

In the direct line with the testimony of Dr. Phillips Brooks given in another column respecting the influence of sectarianisms in India, we wish to add another evidence. The Rt. Hon. W. E. Baxter, M. P., spent the winter of 1881 traveling in India. He has given the public the benefit of his observations in a book of 154 pages; and of sectarian he says: "Hence let me say that nothing so much impedes the progress of Christianity in that country as the proceedings of certain High Church dignitaries, who so thoroughly mistake the doctrines of our most holy faith, and misrepresent the teachings of their Divine Master, as to treat clergymen of other denominations as beyond the pole, and very much on a level with the heathen. Hindoo inquirers ask if it is not true that a certain bishop says that the difference between Presbyterians and Episcopalians is fundamental; and that another bishop withdrew the licenses of twenty-three clergymen because they would not conform to his ritualistic practices. Every one I meet deplores the mischief done by bigots of this kind." The trouble with most of these bigots is that they have never been converted to Jesus Christ themselves, and how can they carry the pure bread of life to the heathen? Apostolic Christianity and its consequent brotherly love and union must be taught at home. For those who have not thus been taught to be sent to the heathen is only adding sin to iniquity.

PERSONAL MENTION.

Bro. J. Durham writes us very encouragingly of his new home and his work in Washington college. It would seem that our brethren have there a splendid location for a college and we hope they will make it a power for good on this coast, especially in California.

We heartily commend the article in last week's HERALD on "New Wine," by Bro. Jas. W. Lowber. His view of *gleukos* in Acts 2:13 is the one we have always held, and we believe it to be the only correct interpretation of the passage. Bro. Lowber is one of the editors of the *Apostolic Church* published in Louisville, Ky., and is a good scholar and a pointed writer. We hope to hear from him often.

We have recently formed the acquaintance of Bro. J. W. Webb, of California, who for some months past

has been lecturing in our State in the interest of temperance. He gave us a call and spoke two or three evenings in Albany. After coming from Australia some years since, Bro. Webb united with the Baptists; but since coming to Oregon and becoming better acquainted with the bitter fruits of sectarianism and thus made to feel the full force of our noble plea for the union of all God's people on the Bible alone, he publically drops his human name and returns to the Church of Christ. We hope he may prove a valuable accession to our ranks.

Our readers will remember that a few weeks ago we wrote this note: "Our bachelor editor, Bro. J. M. Shepherd, of the *Faithful Witness*, has added a 'Sisters' Department' to his paper, a young sister at that. One more step is yet necessary to complete the prosperity of that paper, and we shall hold our slipper in readiness." By the reading of the following card it will be seen that we were not far wrong after all, in our prediction. It now turns out that there has been a consolidation of the departments. *E pluribus unum. Esto perpetua.* The card says: "J. M. Shepherd, Topeka, Kansas, Ella B. Boyd, Kansas City, Mo., Married, at Manhattan, Kansas, February 5, 1884. Mr. and Mrs. J. M. Shepherd, at home, at their residence, Fairview Place, Topeka, after February seventh, 1884." So here goes our slipper. We only wish we could go with it, for it would be a feast to us beyond expression; but as it is we can only extend our hand over their way and give him and his happy bride a long shake of the hand with our hearty congratulations and best wishes for their future happiness and prosperity. We now expect better things of the *Faithful Witness. Una Scopa nuova spazza bene.*

THE GOSPEL IN THE SYNAGOGUES.

Our Savior often taught in the Jewish synagogues, and a good portion of the preaching of the missionaries, especially that of the Apostle Paul and his companions, was done in the synagogues. These facts have been held by the Seventh Day Adventists and others who believe in keeping the Sabbath, as proof that the seventh day, instead of the first, is still binding on the people. But we think this is a mistake growing out of the miscon-

ception of the purpose these teachers and preachers had in view in entering the Jewish synagogues.

In the first place, we must remember that the public ministry of our Savior was under the law of Moses, and that he came not to destroy that law, but to fulfill it. Hence it was but proper that he should, while himself subject to the law, conform as far as consistent to the customs of those under the law.

Yet the Savior did not by any means confine his teaching and worship to the synagogue; neither did he let any opportunity pass to point out to his own people the more perfect way. In all that he ever said or did during his ministry he did not give the least evidence to the Jews that the Sabbath was to be continued under his mediatorial reign; but quite to the contrary, every thing pointed to the fast developing fact that the Sabbath, in connection with the rest of the Mosaic institution, was to be nailed to the cross in his death.

But as for Paul and the other missionaries under the last commission of Jesus, we prefer to let the apostle give the reason for his course in his own language. He says: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law. * * * To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. 9:19-23. Notwithstanding the fact that the law had been fulfilled and abolished in the death of Christ, the Jews, regarding Christ as an imposter, were still keeping it. The Sabbath was their day of worship, and hence Paul and his companions went into their synagogue on that day, not to keep the Sabbath, nor to teach the Jews to do so, but for the gospel's sake—that they might have an opportunity of showing them the better way, and thus gain them from their erroneous and useless custom and save them. It was immaterial with the apostle on which day he preached the gospel to them; it was his business to preach it every day he had an opportunity. Hence he went into the synagogue on that day, on the

same principle that we would go into a church of our Seventh Day Adventists on their day of worship that we might have an opportunity of gaining them from the error of their way—that we might teach them to observe the first day, as did the apostles and primitive Christians, instead of the Jewish Sabbath.

MINISTERIAL AFFILIATION.

It is as amusing some times as it is humiliating to witness how some preachers allow themselves to become entangled in the denominational meshes. Of course those preachers who understand and openly teach that the Church of Christ is the vine and the different denominations are only so many branches bearing fruit to the honor and the glory of God, and whose views and creeds on all matters essential to membership are substantially the same, can consistently organize their preachers' associations and meet together on a common plane for the purpose of promoting the interests of their respective churches. But how any one who believes in the absolute overthrow of all sectarianism and denominationalism and in a complete restoration of primitive Christianity can conscientiously affiliate with these preachers, most of whom perhaps have never been baptized into Jesus Christ, and work harmoniously with them in their associations for the advancement of sectarianism, is, we confess, more than we can comprehend. Imagine such a brother working harmoniously with six or eight unimmersed and avowed denominational preachers! Here are six clergymen who have not obeyed that positive command, and hence our brother does not believe they have been baptized into Jesus Christ, that they are not members of the Church of Christ, in short, that they are not Christians at all, and yet he can work harmoniously with them and thus give his influence to the teaching and practicing of their unscriptural and injurious things. It seems to us that the relation our brethren sustain to the denominational clergy and their respective religious societies plainly forbids such an alliance with them; for it is a noticeable fact that those things which we understand to lie at the basis of our plea for the restoration of the ancient order of things are the very things which they hold as