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J. W. Cowles 1882

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Please Notice.

We are not responsible for the opinions and sentiments expressed by our contributors, but for our own writing alone. Hence our readers must judge for themselves. We intend to give space for the free expression of opinion, within the limits of sound discretion, and the good of the cause; but not be held as endorsing what others may write.

All matter intended for publication in this paper should be written:

1. On one side of the sheet only.
2. In a plain legible hand.
3. Let there be plenty of space between the lines.
4. Write with a pen instead of a pencil, so that it may not be defaced in transit.
5. Write brief articles.

When you send money for the paper, please be sure and state whether the name for which it is sent is now on our list or not.

Expect no attention to articles, notices, or queries not accompanied by your name.

If any subscriber fails to get the HERALD in due-time, or fails to get it regularly, we will take it as a great favor if he will notify us at once. We are very anxious that the paper should reach every subscriber regularly.

The continuation of the "Synopsis of the Debate" did not reach us this week. Hence its non-appearance.

Bro. F. B. Young writes us from Petaluma, Cal, that there are as many as 20 brethren near there, but no place where they can meet for worship nearer than Santa Rosa, 16 miles distant. If Bro. Young or any one else can get them to read their Bibles and our religious papers, they will soon be meeting together to encourage one another and celebrate the Lord's death.

The brethren of Western Washington have done a good work. At the coöperation at Montesano recently, they selected Bro. Espy as their evangelist, and Seattle and Tacoma as mission points. Bro. E. preaches at Seattle on the first Lord's day and at Tacoma on the fourth. We hope they will not cease their efforts till the cause is permanently established in both these towns.

Now we have committed the fatal error again. A subscriber sent us a long article on Chinese immigration, and because we failed to find a place for it in our columns, he orders his paper discontinued.

Fortunately there are some who do not think it necessary to wait till they die before they use their money to do good. The following is an example:

"Mr. John P. Howard has given to the university at Burlington \$50,000 in cash, and a statue of Lafayette, worth \$25,000 and is rebuilding the main edifice. He has given his opera-house (\$125,000) to the Home for Destitute Children; a stone chapel (\$10,000) to St. Paul's Episcopal Church; \$5,000 to the Episcopal fund; 1,800 acres of Western land to home missions; three fountains to the city parks, and a stately entrance to Lake View Cemetery.

It is very gratifying to see the cause of Christ prospering so well in Eastern Washington. There is a great future for that country and the brethren should leave nothing undone that is in their power to firmly establish the cause now in the infancy of their institutions.

The ingathering to the fold of Christ is unusually large this year on this coast. It is a cause for joy to every disciple of our Master.

The *P. C. Advocate*, our pleasant neighbor, propounds its problem and answers it, in a way highly satisfactory to us, as follows:

The problem before the church is a plain and simple one. It is how to bring the Gospel straight to the hearts of men. Only then is it "the power of God unto salvation." Preaching about the Gospel is one thing; preaching the Gospel quite another. Religious orations that fill men with wonder at the orator's genius and learning and eloquence, are quite separate from the direct preaching of a saving Christ. Only when the aim is straight at the heart and conscience of men does or can the pulpit vindicate its claim as a saving instrumentality.

"The corner-stone of the Christian Church, Vermont Avenue,

Washington, D. C. was laid on July 2, 1882, at six o'clock P. M. About 5,000 people were present, and some distinguished persons, among whom was President Arthur. Addresses were made by B. A. Hinsdale, President of Hiram College, Hon. A. H. Pettibone, of Tennessee, Hon. A. S. Willis, of Kentucky, and Bro. F. D. Power, the resident minister, who has charge of the congregation."

One treasure, there is, which every person should strive to possess. It is worth rubies. A good conscience. Happy they who know and appreciate its real worth.

"Wake thou that sleepest and arise from the dead, and Christ shall give the light. Two commands, one promise. How glorious the promise! Obey and receive.

Youths of great promise should ripen into men of great fulfillment, as blossoms bring the fruitage.

Jacob has found out that Christ did not say "Suffer the little children to come unto me and forbid them not," when he was preaching his "sermon on the mount." He thinks that if there had even been a dozen in the audience, we should never have had the beatitudes, those beautiful opening sentences of this memorable discourse. Bravo, Jacob.

How fallacious is that reasoning of some who still hold to "Unity in diversity," and conclude therefrom the necessity and wisdom of all the various divisions among professed Christians. Would that they could see the fallacy and treachery in such a plea. Christ prayed for unity as "Father art in me and I in thee." Where is the unity in diversity? Is it to be realized in history where the disciples on the day of Pentecost, "were all of one heart and one soul?" It is found in the teaching of the Spirit through Paul when he says, "Now I beseech you brethren by the name of our Lord Jesus Christ that ye speak the

same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and the same judgment?"

"For me to live is Christ, and to die is gain."—Paul.

Set over against this expression, the sentiment of many. For me to live is wealth, is fortune, is earthly renown, is pleasure. Then one sees the poverty of that soul (compared with Paul) the conclusion of whose premises is "To die is loss." For he who lives for time, when time with him shall close, finds loss—eternal loss. Better far the divine logic—the logic of the Spiritual. "For me to live is Christ." "The life I live."—Paul would say, "I live in Christ, for Christ, with Christ, that in death the wealth of life may be multiplied by the fullness of life beyond."

A lady from Iowa writing to a friend in San Francisco, says: "To-morrow is the great day for the Iowa election for or against the Constitutional amendment. At 9 A. M., the ladies have a union prayer meeting at the Presbyterian church, to pray for grace at the polls, for strength for the weak-kneed, for the downfall of the liquor traffic and the triumph of truth and righteousness." "Torrents of rain have fallen lately, even so recently as since supper. Has commenced again while I have been pausing a few minutes, and the roads must be in a fearful condition. I fear that some of the half-hearted among the farmers will find in the state of the weather a pretext for absence from the polls and that the same cause will leave idle the R. R. laborers, who will vote largely the liquor ticket. We may not succeed this time, God knows, but there is a mighty volume of prayer going up all over the land for success in this election."

A Brahmin graduate of Madras University says: "I would never argue if I were a missionary; I would simply give the Bible and say, 'Read that!'"