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EDITORIAL NOTES.

Our Sunday-school at Albany increased the second Sunday to 71 scholars, and still they come.

We call special attention to the call for the general collection for missionary work printed in another part of this issue. Please read it and act on it.

We have received the *Outlook* a bright little paper issued from Laurel Hall, San Mateo, Cal. We wish this new school venture long life and prosperity.

"The *American Baptist reflector* tells of a case, where a boy of thirteen crawled under the big wood-pile to escape being "baptized" by a Methodist minister, from which retreat the old cook dragged him out by the leg, and the cook and his mother held him till the preacher sprinkled him! We "wonder if wonders are ever to cease.—*Christian Index*. That looks a good deal like "water regeneration!"

There were four added to the Albany church during our few evenings' meeting; two by letter, one restored and one by baptism. The meeting resulted in much good in several ways, and so soon as the circumstances are more favorable, we shall commence again. We were compelled to give way to the union meetings on every Lord's day evening, and to one temperance lecture. These and several other public meetings in the town were serious obstacles in the way of our effort.

We understand that it is not impossible Bro. Webb may move to Oregon with his family. He received a unanimous call from the church in Portland, to preach for two months with a view to an engagement for a year if mutually agreeable. But as Bro. Webb felt that, after his long absence from home, he could not remain more than another month, and as he could not give any assurance of its being agreeable to his family to move to Portland, the arrangement was not thought best by the church and was not consummated.

If any man wishes to attain power as a preacher, let him study the secret of Christ's success. He is the one peerless, unique model. And what were the peculiarities of his utterances? Not that he always or often presented absolutely original truth. The old precepts and doctrines found in Moses and the prophets formed in the main the topics of his sermons. But as the creative Spirit awakened the dry and dead bones of Ezekiel's vision to new life, clothing them at the same time with beauty and grace, so Jesus infused a new and strange vitality—a wondrous emphasis and inspiration into these hackneyed themes.—*Ex.*

We read of a church in Brookline, Mass., in which a society has been organized called "The Church Porch." The object of this society is to prepare young people for membership in the church. We have long heard of several "doors" into

the church, but we believe this is the first "Porch" with which we have met. We suppose the "Porch" is a place in which they can pause awhile before passing through the "door." Is it not possible that the Church of Christ will have too many porches and doors after awhile? It occurs to us that in many places the Church has all got to be doors and porches, and the people are left to search in vain for the Church herself. So far as we are concerned, we are fully satisfied with the simple old structure erected by Christ and the apostles.

The *Christian Index* says: "Some men argue that membership in 'the invisible Church' entitles to communion at the Lord's supper. But there is no Lord's supper in 'the invisible Church.' The Lord's supper is in the visible Church, and only membership in the visible Church entitles to it." There is not only no Lord's supper in "the invisible Church," but there is no membership in it, for the simple reason there is no such church of Jesus Christ. The same conditions necessary to become a child of God also bring one into full fellowship with all the Church of Christ of which the New Testament knows anything. The idea that the Lord will exclude one of his forgiven children from His table simply because he has not identified himself with a Baptist congregation, or that one is good enough to go to heaven and yet can not commence in a Baptist church, is equally as absurd as infant baptism.

When an office seeker starts out on his political campaign it is expected by the people that he has taken a firm political stand and that he will be true to his party. But if in order to be popular and carry his point he is a democrat in one place, a republican in another, a greenbacker in another, a prohibitionist in another and a whisky man in another, the people of all parties will soon lose confidence in him both as a man and a politician and will drop him as a fraud. This

principle holds equally good in Christianity. That preacher who has no well defined ideas of the Christian religion, but is unstable in mind and soul drifting hither and thither on the popular current—who is a Baptist in one place, a Methodist in another, a Presbyterian in another, and simply a Christian in another, such an one we say is unworthy the confidence and moral or financial support of Christian people. A man who is afraid to show his color and thus take a stand for right and truth is a traitor to the cause he advocates. It may be said that no one goes to this extreme. This might be admitted, and yet that there are some whose conscience is sufficiently elastic to stretch a long way in that direction will hardly be denied. It is about time that all such erratic stars were checked in their career.

HOW A NEW TESTAMENT BECAME A SCHOOL-BOOK IN CHINA.—A Chinese merchant came into the American Baptist Mission Chapel in Shanghai, and after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it to his home, two or three hundred miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression that the book was not complete, that surely it must have other parts, and so he came to get the Old Testament, as he had read and studied the New. What had he done with the New Testament? He had taken it home and had shown it to the schoolmasters and the reading people. They said: "This is a good book, Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one, and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any "conscience clause." It was introduced as a class-book through the district for heathen schools.—*The Central Baptist*.