

good things." And again, "It pleased God by the foolishness of preaching to save them that believe." But we must remember that Paul does not say that by foolish preaching God proposed to save any one. And preaching that would lead people to believe that they can never meet to worship God without such, we call foolish preaching; and the church that depends on that alone for all its spiritual food and salvation is evidently a foolish church. There is not much danger of having too much preaching, but the trouble is to always know just when and where it should be done, and how often. We would say, if the churches can have regular preaching that is calculated to benefit them, they should have it by all means. But when the preacher can not be there every Lord's day, let the church come together and break bread, and exhort one another; and so much the more as they see the day approaching.

"Adulteration of Intelligence."

In the *North American Review* for January we have a very clear and forcible article on "The Adulteration of Intelligence," by Charles T. Congdon. In this article it is shown that nearly all the large and influential news papers of the country are owned and controlled by the great monopolies and railroad corporations, and that these papers are simply used as the means of carrying out the selfish end and purposes of these corporations without regard to the general good of the people at large. Instead of the editors of these papers speaking and writing their own clear convictions of the great problems of the day, they are operated as one would operate a new machine, and are nothing more than the slaves physically, mentally and morally of such selfish monopolies as Jay Gould for the adulteration of intelligence and the oppression of the people. It is a fact which has never been called in question so far as we know that hundreds of editors actually sell themselves to those men and will sit in the seat of the editor and not only write and publish that which they do not believe and which they know to be false and detrimental to the nation's welfare, but they are so much under the control of their masters that they are afraid to attempt to do otherwise. It is also a fact well understood by the people that these

monopolies are not only the real editors of these large news papers, but they seek in many ways to mislead the people and to keep them in ignorance in reference to much of the leading movements of the country. Just in proportion to the unreliability of these men themselves are these great dailies unreliable. They are even seeking to control the leading cable lines in order that they may the more effectively carry out their purposes. Of course we have nothing but contempt for that man or body of men, who has not the moral courage to think for himself and to speak and write for himself about matters involving the interests of the whole nation. But what we wish to say is a word in reference to some religious papers. We are fully persuaded that it is not an uncommon thing for these to lack independence of thought and expression. It is refreshing indeed to see a paper professing to be a first-class religious paper trailing along about two or three years behind the popular sentiment of a large portion of the church it represents. When some preachers engage with a church the first thing they do is to go among the members and ascertain the "it's" and "and's," "why's" and "wherefores" laid down as conditions upon which his meat and bread depend, and having learned these, he makes up his mind to conform his course thereto. Now it occurs to us that this is the principle on which some Editors are wont to operate. We think about as much of one as we do of the other, and our opinion of both is about as high as it is of the monopoly spirit. If a religious paper, or, indeed, any other, is worth anything, it should endeavor to keep in advance of the people.

Selections and Comments.

We take the following editorial note from the *Pacific Christian Advocate*, a Methodist paper, published at Portland:

The CHRISTIAN HERALD has the funny habit, whenever it gets a new editor, of undertaking to correct the *Advocate* and the other religious papers of the coast in quite a pedagogical way. Last week it says that the *Advocate* "talks about the different branches of the Church of Christ," and it asks the original and very profound question if "the *Advocate* does not know that the Church of Christ had no branches?" The *Advocate* has only to ask, if the HERALD does not consider the little denomination to which it belongs a branch of the Church of Christ, what is it a branch of?

A "profound" question, indeed! We reply I. The HERALD does not profess to belong to a "de-

nomination" at all. As we can find no place for the denominations in the New Testament, we know of no better use to which we can put them than to turn them over to our Methodist friends out of which to make "branches." We profess to belong simply to the Church of Christ. If we do not belong to that, then we belong to nothing; and if the Church of Christ is a branch, will the *Advocate* please tell us what it is a branch of?

2. We claim to be a "branch" ourselves. Christ said to his disciples, "I am the vine, ye are the branches." Does the *Advocate* understand?

