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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.

Francis Murphy is conducting Gospel temperance meetings in Edinburgh, and more than 1,200 signers to the pledge has resulted from his labors.

Moody and Sankey began religious meetings in Paris on the 8th of October. The attendance was large, the American Chapel being crowded at the first service.

Mr. Beecher's withdrawal from the Congregational association has brought out many comments, and, among others, *The Pacific*, being the organ of the Congregationalists on this coast, makes the following explanation of what Congregationalism is. This exposition seems to simmer it down to nothing but "polity," which we are inclined to believe from this editorial would better be written *policy*:

"From remarks that have recently fallen on our ears, we are prompted to say, that Congregationalism is a polity and not a creed; or, in exacter language, a polity rather than a faith. It was meant to be a polity that should be the plague of sects, and rid the

world of them. It was meant to be large enough to hold all holding the faith once delivered to the saints. It is the polity of the faith, therefore, and not the polity of a faith. True, historically, Congregationalists have usually been Calvinists, of one type or another. But this was an accident. It did not grow out of the polity. The polity embraced all the phases of Calvinism as space embraces worlds. It is large enough to hold other systems, scriptural and evangelical, and not mere congeries of atoms, or nebular conglomerations. So then Congregationalism is a polity of the faith in its evangelical sense, and not the polity of a faith in some narrow sense."

The Central Christian church, at Cincinnati, numbers about 800 members, being probably the most numerous organization among us as a people.

"How beautiful our lives would soon grow if we carried always with us, and put into practice, the lessons we learn by experience! We look back at the end of the year and see many things that cause bitter regret, but instead of leaving them behind we go on repeating the same follies and errors in the new year. A little heroic decision would enable us to rise every day on mistakes of yesterday."—*S. S. Times*.

What we say is weak or strong according to the strength or weakness of what we are. The minister himself is his own best sermon. The Christian himself is his own best warning or persuasion to the ungodly. Live the truth, then, and by living preach it, if you would have your work for God "mighty to the pulling down of the strongholds of sin."—*Christian Index*.

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first and stop before you get prosy.—*Christian-Evangelist*.

Prof. D. G. Porter, says the *Christian-Evangelist*, has been writing an exhaustive article for the *Christian Commonwealth* of London, on the meaning of the Greek term rendered "Answer" in 1 Pet. 3:21, where baptism is declared to be the "answer" of a good conscience. He examines the use of the term in the Septuagint and classical Greek, and concludes that *decision* would be a better rendering than "answer," and much better than "interrogation" as given in the Revised Version. We give the conclusion of the article:

We know that *eperotema* was used in the sense "promise," "agreement," "covenant," by the jurists of the Byzantine covenant period; and the only question is how far back from that period this use of the word extended in popular speech. If, as seems not unreasonable, this use reaches as far back as the commencement of our era, then, besides the meaning "decision," which we have shown the word to have had at that time, it had also the meaning "covenant," and this meaning is also pertinent to Peter's use of the word, for the decision in this case inevitably becomes a covenant.

We have already seen how the rendering "answer" might be justified by reference to the *rogatio*, or question, to which the decision arrived at was properly an answer; and this also gives an intelligible and pertinent sense.

Baptism, then, is the *answer* of a good conscience toward God, the obedient believer's response to the summons of the Gospel. It is an honest, truthful *decision* before God to accept Jesus as Lord and Christ. It is a solemn *covenant* or *covenant-promise* to God, in which the individual honestly and faithfully assumes the obligations of the Christian life.

It is answer, decision, covenant all in one. All these ideas are characteristic of baptism; all of them together characterize it better than either of them alone, and all, we believe, are properly included

in the signification of *eperotema*. Instead, therefore, of finding in this word the infelicitous and maladroit expression of an unlettered apostle, which it requires all the ingenuity of learned and loyal theologians to excuse and explain, may we not rather recognize the unerring wisdom of inspiration in selecting a word to characterize this most important ordinance, which is more replete with pertinent significance than any other word in the Greek language, or indeed any other language down to the present day?

DO FOREIGN MISSIONS PAY?—The *Moravian* says:

Perhaps the best answer ever given to this common question was that of the converted Brahmin, Narayan Sheshadri, a few years ago, before an audience in Philadelphia. His reply to the question was as graceful as it was apt, and something to this effect: "This cultured audience convinces me that missions pay. Long after India had reached a high state of civilization, your ancestors were barbarous and degraded heathen. It was the foreign missions of Christianity that lifted them out of this state, and gave them and you the Christian civilization and enlightenment you now enjoy. You owe what you are to foreign missions." It is well for us sometimes to look at it from this point of view. We are the direct descendants of heathens saved through the missionary zeal of the Christian church of centuries ago. "Freely ye have received; freely give." What it has done for us it can and will do for others, for "all the world."—*Christian Standard*.

Love is the best weapon with which to conquer an enemy. How many who were proof against everything else have submitted when this was tried! We find instances of this everywhere. A fighting, unsubmitive spirit in one begets the same in another, while a spirit of good-will awaken like feelings in the hearts of others. Love is the most effective, the most powerful force that can be used.—*Ex.*