

of itself. The brethren are zealous and determined, and hence their influence is felt for good on the people. This is as it should be. Sumner is the name of a small village just springing up on the railroad and is destined ere long to become quite a town. On this town site our brethren have decided to build their new house of worship. Up to this time they have been occupying the Presbyterian house. We think the location is a good one. Part of the material for the building was on the ground and the work had commenced, with the hope of completing it in a few weeks. The size of the house, if we remember correctly, will be 28 by 48 feet, and will contain the modern improvements necessary for convenience and comfort. The style of architecture will be largely Gothic. This congregation is not only helping themselves in various ways, but they propose to assist largely in building up a church in her sister town, New Tacoma. This is missionary work in earnest, and after the primitive manner. Bro. S. C. Espy has just removed from Centerville (we call it Centerville, for we wish to avoid that terrifying name, Skookumchuck, Spoopendike or whatever it is) to Sumner, and is preaching for the church twice per month. He has bought a lot near the new church and is building on it. We were glad to meet Bro. Espy and to learn that he is doing a good work in that part. We did not have the pleasure of hearing him preach, as he insisted that we should do the talking while there.

On Lord's day evening we spoke in the Baptist church in Puyallup to a large and attentive congregation. These people, we are glad to know, though principally of the denominations, are willing to receive the truth from whatever source it may come. On Monday evening we again preached at Sumner. After the services, the brethren procured some new names for the HERALD, and came up with their \$5.00 each and largely contributed towards paying our traveling expenses. They were not only liberal, but liberal beyond what we expected or could ask. Bro. S. Bonny is our agent at Sumner and Bro. C. H. Spinning at Puyallup, and are both very active in the work. It was our pleasure to visit the home of Bros. Bonny, Ryan and Baker. Bro. Wm. Baker is not only taking the HERALD himself, but is paying

for several copies to be sent to others. Other brethren in this congregation are doing likewise. These are noble examples, and we would like to have them followed by many of the brethren on the coast. The brethren and friends of Sumner and Puyallup have our thanks for their kindness and liberality while among them. More anon.

BEECHER'S VISIT.

Henry Ward Beecher, about whom the world has heard so much, has come and gone again. What little ripple Mr. Beecher has been able to cause on the surface of the social and religious circles of this coast will very soon die away in the distance amid the breakers of the eternal truths and unshaken principles of Christianity while the people will quietly and according to their custom move on in their respective places in the various relations of life without being either wiser or better. Contrary to the expectation of some and according to the prediction of others, he fell far short of the estimate placed upon him by many as either an orator, a theologian or a scientist. His visit has added no new jewel to his Brooklyn crown. The "reverend gentleman" evidently brought with him more fame than he carried away. He was for once, at least, estimated according to his real worth, and hence a good portion of his great name was sacrificed on the altar of justice. He was weighed in the balances and found wanting. So far as we can learn he did not meet the expectation of the people in a single point visited. Many of those who paid their dollar and a half to sit at his feet a single night are not likely to repeat the offence soon, and Mr. Beecher himself would hardly exchange the large sum paid him for the privilege of a second visit. If he had confined himself on the Pacific coast to a simple visit to his son in Seattle, he would have been a better orator, a safer theologian and a greater scientist in the estimation of hundreds of people than he is to-day. As the matter now stands with the thinking element, as an orator Mr. Beecher is a failure, as a scientist he is nothing, and instead of coming to us as a true lecturer and defender of true science and the word of God, he came, to his own shame and the detriment of the cause of Christ, as a reckless and daring scoffer. Instead

of bringing enlightenment to the mind of the more intelligent and refined, and food to the soul of the pious, he catered largely, Ingersoll like, to the rabble in the gallery. No wonder the secular papers generally, never too often noted for their defense of the right either in religion or politics, were called on to administer rebukes to the gentleman himself and to condemn some of his utterances in language not to be misunderstood. His first lecture in Portland, on "Evolution," met its deserved fate at the hands of the people. The effort was mere child's play. As a scientific lecture it was nothing. The clearest argument that Mr. Beecher offered that man is a lineal descendant of the monkey and other lower animals was his own utter inability to rise above the lever of continued platitudes of nonsensical twaddle on this grand theme of man's origin.

His lecture on the "Moral Uses and Abuses of Wealth and Luxury" was some better. As we said some time ago, so say we now, that if he would only steer clear of the Bible he would say some very good things. But when he comes to the Word of God there is seemingly no end to his reckless daring. This lecture we heard with our own ears, and hence know whereof we affirm.

Take an example. He denounced and ridiculed the story of the fall as recorded in the Bible and taught by the Puritan fathers, saying, "It makes God worse than a devil, and it ought to be made a crime to preach it." "Man never fell." Of course not; for as man is the result of a process of evolution from the tadpole, it is difficult to see how he could fall, or even live in the garden of Eden. Hence the story of Genesis is all pictorial, and the temptation, transgression and fall a myth! Nevertheless the Creator of the universe said to Adam, "in the day thou eatest thereof, thou shalt surely die;" and Paul by the Spirit of God says: "As in Adam all die even, so in Christ shall all be made alive." And again: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," etc. If the story of the fall is simply a fable contradicting all true science as Mr. Beecher would have us believe, is it not strange that Christ and the apostles never discovered that fact, and were so stupid as to deceive the people in speaking of

these things as so many realities! For our part we prefer to follow Christ and the inspired apostles rather than accept the senseless assertions of Henry Ward Beecher; and when we get ready to forsake these, we shall cut straight across to Robt. G. Ingersoll.

THE LAST SPIKE.

Now that the last spike of the Northern Pacific Railway has been driven and the East and the West have clasped hands across the American continent, it may be well for us as a religious people to cast about us and learn the effect this, the greatest achievement of the age, will have on us morally and religiously. That it has its religious as well as its commercial bearings on the people of this coast especially, cannot be denied. What then is this? and what is our duty in view of the fact?

1. This road will be the great thoroughfare for the thousands of emigrants who will settle in Oregon and Washington Territory during the next twelve months. Many of these will be foreigners, and a large proportion of the whole number will be uneducated in the great and grand plea for primitive Christianity. We as a people, profess to occupy primitive ground. We are commanded to preach the Gospel to every creature and to do good to all men, so that our duty in this respect is plain. What then are we doing, and what will we do in the future? Hundreds of these people will be starving for the pure bread of life. Are we prepared to give it? or will we through our negligence, withhold it? We talk of going to India and to Africa to preach to the heathen, and that is all right; but shall we at the same time neglect one of the grandest and most fruitful missionary fields on the globe? The brotherhood of the Pacific coast owes a religious debt to every emigrant who settles among us, and this must be paid at all hazards. Let every church convert herself into a missionary society, and every member, male and female, go out to do work for the Lord. The field is at your door; and the harvest is ripe; now the only question for us to consider is, will we gather it in, or let it go to waste? Let us preach the gospel by pen and by mouth; circulate our papers freely among the people, and sow our tracts and other available literature broadcast. Now is the time to let our light shine that others may see our good