call the narrative an allegory are bound to fill up the blank which they make by allegorizing with a more credible and congruous narrative, as an hypothesis. But, I take it, one such cannot be found. It is no harder to believe that refraining from eating the fruit of a particular tree was at the beginning of human probation made the sacrament of obedience, than it is to believe that eating and drinking the bread and wine were at the beginning of the Christian dispensation made the sacrament of remembrance and faith."

GENESIS AND GEOLOGY.—We can readily imagine that our readers are weary of the sound of these two words in such close connection, and no wonder, for it is difficult to play an everlasting tune on two strings; but this has been almost the case with these two strings "Genesis and Geology." We cannot help thinking that the repeated attempts to reconcile them are a

mistake *as yet*. Not because Genesis is not true, or science is not true, but because science has not yet told us what we are to reconcile with Genesis. The repeated attempts to harmonise the fluctuating affirmations of science with the permanent affirmations of Genesis place both in a false position. The scientist brings his card and says, "That is the present shape of science;" the foolish Christian places it above his Scripture, and tries to cut the latter into the pattern of the former. No sooner has he succeeded to his own satisfaction than another scientist arrives with a fresh card of a fresh form, and says, "The other was wrong, you must square your revelation with this." No, this game has gone on too long; we say, "Gentlemen, we are content to wait, we have every confidence in our Bible, and we have every confidence in science, but science is a very much younger brother; greatly as we are interested in the babblings of its childhood, we decline to place them on a level with the utterances of its elder brother. Bring your last card, and then we shall see what can be done."—*Christian Commonwealth.*

THE BOOK YEAR.—While traveling last year with a companion of great literary taste, we excited his incredulity by a piece of information about books. As we were only speaking from memory we could not prove our statement by evidence, and our friend declared we must be mistaken in our recollection when we said that during 1882 many more books of theology than works of fiction had been published. We daresay that though we are enabled to make the same statement concerning the year just ended, many of our readers would hardly be convinced without figures in proof. Here they are, from the *Publisher's Circular*. Literary laziness is not one of the signs of the times, for the new issues of 1883 exceeded those of 1882 by no less than 754 volumes! Altogether, 4,732 books were published last year; and of these 704, or more than one-sixth of the total, were theological works, while the number of novels amounted to only 359, which number was actually hardly in excess of that of treatises on art and science, 354. We must express our opinion that we have here one of the most hopeful omens among the signs of the times, worth all the random prognostications of those critics of our

peculiar age who deal very little with actual facts in their melancholy contemplations and interpretations of any of the evils that are, of course, plentiful enough. It is certainly a cause for congratulation that with rapid educational progress there is this wonderful and proportionate growth of taste for the highest form of literature that can exercise the public mind.—*Christian Commonwealth.*

Original Contributions.

SCRIPTURAL AUTHORITY.

Bro. Morrison:

In your last paper you refer to those who desire Scriptural authority for every thing, and then call for chapter and verse for refusing to preach or worship with the organ.

I am not of those who demand chapter and verse, or *direct* authority for every thing even in the worship. I suppose that a majority of all we do specifically, is without any such authority. As to all matters of this class, I am content for "every one to be fully persuaded in his own mind," provided only, he does not violate, or disregard Divine authority. But I am of those who do not and cannot worship or preach with the organ, or when it is used in the worship even under protest. And hence I am called on for my Scriptural authority for this course. I shall give it in answer to the demand.

1. Paul says: "Withdraw yourselves from every brother that walketh disorderly." 2 Thes. 3: 6. Disorder is, out of order, confusion, and the organ in the worship is out of order—disorderly; *first*, because the apostles never ordered it; *second*, because its use in the worship is a violation of the law of love, is disruptive, divisive and destructive to union, grace and good will among brethren. In my course I am therefore literally obeying Paul.

2. Paul says again, with direct reference to corruption and the wicked: "Wherefore, come out from among them, and be ye separate." 2 Cor. 6: 17.

Dare I refuse to do this when I know the disorder and evil effects of the organ in the worship? You may tell me it would not produce disorder if we would hold our peace. I answer, if not disorder—disunion, etc., it would still cause corruption, weakness and sin. I remember when I was complained

of for opposing *still houses* in the church. I found three or four in one church in Kentucky, (and I am afraid they are not all expelled yet) I was blamed because I did not hold my peace—because I dared to rebuke sin in the holy place of the Most High! So it seems to be required now that we hold our peace in the presence of sin and corruption! I was not made of such stuff; and if I was, I have been made over—made better, and must cry aloud and spare not.

3. Paul commands that we "shun, or abstain from every appearance (or form) of evil." 2 Thes. 5: 22.

The organ in the worship is more than an *appearance* of evil. It is a clearly marked *form* (R. R.) of hideous evil.

These may suffice for the present. Call for more if you choose.

C. KENDRICK.

Downey City, Cal., Jan. 26, 1884.

[We think Bro. Kendrick misapprehends the purpose of the note to which he replies. If we are not mistaken, it was not intended to advocate the use of the organ in churches, but its purpose was to rebuke the spirit of division among brethren over matters not essential to salvation. The HERALD, as Bro. K. knows, is no advocate of instrumental music in the worship, and when necessary, it is not ashamed to give its reasons. But it thinks it possible on the other hand to carry the matter of making tests of fellowship what the Lord has not made conditions of salvation, to an extreme. We venture this explanation in the absence of the author of the note. Bro. Morrison is of age, and can speak for himself.—ED. HERALD.]

MISSIONARY WORK.

BY J. W. C.

This question has received a good share of attention. No one denies that we should follow the commission. We are essentially a missionary people. On the necessity of spreading the gospel we are a unit; on the best mode of so doing we are at variance. The matter is wholly individual. I must engage in this work regardless of objections to plans. There is no divine plan. The Lord furnishes us with the means, opens the effectual doors, and says for us to go in and occupy. How this is to be done he does not say. It is left to us to devise the most effectual and