

faithful and zealous friends, co-laborers in the Lord, send ourselves or make visits by this vehicle to our brethren and to various members of the community professedly on the one grand errand—to shed light, show love, and sow the seeds of “truth, purity, and fidelity” in the name of our Lord Jesus Christ. To every reader our aims, principles, abilities, and power of public usefulness are all knowable and known. We are engaged in a work which the Lord approves, or we are not. There are two sides and only two sides to the question; and the Lord asks every one called a brother to decide this way or that, and decide as having a duty to perform. We argue that the Lord, and not us, calls for this decision—and the promptitude also connected with it. For our work is the Lord’s work, or it is not. If it be the Lord’s, then every brother who thus regards it, should be ready promptly and zealously to say, ‘Here, Lord, am I: my hand will help.’ If considered not the Lord’s work, every one should take a firm stand and say, ‘Lord, they do this in thy name, and they serve Thee not: my influence will be with THEE and against it.’

This makes it a matter of conscience, a point of individual duty in the sight of God; and that the Father of all good gifts makes us thus responsible for the way we employ them, is, to our mind, as evident as that there is such a thing as a gift or a Giver. And he who thus resolves upon principle as being responsible for his time, his means, and countenance in any work, has a power and an influence either *for* or *against* far beyond him whose decision is based upon anything else beside. The opposition or the favor which is formed, founded upon, or urged by religious principle (and whatever we do, we are to do it “HEARTILY as to THE LORD”) is precisely the opposition or favor which must effectually put down or build up any enterprize or cause whatever.

But the root of many of the sins of this age is indifference. And what is indifference to any object or cause but an absorbing interest in something else? Every man is an earnest man: but he is earnest in that, and that only, which deeply interests him. And nothing interests him only as he puts a value upon it. Every other object has his indifference. This is the christian philosophy of all men’s earnestness, and the direction it takes “from youth to hoary age.” We have read of a man, a professor too, who valued thirty pieces of silver more than the Lord of heaven and earth; the consequence was that his indifference to the one and earnestness for the other incited him to give the latter for the former—the life of his Lord for the silver. An awful lesson, truly; but the same thing in another form, though not so palpable, is transacting from day to day in our presence.

To return. The question for decision is not whether the Lord’s cause demands the aid of the printer’s art. That question has been decided long ago by every man who has space in his mind for two thoughts. The person who could hesitate the sixtieth part of a minute whether we should use machinery to multiply copies of the Scriptures or embody and circulate christian teaching and religious news in a pamphlet as well as publish by word of mouth, is so far out of our logical parish, that we frankly avow that he is hopelessly beyond our