

and personal sinners are proper subjects of regeneration, but infants never. Infants are not personal sinners. In the third place, the death of Christ and the benefits flowing out therefrom will fully and unconditionally meet the demands of whatever hereditary depravity may adhere to either infant or adult. This doctrine is concisely set for by the Apostle when he says: "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. Here then we have in the atonement of Christ a universal and unconditional salvation from the least to the greatest, from the *Adamic sin*. As infants have no *personal sins* to give on account of, they will all be saved. But all personal sinners, though freed from all the effects of the original sin, will nevertheless have to give an account of all the deeds done in the body whether they be good or bad. No one then will be condemned for Adam's sin, but for his own sins alone.

A CORRECT PICTURE.

The following, although written by a Congregationalist, for Congregational churches, is a life like picture of what many a church and "pastor" among our own people have had to pass through. We believe it too good to be lost, and, therefore, give it to the readers of the HERALD. "Sandwiches" have been the bane of hundreds of our churches. If any one in reading the masterly effort of Deacon Slow-up should chance to see a picture of himself in it, we hope he will profit by it.

Everybody felt that they were on the eve of a terrible contest. The pastor settled his face to a dead calm, and awaited the development. At last, a brother who was seated at the farthest corner of the room slowly arose, and said deliberately, "Mr. Chairman, in order to test the sense of the church, I move you, sir, that the committee be instructed to procure *beef-sandwiches*." The speaker had barely recovered his seat before another brother, on the opposite side of the room, was on his feet, "Mr. Chairman, I move to amend Bro. Go-ahead's motion by striking out the word 'beef,' and substituting the word 'ham' before sandwiches." The ball was now opened, and as this, Fossilville, was not lacking in local orators, and they were not inclined to let this opportunity slip. First, the

motion, then the amendment, was advocated; arguments from prophecy and arguments from revelation were adduced *pro* and *con*. History was cited, science appealed to, chemistry quoted. Beef was pronounced cheaper, ham the more Scriptural. Motion was added to motion, amendment piled upon amendment. Ten o'clock came, and no vote had been reached.

At this point, Deacon Slow-up got the floor. It was evident to all that he was powerfully wrought upon. He took the gravity of the occasion all in. To see this night he had been spared; for this emergency had providence caused him to be elected deacon. He arose to make the speech of his life.

"Brethren and sisters," he said, "this is indeed an eventful moment. If ever a people needed wisdom, we do at this time. It will be forty-three years next December since I was elected deacon of this church. I have seen many dark days in its history, but never such a season as this. I tremble for our future. Never did I expect to live to see the day when such a motion as this could be discussed in this church. Such a motion could never have been introduced when Dr. Longtongue, of sainted memory, occupied the pulpit in the room above our heads. Can any brother or sister who ever heard him preach suppose that he would have countenanced *beef-sandwiches*? Never; he would have died first. One brother says he does not see what difference it makes, as an officer of the church, as a standard-bearer in this branch of Zion. I warn the brother against back-sliding; he stands on slippery places. This church cannot and will not tolerate Arminianism. Only last week I saw in the *Phillipstown Gazette* an account of a picnic that the Unitarian church in Heresyborough was to hold, and it went on to say that they had voted to have six thousand five hundred *beef-sandwiches*. My friends, who can estimate the influence of those six thousand five hundred *beef-sandwiches*? It is by such subtle methods that error is being promulgated in the land. And now let me ask. Are our children to be filled tomorrow with Unitarianism, and the church make no protest? From the day when it was founded, the first Congregational church of Fossilville has always believed in *ham-sandwiches*; not that we ever

really had them, but that was our faith, we believed in them; I do to-night. I wish every child in the land had a *ham-sandwich*. I was brought up on ham; it was instilled into me in my youth. I love it to-night, and always shall. 'Ham' is a Scriptural word; I do not at this moment recall the chapter and verse; but it can be found in the Bible. Beef is a secular word; it is carnal. It has been appropriated by error. Remember you are establishing a precedent. If we have beef this year we shall have beef next year. Our children will grow to love it, and we shall never have anything but beef."

The deacon sank into his seat overpowered with emotion caused by the picture he had drawn. Not a word more was said. The pastor, a young man, dismissed the meeting without a syllable, and resigned his charge the next Sabbath. He was called, soon after, to a city church. The church at Fossilville has never been able to settle another pastor, and is still divided on the momentous question of sandwiches. Ham and beef have their respective advocates up to this day.

M. P. S.—Our health, since getting home, continues very poor. Since reaching home we have preached but once, and then should not have done so. We intended writing privately to a number of dear friends in places where we labored; but they will have to excuse us for the present. "The spirit is willing but the flesh is weak."—M.

WHAT CHURCH TO JOIN.

At which door shall I stand and knock? How shall the important question be decided? The servants of the creeds, send forth many an eloquent appeal "come join with us, we are traveling direct to the promised home of peace," but I see the keystone is not always Jesus, and the arch above the doors is not the perfect one; nor is the foundation that divine one revealed unto Peter. The laws of the true church or kingdom must be divine, and they are found only in the New Testament. Then, if each organization claiming to be the one true church be measured by the law which comes straightway from Jesus, and no flaw be found, nor more be added thereunto, the building is on the sure foundation that will never fail the one who knocks and enters in, to live in fealty unto the King. Do none reach the full standard? Do all fall

short in theory or practice? Then join that which comes nearest the divine model and try by prudence and love to bring it nearer to the measure given by the light of God. With the desire for the progress of civilization, the spread of knowledge and the sustaining of morality any church is better than the world. Nor is the fact that there are hypocrites and scoundrels in the church a valid plea for remaining in the world, for Satan in the garb of a saint may mock in the holiest places.

Of the many flimsy excuses offered by those who remain out of the church, none is more pitiful nor full of vanity than that displayed in the case of him, who says, "I will not condescend to join a church which contains dishonest members, I am better far than they," as if the blessing would be conferred upon the church instead of resting upon his own head. Come with me out from the world, and we will knock together, at the door of that church whose guide is simply the Word of the Lord and whose model is the church which grew up about Paul in that old-time city by the sea. At which door shall I stand, will no longer vex us, and at last grown old in grace we may hear with joy the burnished hinges of the heavenly doors swing back, unlocked by silver keys, and we shall then enter into that church wholly divine, and free from every earthly dross. Will you come? * * *

Selections and Comments.

OPENING OF A NEW WORLD.—Nothing more calculated to arouse the enthusiasm of those who are ambitious to penetrate the dark corners of the earth has come to light during the last decade, than the reports of Henry M. Stanley from the Congo River. During the recent meeting of the British Association, a letter was read from this well-known explorer, which produced the profoundest sensation of the entire session of that learned body. The summary of results presented in this paper is this: That Mr. Stanley has founded a line of stations from the mouth of the Congo to the Equator, a distance of about two hundred miles. Aside from this, he has explored tributary streams, locating settlements thereon, till he reckons up some 41,500 miles of navigable waters thrown open to civilization and the spread of the gospel. That this bare statement signifies more than a mere scientific examination may be dis-