

**SELECTIONS.**

**CHURCH UNION AND RELIGIOUS LIBERTY.**

Under the title of "Organic Church Union," President D. H. Wheeler, LL. D., has an article in the *Christian Advocate* that begins in this style:

American Christians received, in 1887, rather more than the usual quantum of gratuitous lecturing upon the "scandal of their divisions." The indications are that the amount of advice will be increased in 1888. Some suggestions on the subject may help some of the lectured people to endure this species of scolding with a degree of composure. The premise under all this tutoring of American Christians is that they ought all to belong to one organization. Below this is a premise that all Christians in the whole world ought to belong to one organization. A derivative from either of these premises is that all the Christians of a town should belong to one organization. Modest seekers after organic unity content themselves with saying that all Methodists should belong to one organization.

Either proposition rests upon a denial of religious liberty. My own simple conception of the matter is that it is a thing to be decided by each man's conscience whether he shall be a part of any ecclesiastical body, and which one, if any. I can discover no basis for religious liberty if this simple proposition be denied; and I am astonished at the facility with which sensible men cut away the grounds of the freedom of conscience which has cost the world so dear. It is especially annoying to be asked to believe that John Wesley had a right to form a new church, but no other Methodist has that right. I see not how the right can be limited to Peter, Luther, Wesley and Henry VIII. The right of organization to promote the main purpose of Christianity is a very simple one. Any "two or three" have, I suppose, a perfect right to form a church and invite others to join them.

This is strange reasoning. A plea for Christian union strikes at the foundation of our dear-bought Christian liberty! It is argued by Christian unionists that the State should compel the different religious bodies to unite, or is it urged that further divisions shall be prevented by authoritative legislation? Nothing of this sort is proposed. Any company of men may, in this free country, establish a new religious body at pleasure, and all are free, and must remain free, to unite with any of the existing denominations; or reject them all, as may seem wisest and best. But while this liberty must be granted, there must be liberty given to all who are so disposed to show the sin of division and strife among the professed disciples of Christ. He who dares to declare that things are not as they ought to be, but quite otherwise, does not thereby interfere with the rights of conscience or the demands of Christian liberty. It may be true that "all Christians in the whole world" ought to be so united that there would be no restrictions upon their religious fellowship and co-operation. It may be true that Christ's prayer for the oneness of believers embraces such unions, and that Paul's argument against divisions seals the condemnation of denominationalism. Whether this be true or false, those who believe it to be true have, in this free country, the right to teach what they believe and endeavor to convince all that divisions are contrary to the will of the great Head of the Church. Such teaching does not touch at a single point the question of religious liberty or the rights of conscience. If all Christians ought to be united it is because of an obligation that comes from heaven, and not from men. Those who plead for union so regard it, and so teach it. No cry of interference with our liberties, or our conscientious convictions should be raised in connection with such an issue. It is a question of right in the sight of God. As such it should be fairly considered.—H. M. in *Christian Standard*.

That these days of ours with their burden of words and deeds are irrevocable is a fact to be borne in mind as they slip from us. Like laden railroad trains, they run out in rapid succession from the station of each life. Regularly as the twilight comes, and silently as it falls, they leave us; and with a speed exceeding that of any "lightning express" they hasten away. When once they have started, we cannot put on board what comes in too late, nor take off that which on second thought we prefer should not be forwarded; for it is idle to attempt to stop or to follow them. In unbroken line they reach "the land that is very far off," where each cargo is accredited to its owner, and that which is missing has also an entry-book. Remembering how decisive is the departure of these swift and inexorable couriers, it is wise to look carefully to the freight given into their charge; for we know not what we may have to do in the future with the reckoning which precedes us. Yesterday is gone, forever gone. To-day is still here. Let us put into it that which to-morrow we shall wish to-day had borne away with it.—S. S. *Times*.

**FAMILY MATTERS.**

In proportion as we return thanks for our mercies we are enabled to enjoy and appreciate them.

It is difficult, La Bruyere says, to decide whether irresolution makes a man more unfortunate or contemptible, whether there is more harm in making a wrong decision or in making none at all.

If you want to "heap coals of fire" on the inner heart of one who is in a tearing passion, and is expressing it in words, just simply say nothing—do nothing; only look at him in silence, and it will shame him, for he has the consciousness of the fact that everyone who has heard him despises him.

It is dangerous to defer those momentous reformations which the conscience is solemnly preaching to the heart. If they are neglected, the difficulty and indisposition increase daily. The mind recedes, degree after degree, from the warm and hopeful zone, till at last it enters the arctic circle, and becomes fixed in relentless and eternal ice.

Every age has a distinct part to play in life; and it is because in childhood imagination and feeling are the two faculties awake that the profound impressions are made upon it which become woven into our subsequent existence. Natural childhood finds its delights in healthy, joyous, and lovely things, and gives to them associations that never leave us in the dull monotonous prose of after-years.