3. If the *Advocate* and the "other religious papers of the coast" do not wish to be "corrected," they may expect to do one of two things, either to fold up their sheets and retire from the theological field, or to speak as the oracles of God speak. A portion of the HERALD'S special work is not only the correction, but the absolute destruction of sectarianism and denominationalism in all of their forms, and from present indications a good large portion will have to be devoted to this work. We consider this a fair introduction.

THE TRANSIT OF VENUS.—The *Old Path Guide* draws a good lesson from the recent transit of Venus. Read the following:

Venus, the first of the sister planets, made her transit of the sun on the 6th inst., that is, she passed immediately between us and the sun. The consequence was, that on the evening of the 6th, the thermometer dropped about forty degrees; nearly to zero. The next day the 7th, was the coldest day of the season. Are our readers aware of that? Venus intercepted the rays of the sun for about four hours, and caused this cold snap. The principle is the same as when a body comes between you and the fire—you don't get as much heat. Now, let this teach every Christian a lesson. If you let anything get between you and Christ, you are spiritually cold. This is why there are so many cold Christians. The cares of the world, and the deceitfulness of riches intervene. The prayerless Christian, the Christian that constantly absents himself from the house of God, has something between him and Christ. See what a change in a day or two after Venus made her transit—how pleasant the weather. Remove these obstacles from between you and Christ, and how warm will be the sunshine of his love!

SMOKING OTHER PEOPLE.—The *Christian Union* has some very sensible and practical things to say about the right of tobacco smokers to smoke other people. The following should be read by every consumer of the poisonous weed:

The average smoker, on being remonstrated with for smoking where it will annoy others, will say, "Well, I guess

I've got a right to smoke; if you don't like it, you can emigrate." That is his stand-point—that he has a right to smoke. But has he a right to smoke his neighbor too? Has any man a right to poison and vitiate the common air for the sake of his own enjoyment? Have men any more right to pollute the atmosphere of Murray Hill with the smoke from poisonous weeds than they have to pollute it with the noxious odors of a sludge-acid factory? Have men any more right to puff out tobacco smoke in a crowd than they have to throw around vitriol in a crowd? We grant that a man has a right to smoke; but he has no right to compel others to take his smoke. In his pursuit of happiness he has no right to infringe on that of another man. If a man must smoke, let him do it private, and not where he will annoy and injure others. Public opinion ought to compel this; if it is not powerful enough to do it unaided, ought not the law to aid? If not, why not?

We have been imposed on and thoroughly disgusted more than once with tobacco smoke from the pipes of others. Sometimes we conclude that we have lost all patience with those who persist in smoking and chewing. As much as we deplore the drunkenness in the land, we must confess that we have never been annoyed half so much by it personally as by the offensive tobacco smoke. We have lately received a batch of letters at this office that were so saturated with tobacco smoke that we could hardly endure them in the office. How Christian people, and especially ministers of the Gospel, can reconcile the intemperate use of this deadly poison with the character of a true Christian man as set forth in the Scriptures, is more than we are able to understand.

MISSED THE MARK.—The following note is clipped from the *Oregon Statesman*:

The *Pacific Christian Advocate* talks about the "different branches of the church." Does the *Advocate* not know that the Church of Christ had no "branches?" The above is taken from the CHRISTIAN HERALD. It is not our "put," but we offer the following: "I am the vine and ye are the branches."

Well, as this is not the *Statesman's* "put," if this is the best he can do, we respectfully suggest that if he wishes to retain his reputation as a Bible reader (?) he had better keep quiet.

As the Sunday School Lesson for some time to come will be in Acts of Apostles, we hope that all Sunday-school teachers will improve the opportunity of teaching the young people how to become Christians. The book of Acts was written more especially for that purpose. It is a kind of comment of the great commission of our Savior, and is hence a book that should be of great interest in this day of confusion among the people as to what it takes to make a Christian.