

not in our standard) the offense against us has in a large part ceased and we are recognized as on an even plane with other denominations. Our great offense to them in former times, it seems, had its existence in the fact as they supposed, that we had appropriated the name of the church to ourselves to the exclusion of all others. But when the secret was revealed to them that our name was not in the

standard they ceased at once to hold us up as exclusivists and quite willingly now call us by our chosen name. If the church of Christ is the body of Christ, how then can it be a denomination; and if it is said it is a denomination, then we ask where is the body. Is Christ divided? A denomination is a sect, and a sect is a party. Is Christ a sect? If so he is a party, and if a party, he is not the body.

Our demands seem to require all denominations to lay off their party names, in order to a scriptural union of all christians. As this has been and is still our demand, would it not look well for us to set the example by calling ourselves by a name found in so many words in Testament.

G. O. BURNETT.

WHAT WAS PIPED?

Bro. C. J. Wright:

Pardon me for what follows in regard to your article in the HERALD of Nov. 30th, on "Duties of Christians, or Dying in Debt."

That there are many duties for christians to discharge we all are well aware. Those noted in the three first divisions of the article are well and good. You then say, "It is our duty to become members of the church," and add "not only to be baptized into the body of Christ, to be born of water and the spirit into his kingdom." This last I understand defines the first or tells how to become a member of the church. Am I right? If so, I ask how else do we become christians? As many as have been baptized into Christ have put on Christ. Gal. 3: 27. When the servant of sin, the citizen of the kingdom of darkness obeys from the heart that form of doctrine delivered by Peter on the day of pentecost, he became a christian or servant of God's government to obey righteousness. While a servant of sin it is not a christian duty to obey the form of doctrine, we being then free from righteousness." Rom. 6: 20. Do you see?

You make it the christian's duty, not to bear the fruit of holiness but to do over again the form of doctrine delivered. I don't think this is good sheep-feed. You go on and add, "but also to be in the strictest and fullest fellowship with the congregation nearest," etc. I discharged the duty of becoming a member of the church about a year ago and fellowship in the church is rather cold, so I wish to know about fellowship in the "congregation." I have heretofore thought if we were worthy members of the church having gone in by the door into the fold anything further was superfluous. Do I mistake?

You use "church" and "congregation" synonymously; and say nothing of fellowship in the church. Is fellowship in the church of little consequence? Further on you say "Oh these late church goers." Why not say "Oh these late congregation goers?"

Now it seems to me when a foreigner takes the prescribed oath of allegiance to the U. S. A. at Portland, Oregon, and lives there the required time that he is a bona fide citizen of Oregon as well as of the U. S. A. In like manner when a man is "baptized into the body of Christ," born of water and received the gift of the holy spirit, he is the offspring of zion the church in that locality, without further ado and should not be set adrift outside the sheep-fold. The Baptists say we are baptized into the church. If we are "baptized into the body of Christ" are they not right? for the body is the church. Col. 1: 18; Eph. 1: 22, 23.

Should we reject the truth because, a denomination happens to be right on a point? I think there is reason to fear the distinctive plea line, with many, is like a worm fence, crooked in order to have strength enough to stand. However, I am

Yours for the truth.

G. W. POWELL.

Stayton, Ore., Dec. 10, 1883.

JESUS WAITED. — Enthusiasm burns to go out on its mission and frets at delay, blaming itself if a moment appears to be lost. But Jesus learned at Nazareth to wait his Father's time. Till "his hour was come" he could control his longings, and wait for the divine sanction, in obscurity so complete that even Nathaniel, at Cana, only a few miles off, had never heard of Jesus till his public ministry had begun, and his fellow-townsmen had no suspicion of his being more than Jesus the carpenter.—*Ex.*

Missionary Column.

MISSIONARY BOARD.

Church of Christ in Oregon.

W. H. Adams, Portland.....President.
Leo. Willis, Salem.....Vice-President.
Mrs. Belle P. Walker, Forest Grove, Rec. Sec.
I. G. Davidson, Portland.....Treasurer.
J. W. Spriggs, Salem.....Cor. Secretary.

All communications relating to the employment of evangelists, protracted meetings, cooperation in securing pastoral work, etc., all pledges of assistance with requests for the same, and all business properly coming before the Board will be addressed to the Cor. Secretary. All collections, payments of pledges, etc., will be addressed to the Treasurer.

THE ALBANY WORK.

Ed. Herald:

Please announce for the benefit of all concerned, that the arrangements for carrying on the Albany mission have been so far completed that we feel that we are justified in saying that Bro. J. F. Floyd will begin his work there with the first of the year. He will preach at least one Sunday there this month and will be moved and settled to work by Jan. 1, 1884. There is a little lack in the pledges of the full amount of his compensation, and we hope all will cheerfully work to the end that this work may go on without hindrance.

J. W. SPRIGGS, Cor. Sec'y.

LIBERALITY.

Brother Floyd:

I wish to bear witness to the liberality of the disciples of Christ at Drain. They have less financial ability than any other congregation visited by me in the valley, are fewer in number, and have burdened themselves heavily to secure a house of worship; yet they are the only congregation that has paid for the full time spent among them. And this they insisted on doing, though it was beyond all reasonable expectation. The devotion of the mite-contributing widow of old, and the liberality of the churches of Macedonia, calling forth in the one case, the commendation of the Divine Master, in the other the praise of His great Apostle, are exemplified in the lives of these brethren. They will want some faithful preacher to assist them in a meeting after a while. I want him to know what kind of brethren call for his help. Let him arise and go, "nothing doubting." NEAL CHEETHAM.

Laura Bridgeman has returned to her rooms at the Perkins Institute, Boston, after a summer and autumn with her mother at the homestead in New Hampshire. Miss Bridgeman is in excellent health and is as busy with her needlework as ever.—*Ex.*

Correspondence.

Letter from Bro. Peterson,

MOUND RANCH, OR.,
Nov. 28, 1883.

Bro. Floyd:

I see an article in the HERALD of the 23rd inst. from W. H. Adams, Pres. Executive Board. This article says, "Brethren should not lose sight of the fact that we have a State Evangelist in the field. He is not doing the work of the Executive Board, nor of the Christian Missionary Convention of Oregon, but he is doing God's work; neither is he sent by the Board, or the Convention, but he is sent by the Church of Christ, the Christian Church." I wish to know whether Bro. A. means some local congregation sends this State Evangelist or whether he intends us to understand the whole Church of Christ send him. For my part I know nothing of Bro. Cheetham only what I learn through our paper, and as little of a State Evangelist, for I do not know that I ever have seen one, and I know the Bible has no such official in it, and as it has been my motto for over 40 years to speak of Bible things in Bible words, I have no State Evangelist in this my adopted State. Neither do I find any authority for any man or set of men to claim that they are commissioned to go into all the world and preach the gospel to every creature; neither do I see any authority in my Bible to speak of Evangelist, and call them Ambassadors of Christ or his church. Christ never sent out but 12 Ambassadors, and they had full power given to them to deliver the word of reconciliation for the whole world for all time, and all that can be done now, by any one, is to hold forth the word that they gave. This is to be done by individuals and congregations, and not by State Boards, or Conventions. But I am not inclined to find fault, I rather rejoice that Christ is preached. As Paul rejoiced even when some were preaching Christ out of envy, &c. Phil. 1: 15. We want help in Rogue River valley to hold forth the word of life, but I do not ask it of any outside organization. If Christians do not give the help needed they must stand or fall to their own Master. I do not speak against outside societies and then ask them to help me. Be it far from me; but may our kind and