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

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- 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.
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- 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.

We want the brethren of Oregon to keep the approaching Coöperation well in mind. Let us all come up prepared to do a great work for the Lord.

We have letters from different brethren of ability and zeal in the East enquiring for congregations needing a preacher. They desire to come to this north west coast to make their home. Congregations, desiring a preacher should let us know and we will put them in correspondence with some of these brethren.

The evenings are now getting long and all prayer-meetings that have been suspended during the short nights should be now revived.

The Sermon Outline of Bro. Shadle took the usual place of our editorial notes last week. It will be read with much interest and profit. We have arranged for frequent issues of these brief sermons.

"He that loveth not his brother whom he hath seen how can he love God whom he hath not seen."

Christian College has opened with an attendance of 45 students in the collegiate and preparatory departments, and 102 in all departments. This is, probably, the largest opening in the history of the College, and students are still coming almost every day. It will, no doubt, be very gratifying to its many friends to learn of the great prosperity and fine prospects of the institution.

The Michigan Republicans have adopted a platform that calls for the submission of the prohibition question to the people.

We are pleased to learn that our schools throughout the East have opened with fine prospects. The attendance has increased in nearly all of them. Education under Christian influences is coming to be appreciated by the people more and more.

Were you found at the house of God last Lord's day? If not, do you think you were missed? If not missed, whose fault was it? You will not be so unkind as to lay it at the door of those whom you call unappreciative brethren? Will you still insist on staying away? Or, if you do come, will you speak to no one, welcome no strangers, ask for none of the absent ones, and still insist on calling this a cold church? Let us pray, "Lord have mercy."

The "South Side" and "First" Christian churches of Chicago have recently united as one congregation, as both were, separately, unable to carry forward as aggressive a work as the one thus formed. We think this a wise move. In fact the tendency is too often, even in our large cities, to have too many congregations. They had better be concentrated into stronger centres. "In union there is strength." Though they may be in perfect harmony as independent organizations, yet more growth is manifested usually with united effort.

We have one question for those who "allow persons to take their choice as to how they shall be baptized." Suppose a person should come to the Lord's table and insist upon observing the Romish practice of taking only the bread, absolutely refusing the wine. Would you feel free to hold such an one in the fellowship? And yet you make much parade of membership in a church which allows liberty. Away with such liberty. It is scarce a step to that thorough and outspoken infidelity, whose other name is Liberalism.

The Sixth Church, of Indianapolis, Indiana, has made a move in the right direction, as evidenced by the following from the *Standard*: "The territory of the Sixth Church has been divided into seven districts and two deacons have been appointed to direct the interests of the church in each district. These will appoint special committees to attend promptly and constantly to every particular of church work. The committee will report weekly to the deacons and the deacons to the church." How many congregations are there whose usefulness would not be greatly extended if such a system were adopted. Instead of finding a way *not to do*, they have found a way *to do good*. Wonder if any deacons could be found who do not know what is expected of them in their office.

Personal.

—Bro. G. W. Richardson, for some years of Waitsburg, W. T., preached in Monmouth on Wednesday evening on his way to Southern California, where he expects to make his home in the future.

—Bro. Wm. Adams, county agent of the Oregon Bible Society, occupied the pulpit in the Christian church in Monmouth last Lord's day, speaking on the subject of the Bible and Bible distribution.

—Bro. P. R. Burnett has been sick at his home in McMinnville, but is now able to perform most of his usual duties. This is the reason he was not at the opening exercises of the College last week.

The Primitive State Convention.

G. W. Ogden, in the *Christian Missionary*, gives the "scriptural precedent" for State missionary co-operations, in the following brief, but conclusive style:

"I robbed other churches, taking wages of them to do you service." (2 Cor. 11 7, 3). What churches were they that paid Paul his wages while preaching in Corinth? Paul answers thus: "And when I was present with you, and wanted, I was chargeable to no man for that which was lacking to me, the brethren from Macedonia supplied" (2 Cor. 11 9). The facts stand thus: the churches of the State of Macedonia had a State meeting (call it coöperation, convention, or what ever you please), for missionary work. They selected Corinth as their missionary field, and Paul as their missionary. And in order to have the gospel preached free of charge to the people of Corinth, they paid Paul his wages for his work.

Now if the churches in the State of Macedonia had a co-operation for the purpose of sending the gospel into foreign lands, why should any Christian be opposed to our State or nation working in exactly the same manner in our day? Or, why is it that some of our good brethren are still so far behind the apostle's times as to think that the preacher of the gospel ought not to be sent to foreign lands, and be paid for his work? Or that the churches ought not to have a convention (coming together) for the purpose of devising means for the spread of the gospel? —*Evangelist*.

It appears to be realized more than usually by all, that in this age, and especially this land, where vast and subtle changes in the conditions of human life are so constantly and rapidly going on, the watchman of God must keep awake; be like the men of Issachar that had understanding of the times to know what Israel ought to do, and that in adapting the Gospel to men no success can be expected without God's spirit to guide.—W. J. S. in the *Criterion*.