

tute a coöperation for such work as may be deemed advisable with such stated meetings as may seem necessary.

One thing is true. If a church have no missionary spirit its days of usefulness are past and it should cease an existence.

A Note From Portland.

The following from our Junior Editor will be of interest to all:

Dear Bro. Stanley:

For the satisfaction and encouragement of all who may be interested in the cause at Portland (and there are many) I will say that a letter just received from Bro. Henry Shadle, of Modesto, Cal., signifies to the church here his acceptance of the call extended him and will be here (D. V.) to commence his labors the first Lord's day in September.

He says: "If the brethren at Portland are calling me to do all the work, I am not the man. If they want flashy, sensational preaching, I am not the one. If they want the practical duties of a Christian pointed out as far as I can; if they are in earnest about building up a lighthouse for the world to behold the beauty of holiness, I am ready to do all I can."

From my acquaintance I feel to say that Bro. S. will find they are in earnest in the work before them, and from what we know of Bro. S. the church here expects to welcome to their midst a pure-hearted Christian gentleman, and an able expounder of the truth. And they also expect to render him that assistance so necessary in carrying forward every good work and in making the church what it ought to be, a beacon-light to all around. More anon. WOLVERTON.

Bro. Doty writes us as follows: "We need a good man at Brownsville and one at Albany. We need men of experience and godly lives at both these points. The cause at Brownsville is suffering—the church becoming scattered and discouraged. A good, faithful man located there could build it up. A good man could get a fair support there."

We certainly should rejoice to see a flourishing church at Brownsville, but we fear that at present there are difficulties that will not be easily overcome. A prudent man, however, located there, might overcome these and do a grand work.

Well Said.

Bro. S. K. Hoshoun reports to the *Standard* some of the thoughts advanced by a Methodist minister, on the Methodist camp ground, near Indianapolis, that are worth repeating. Verily the "religious world" is rapidly growing towards the truth.

He made Timothy the representative of the religion of *character*, rather than that of *emotion*. "A gush of emotion may seem to be genuine religion; but it does not transform. True religion regenerates and makes a new man in Christ Jesus." "Timothy had an enlightened conscience; was guarded with vigilant watch-care, and Paul, with one stroke of his pen; when in a Roman prison, showed the true secret of his character—'From a child hast thou known the Holy Scripture.'" There must be a life founded on that tremendous word, "Right." "the transparent for all the failures in our churches, is the lamentable ignorance of God's Word." Timothy's religion was in mind and heart. It was *learned* and lived. Sentimental religion plays with emotions and leaves the conscience to slumber. Religion of character makes conscience regnant. You can determine by this sign whether a person's religion is true or false.

A truly converted heart grows sensitive to the approach of sin, as the sensitive plant is to the touch of the human hand. When you see one brought into the church who does not give up wrong-doing, you may know there is another victim of self-deception and another stumbling-block. Low ideas of duty, and low standards of heart and life, are the *curse* of the church of God. I saw, this morning, a band of boys from 7 to 10 years old, tugging away at cigars. Was Timothy made of such stuff as they?

Feeling, alone, without a groundwork of principle, is a worthless thing in the kingdom of God. Men that are sensible in other things, expect so much result from so little cause—so much fruit from so little labor.

Brother, are you one of that congregation whose members spend sufficient time playing marbles, cracking vulgar jokes and telling ugly yarns which if rightly used would support two able ministers the year around telling the good news of the kingdom to those without Christ? And are you one of that number who grumble that the church has very little preaching or that the preacher is very uninteresting and because he has to work all the week to support his family. And do you know of no remedy? Read 2 Thes. 3: 6-12.

Personal.

—Bro. D. M. Doty has been quite sick for some time, but was getting better and able to sit up a little when we last heard from him.

—Bro. B. H. Smith has been holding a debate at Oak Grove, in South-eastern Kansas. He is able in discussion.

