

then embody them in churches to assemble weekly for worship, instruction in righteousness and growth in grace and in the knowledge of Jesus Christ. To attain these ends without which apostolic labor was in vain, overseers or bishops were a necessity. As sheep they need much watchful care, tending, feeding. For this work God-fearing men, eminently faithful, just, holy, temperate, loves good, should be selected: "For a bishop must be blameless as God's steward, not self-willed, not soon angry." These, as God's stewards, have committed to them a very important trust to give God's children their portion of meet in due season, to feed the church of God, the flock over which the Holy Spirit has made them overseers, watching for their souls as they who are to give an account to God, warning, exhorting and entreating. Being overseers, they should see that all walk by the same rule, walk honestly, walk in love, walk as children of light, in wisdom to them that are without. Should see that none forsake the assembling together, and when assembled, see that the church is edified, and that all be done decently and in order; all done to edification, and without partiality. In feeding the church or edifying it, the work is to be done only in part by the overseers; for as the word oversee signifies to superintend it forbids their doing all, as this would leave nothing for them to oversee. There is a division of labor in edifying. It is church work to edify themselves, not the overseers, only as they are important members of the church. Paul says to the church of Thessalonica, "Our Lord Jesus Christ died for us, that whether we wake or sleep we should live together with him. Wherefore comfort yourselves together and edify one another even as ye do." Thes. 5: 10, 11. This command Paul gave to a church regularly set in order, with its overseers. By continuing the quotation this is seen, "And we beseech you brethren, to know them which labor among you and are you in the Lord, and admonish you, (their overseers) and to esteem them very highly in love for their work's sake." Rev. Vir. 12, 13. This demonstrates a distribution of the work of edifying. The bishops were to do their part and see that the rest did theirs in an orderly becoming manner.

As in the body there are many members, differing one from an

other, but all necessary to the perfection of the whole: so in the church of God, members have gifts differing one from another, as God makes to differ, but each a necessity to the whole, as every joint supplies according to the working in due measure of each several part, maketh the increase of the body unto the edification of itself in love.

The rule is, "According as each has received a gift, minister it among yourselves, as good stewards of the manifold grace of God." These edifying one another is the third class of stewards in the kingdom of Christ—all being entrusted with important work to be done for the benefit of others, and all to give account to God for the manner in which they performed the trust committed to them. All the faithful ones will have a rich reward by him who employed them.

All three of these classes of stewards, preacher, overseers and the members in general, were in the apostolic age, divinely qualified by the possession of spiritual gifts for their special work; so in this all were upon a level. Now not one of the three classes is thus aided. All now are alike dependent upon the holy Scriptures, which, if studied and believed, are not only able to make wise unto salvation, but thoroughly furnish or qualify the child of God for every good work, including preaching, teaching, ruling and overseeing, also edifying one another. Let us study and labor, watch and pray, and as much as lieth in us do good to all, that when he comes we may rejoice with exceeding great joy.

No one follower of Christ should condemn another because the other's spiritual life is not of the same stamp as his own. Let not Martha, busied with her much serving, running everywhere to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not bound in the same activities. Nor let Mary in her turn judge Martha, and call her piety superficial.—*Primitive Christian*.

With the dead there is no rivalry; in the dead there is no change. Plato is never sullen; Cervantes is never petulant; Demosthenes never comes unseasonably; Dante never stays too long; no difference of political opinion can alienate Cicero; no heresy can excite the horror of Bossuet.—*Macaulay*.

Correspondence.

Letter from Bro. E. A. Chase.

GRANGEVILLE, I. T.,
Feb. 11, 1884.

Bro. Floyd:

I have just closed a meeting at this place. Seven discourses have been delivered, and the audience increased in number and in interest each meeting. No immediate results are visible, yet I know that the attention of some who were very indifferent has been gained. I spent a large part of the time each day in conversing with the citizens upon the importance of investigating the claims of Christianity. Bro. Hall, of the Methodist church, treated me with the greatest kindness, attending meeting and also assisting with his prayers. I have been treated with the utmost kindness and consideration by skeptics and Christians, and I am satisfied the labor of this meeting will not be in vain.

I am working hard on our claim to make a home for the family, and am unable to spend much time in preaching at present. Can some brother help us, either in preaching the word or otherwise? This is the first protracted effort among our brethren here. A large field is open, the plea is favorably accepted. Who will assist?

Your brother in Christ,

E. A. CHASE.

We fully endorse the above—
Sallie McLean and J. F. McLean.

The Cause in Kansas.

WICHITA, KANSAS,
Feb. 5, 1884.

Bro. Floyd:

I have not lost interest in the HERALD. It is an excellent paper and is doubtless doing much good, but I have been so very busy with many duties that I have not told you of the many encouraging things in this State.

A. P. Terrill, of Kentucky, an old class-mate, has been holding some good meetings, and we hope to retain him here if possible. R. H. Love, at Abilene, and John M. Claypool, at Larnard, both late of Missouri, are doing good work here now. W. H. Boles has been conducting a meeting in Topeka, and 35 additions is part of the result. Bro. B. is a grand man. A. J. White, my successor at Leavenworth, is giving perfect satisfaction to the church. Two additions there of late by confession. Many new churches will be built in the

State this year, and we expect many more preachers from the East. Our missionary work is moving nicely, and we hope for better things all the time. The work has been hard on me during the severe weather we have had, but I have not lost a day. The preachers and churches are standing by me nobly, for which I am thankful.

F. M. RAINS.

Our Japan Letter.

YOKOHAMA, JAPAN,

Jan. 18, 1884.

We are having the most delightful winter weather imaginable. The sun shines clear and warm, though the air is quite chilly night and morning. About 4 o'clock every afternoon vehicles can be seen rolling along the bluff, often toward Mississippi Bay, as that is one of the favorite drives, carrying one along the bluff, which is quite winding, and being high above Yokohama proper, affords a fine view of the city and the harbor beyond. The most conspicuous building below us is the Town Hall, which towers, head and shoulders, above all surrounding objects. At night its light shines clear and bright—a veritable beacon. But to go on with the drive. Winding up quite a hill one is surprised at the summit by a perfectly enchanting view. To the right is Fujiyama and the mountains stretching away to the right of it. It is a wonderful mountain, perfectly conical, and to us who view it at a distance of 70 miles or more, seems to be completely enveloped in snow. Immediately in front and to the left is the pretty rolling country neatly divided into rich looking gardens and beyond the beautiful waters of Mississippi Bay dotted with the pure white sails of the junks or little fishing boats. We went this far in jinrickiskas recently and walked the rest of the way in order to take in a temple which is near the entrance to a small village, being somewhat under the bluff, but high above the village, to which a flight of nearly 100 stone steps leads. Right near the temple is a little pool, with a tiny stream trickling down from a height of some 15 or 20 feet. Of course it is ice cold and the penitent worshippers at the temple some times stand under it as a self-imposed punishment, until they can scarcely chant their song of supplication—in fact are almost dead! We saw a man