

for the country is gently rolling with none of the characteristics of a mountainous district. Bro. Berry, of Springfield, with whom I make my home, preaches for this congregation once a month; he is now making a protracted effort in which I am assisting during the evenings of the week. My health is excellent and my work in Springfield enjoyable. It delights me to hear of the fine progress and prosperity of the school at Monmouth."

We are in receipt of a communication from Bro. J. P. Easter, of Norway, Oregon, stating that a "slander" has been sent to that country to the effect that he is a bad man and should be watched. We think best not to publish the communication in full. It is only necessary to say that while Bro. Easter is a stranger to us, he came to Oregon from Kansas well recommended. The recommendation is from the Editor of the *Faithful Witness*, Topeka, Kan., and is in our possession. It is a serious thing to impeach the character of a minister, and we hope none will be guilty of such an offense without unmistakable evidence. Bro. E. properly demands that the man who started the report make his charges specific and place them in the hands of the officers of the Farmington church where he (Bro. E.) holds his membership and he will meet him on ten days notice and abide the decision of the church. If necessary, we will take pleasure in publishing the result.

The *Christian at Work* administers the following deserved rebuke to those who engage in scrapping the Scriptures for proof texts: "Professor Swing, of Chicago, the other Sunday, wanted to tell his young people to be happy, rejoice and get as much efflorescence from the wine of life as possible, so he took his text from Ecclesiastes xi. 9, 'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth.'" And the Professor carefully left off, but know thou, that for all these things God will bring thee into judgment. This using texts by way of accommodation, just as you would put a pretty motto on a vase, is becoming monotonous. A good many sermons would be the better for being relieved from the burden of carrying texts displayed out of all fitness and relevancy. In this instance Mr. Swing turned a bitter sarcasm into a pretty permission to have a

good time generally. It was the old Roman *dum vivimus vivamus*.

It is stated by the publishers that they sell 25,000 copies every week of Mr. Spurgeon's sermon, which has been preached generally the Sunday before; whereupon the *Christian at Work* properly remarks: "What a revelation is here of the inherent attractiveness of a pure uncompromising, faithful and earnest presentation of the Glad Tidings of Salvation. Sermons, generally speaking, are a drug in the market—about the most unsalable, the deadest of literature; nevertheless there are, reckoning five readers to a copy, no less than 125,000 persons who go with hungering and thirsting souls to these sermons to learn the way of eternal life. What fact could convey a higher or more useful lesson to the thousands of theological students of this land, than this? It tells them with loudest emphasis, that mortals marching toward eternity look to the sermon for instruction in Divine truth and for nothing else. If these sermons of Spurgeon's were mere moral essays, or lofty discussions in metaphysics, or political harangues, or accounts of the most recent scientific discoveries, or delicious intellectual compounds made up of a bit of imagination and snatch of poetry and a number of historical quotations,—if, indeed, they were anything else than red hot appeals of God's Word to the heart and conscience, it is safe to say their 125,000 readers would grow instantly cold and indifferent to their other merits, and cease to care for them at all."

We had hoped that our friend of the Albany *Democrat* in common with the rest of our intelligent readers would be able to appreciate our remarks the other week in reference to "preachers and politics;" but it will occur to most thoughtful readers that he is wide of the mark. It would seem that in his complete misapprehension of our position, he comes forward with a lengthy editorial in reply to something that needed no reply and thus allows himself to indulge in considerable talk to no purpose. Our object was not to reply to what our brother editor had written, but to indorse and impress the lesson he had taught by making it more general, so as to be applicable alike both to the pulpit and the pew. His lesson was all right so far as it went; but it did not go far enough. In-

stead of advocating "political sermons" as the *Democrat* would have its readers believe, we taught just

the opposite, and expressly stated that there should be a letting up in this respect *all along the line*. Hence, instead of using the terms "pulpit" and "pew" in their narrowest and literal sense, we used them simply to denote the sphere and work of all Christians alike whether preacher or otherwise. Does the *Democrat* believe, as his article indicates, that the preacher has the right to shout himself hoarse in making political and partisan stump and street-corner speeches six days in the week just so he says nothing about politics on the Lord's day while he literally stands in the pulpit? Or that the Christian of the pew can consistently hold his peace just so long as he is actually seated in the church house and then "wallow in the modern slough of political filth" the rest of the week? We are decidedly of the opinion that that religion which puts on a long sanctimonious face while either in the pulpit or the pew and during the remainder of the week gives itself over to the partisan political haranguing of the day, is considerably below par in the light of the New Testament Scriptures. It is the straight forward consistent and godly conduct of a man whether in the pulpit and pew or out of them that makes him the acceptable man of God, and not his being a "Sunday Christian and an every day devil." Will our contemporary do us the justice to let its readers see this paragraph?

Our good brother of the *Pacific Church News* copies a paragraph from the *HERALD* in which it was stated that we were glad to know that the California State Meeting proved a glorious success and that they had not said that much of the Oregon meeting, and among other things about the *HERALD* says: "We would have gladly copied the statement that the State Meeting of Oregon proved a glorious success, if we had ever seen that statement in the columns of the *HERALD*, but we have thus far seen no such statement, and in the item above the editor does not so affirm. We saw an article in the *HERALD* in which he gave the Convention a rap over the knuckles for its supposed 'progressive' tendencies. The *HERALD*'s notices of our educational and missionary enterprises in Oregon reminds one very much of the cow that gave the big pail of

milk and then kicked it all over. There are other things in the issue of the *HERALD* before us that require a greater strain upon our charity than to report the success of our brethren in Oregon, for whom we entertain only feelings of love and affection. Possibly we may refer to some of these things in a future issue, possibly not; we haven't time nor the disposition to quarrel with the editor of the *HERALD*." If after all that has been written in the *HERALD* on the missionary work in Oregon our brether is not sufficiently enterprising to learn that our State meeting was a "glorious success," and does not feel enough interest in the matter to give the facts to his readers, we shall by no means disturb his mental equilibrium. As to the milk, it will doubtless occur to most of the *News* readers that the kicking is principally on the other side, with this difference however, that the milk our brother loses in the performance will cause the death of but few babies. If he only knew the "progressive tendencies" to which we referred and which he is unconsciously and ignorantly defending and which, if only known, would be unequivocally condemned by every right-thinking man in the brotherhood, he would put his hand over his mouth and cry for very shame. It was not the convention or its work we criticised. We advise our brother to exercise due caution in defending something of which he knows nothing, and in setting himself up to defend every thing under the name of "progression" without inquiring into its merits. If it would not be asking too much, we might suggest that when he gets through with the solution of the California problems it will be time enough to look after the interests of the Oregon enterprises. We are not at all uneasy about the "other things" with which we are threatened; and judging from several "other things" we have noticed in our esteemed contemporary of late, we shall charitably consider it as a harmless thing.

PERSONAL MENTION.

Bro. Cheetham gives us a report of his work in this issue.

Bro. L. J. Todd is on a visit to California, and will stop a few weeks in Modesto.

Bro. Henry Shadle has located in Modesto, California, and preaches regularly for that church.