—Bro. Edmunds, a preacher of experience in the Freewill Baptist church, united with the Carlton congregation the first Sunday of this month. He is well recommended, and will find a hearty welcome among us.

—Bro. O. A. Bartholomew, the successful pastor of Covington, Ky., will remove in November to Philadelphia, to take charge of the Fourth Christian church in that city.

—Bro. A. I. Hobbs, for many years connected with the Richmond St. church in Cincinnati, removes to Louisville, Ky., to preach for the Floyd & Chestnut St. church.

—The Disciples in Denver, Col., have begun work on their house to cost \$18000. Bro. W. B. Craig is doing a good work there.

We commend to the consideration of the brethren the following letter from A. Campbell regarding the "right hand of fellowship."

BETHANY, Va., June 23, 1852.

MY DEAR BROTHER,—Your favor of June 19th is now before me. I hasten to respond.

There is a tendency to forms more than to principles in the unenlightened classes of mankind in all circumstances. There is often seen the form of godliness without the power of it.

There is, however, the use of words and forms of expression even in our addresses, and in the emotions of our hearts to God. Hence, things are to be done decently in form as well as in order and in significance.

The right hand of fellowship, and the congratulation of a new member on baptism or by letter, is a very natural and beautiful expression of our feelings and attachments in the Lord.

But that this should be done by a whole community, and in the midst of singing a spiritual song, is an *awkward* and, in my opinion, an *unwarranted ceremony*. The elder of a Christian church may, on a letter of introduction, or on the reception of one by baptism, give, in the name and behalf of a Christian church, without any vote or other ceremony, the right hand of fellowship, and thus introduce to the brotherhood a stranger, or one necessarily unknown to them, as a brother in the Lord; and thus give him a place in the church. This is due to a stranger in any of the walks of social life who desires to become a resident in any com-

munity.

But that each individual should rise from his seat in the great congregation and merely shake a hand with him, is a custom neither in good taste nor in conformity to any Scriptural precedent. So we think, and so we have always practiced.

We read a letter of introduction, call the party forward so as to face the congregation, and the presiding elder at the time, naming him, introduces him to the congregation, in its behalf, with a cordial welcome by the custom and usage of shaking hands, bids him take a seat amongst the brethren and partake with them in all the ordinances of the Lord's family.

But this, to my mind, is very different from a confused formality that puts a whole congregation in motion and employs a hymn or a song to be sung by the whole church merely as a form, which is an innovation and a stiff formality, neither edifying any one, as other human customs appended to the Christian institution.

With kindest Christian regards, yours in the good hope.

A. CAMPBELL.

Seattle and New Tacoma.

SKOOKUM CHUCK, Aug. 8, 1882.

Bro. D. T. Stanley:

DEAR SIR,—I have just returned from Seattle, and thought that a few lines would not be out of place if directed to you.

This was my first visit to the city of Seattle in my future year's work. I preached in the city on the fourth Lord's day in last month in the Protestant Methodist church, (Rev. Mr. Daymon kindly giving away to me), to a large and attentive audience. After the service I called for our brethren, if any were present, to remain or let themselves be known. Twelve remained, and I was glad enough to form their acquaintance, as I was feeling lonesome and out of heart.

At four o'clock I preached in the Y. C. M. Hall, to a crowded house, and in the evening at eight o'clock I preached in the M. E. church again. During the week following I visited from house to house in the city, making 167 visits, and found six more brethren, but they were not willing to work. At present we have twelve good working members in the city of Seattle; one of them (Bro. Denny) offers to give land enough to build a house upon, on condition that we build the house. The brethren are trying to rent a room to meet in, and intend to organize a Sunday school as soon as they can.

In Tacoma I did not meet with the same success, but I found a few faithful brethren there. I could get no room to preach in, so I talked to them in their homes; yet I am not discouraged, and am confident that we will succeed in the near future in organizing a church in both places. S. C. ESPY.