**PREVENTING GOOD.**

It was said of Lord Eldon that he prevented more good than he ever did. Lazy Christians prevent good. Cranky Christians prevent good. Critical Christians prevent good. Inconsistent Christians prevent good. The best way not to hinder good is to do good. Take hold and help. Do the next thing. Why stand ye here all the day idle? Dr. Pierson says that "the bulk of professing disciples practically do nothing whatever in disciplining others." Canon Wilberforce says that a Christian's duty is to admit, submit, commit and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now; do some personal work for Christ and souls. The Lord is watching to see you work. "Let every heart become a herald."—N. Y. *Evangelist*.

**TEMPERANCE.**

The Boston theatres are to combine and refuse checks to the men who go out between the acts to get drinks.

During the last nine months of 1887 there were 64 convictions for violation of the Scott Act in Carleton County, the fines imposed amounting to \$3,600.

Last year there were in Iowa fifty-five counties without a single occupant for their jails during the twelve months. It is in Iowa, you know, they have the prohibition law which "does not prohibit." It does seem to make a difference.

After seven years trial of the highest kind of high license, the chief distiller of Nebraska assures his brethren that high license does not lessen the consumption of liquor. He states in a letter written to guide the liquor dealers of New York in their movement to gain a high license law, that such a law is one of the grandest for the liquor traffic because of the protection it secures to the business; and if the repeal of the law were left to the dealers themselves they would almost unanimously vote against it.

The labor problem has been solved in Atlanta by Prohibition. During the twelve months of Prohibition, according to the *Constitution*, more laboring men have bought building lots, than ever before; more families rent separate houses instead of occupying separate rooms in the same house; they pay their rents and their grocery bills more promptly; and more of them ride on the street cars; more bonnets and hats are bought by their wives and daughters; more of them send their children to school, and they send them with cleaner faces and better clothing. In consequence, "they are in better spirits, have more hope, and are not inclined to strike and growl about higher wages." God bless Atlanta, the first city of its size in the world to throw off by the votes of her own citizens, the yoke of the liquor traffic.

"It is dangerous in hot weather to drink intoxicating liquors of any kind or anything that contains alcohol. There was never a better time

than during a hot spell to learn to be temperate or to wholly abstain from the cup that intoxicates. An alarming proportion of the people who are reported sunstruck are, in fact, whisky or beer struck. It is not fair to charge all these misfortunes to the sun."

So says the Cincinnati *Commercial-Gazette*, a paper that no one will accuse of fanaticism in total abstinence. While cordially approving its advice, we take leave to say that it is not merely the drinking of intoxicating liquors during the hot weather that imperils life. The sunstroke falls as a result of the liquor-drinking that was previously indulged in. We are glad to find the *Commercial-Gazette* on the side of total abstinence from beer and whisky and all intoxicating drinks.—*Standard*.

**CONSTITUTION.**

ARTICLE 1.—This organization shall be called the CHRISTIAN MISSIONARY SOCIETY OF THE STATE OF OHIO.

ART. 2.—The object of this Society shall be to devise ways and means for the proclamation of the original Gospel within the bounds of the State of Ohio, but it may also appropriate funds for other fields.

ART. 3.—This Society shall be composed of Annual Members, Life Members, Life Directors, of Delegates, not exceeding five, appointed annually by the Annual District Conventions, and of the members of the Boards of District Christian Conventions in the State of Ohio.

ART. 4.—Any member of the Christian Church, in good standing, shall be an Annual Member of this Society, by the annual payment of one dollar; or a Life Member, by the payment of ten dollars; or a Life Director, by the payment of twenty-five dollars.

ART. 5.—The officers shall consist of a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and fifteen Managers, who shall constitute a Board for the transaction of business, and shall hold office until a new election, all of which shall be elected annually at the regular meeting of the Society. The Corresponding Secretaries of the District Board shall be *ex-officio* members of the State Board.

ART. 6.—It shall be the duty of the Board of Managers, five of whom shall constitute a quorum, to appoint their own meetings, elect their own Chairman and Secretary, fill vacancies which may occur during the year, receive and disburse funds, appoint agents and missionaries, fix their compensation, direct them concerning their labors and present the Association, at each Annual Meeting, a report of their proceedings during the year.

ART. 7.—Seven members of the Board, together with the Treasurer, shall reside in the City of Cleveland, or vicinity.

ART. 8.—The Society shall meet annually on Tuesday before the last Lord's Day in May, at such place as may be determined at the previous meeting.

ART. 9.—It shall be the duty of the Board of Managers to solicit and receive contributions to a fund to be used for the support superannuated preachers.

ART. 10.—This Constitution may be altered or amended by a vote of two-thirds, at any regular meeting of the Society. But a previous notice of one year must be given of the proposed alteration of amendment, unless the proposal comes from the State Board, in which case it may be acted upon without delay.

When God has told you what you ought to do, he has already told you what you can.—H. S. *Lauder*.



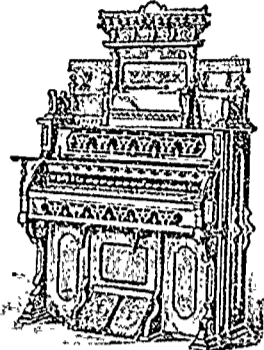
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