

THE CHRISTIAN HERALD.

D. T. STANLEY, Editor. J. W. WEBB, Editor. MOONMOUTH, OREGON, July 22, 1887.

Editorial Notice.

are not responsible for the opinions or sentiments expressed by our contributors, but for their own writing alone. Hence our readers must judge for themselves.

Ministerial Directory, and names of Churches where laboring.

- Burns P. R., Moonmouth.
Richardson S. W. P., Hillsboro, (occasionally)
Carpenter J. A., Hillsboro, North Mainhill and Carlton.
Cheatham Neal, Centerville.
Cox Elias, Mehama, (occasionally.)
Callison R. G., Eugene.
Dott D. M., Astoria.
Dart B. C., Molalla-Rock Creek.
Fleming H. C., Eagle Point-various points.
Holman F., Dillard, Forest Grove.
Jones - Lagrange.
Messick B. M., 128 Mill St., Portland, State Evangelist.
Milley L. N., Pleasant Mill-Trent Springsfield, Halsey and Monroe.
Neyron P. N., Moonmouth-Lewisville.
Peterson M., Central Point-Methodist and Mount Ranch.
Roberts J. E., Annville-Mill Creek, Seio and Mt. Pleasant.
Richardson S. W. P., Independence-Independence and Bethel.
Richardson E. H., Gooseberry-Eight Mile.
Rich G. P., Damascus, and Farmington.
Stanley D. T., Moonmouth, Pres. State Normal School.
Sweeney J. M., Latham-Lane county, Evangelist.
Shelley R. L., Drain-Drain and Elk Creek.
Shuck Peter, Monitor-Bethany.
Waller H. M., Moonmouth-Albany, Oak Creek and Sheridan.
Weddel Elijah, Mt. Pleasant.
Wilcox W. H., Cartright-Junction City and Harrisburg.
Webb J. W., Salem.
[The above list was made up at the Campmeeting. If there are omissions please notify by card S. W. P. Richardson.]

The HERALD does not furnish its usual Leader (editorial) this week on account of unavoidable circumstances—however, it will not be so next issue.

The good reports from churches in last week's issue in convention voices the expression that there never was a time when the work of the church was more firmly and unwaveringly planted in Oregon and Washington than at present.

The Central Baptist says it is remarkable as well as amusing to see to what methods people resort to evade temperance laws. Now we have "temperance bitters" which upon analysis, are in some instances found to be half alcohol. Look out for the "temperance bitters!"

Bro. Richardson reports the work on their new church building at Independence progressing nicely. Also we learn, the brethren at Perrydale are not slack with their building at that place. This is as it should be.

The officers of the Chicago and Alton R. R. have issued an order that their train men shall not enter a saloon. This is not fanaticism, but it is the deliberate act of men who know that a drinking man is an unsafe servant.

Says a correspondent from Elma, W. T., to the Oregonian: The Christians (Disciples) here have made material improvements in their edifices recently. Among other betterments a fine bell has been added—the first in this town. This denomination is prospering and doing a good work here.

It is gratifying to learn of the progress and success of these earnest brethren at Elma. By their works are they known.

It has been said that a tree will not only lie as it falls, but it will fall as it leans. From this we may draw a very important lesson in daily life. The inclinations of the soul have a very important relation to future destiny. Do you lean towards those things that are good and pure and true, or do you lean in the opposite direction? If you are to lie as you fall and fall

as you lean, then the general trend of your life is most important. Every man is making his future, day by day. If he is casting out evil and cultivating the good, if he is in harmony with the divine and leaning Godward, and continues thus to do, the future is secure. One need have little anxiety how he shall fall, or when he shall fall, if he is leaning right.

Every Christian should meet to break bread on the first day of the week. "Lay aside every weight;" Christ's death is the event asked to be remembered—thoughts of his death, burial and resurrection should be uppermost in all hearts, the center of worship.

The Unitarians of this country number 20,000, the same membership they reported four years ago. It has been proposed recently to unite three of their strong churches in one of the eastern cities. Is not their doctrine fatal to growth? By their fruits they are to be known.

A goodly number of additions have been reported by brethren for last month. The gospel itself is God's power unto salvation. Men obey it that they may save themselves. They preach it that they may save others.

It is the privilege of every believer to attach himself so closely and firmly to Christ that he will have no desire to follow uninspired men. Many of our dissentions arise from giving heed to opinions and neglecting the "Lively Oracles." The same Jesus that said, Follow me, also said, Beware of man. Hence we should scrutinize all things in the light of God's truth and reject whatever lacks divine sanction. In this way we dispense of all leadership except the leadership of Christ, who has the sole right to direct our way. Were this rule observed, divisions and sects would disappear, and the primitive unity be restored. Having the word of Christ dwelling in them richly, all men would then "be perfectly joined together in the same mind and in the same judgment."

Bro. W. E. Richardson of Spangle, has been appointed assistant evangelist for Spokane county, W. T. He is one who will make his presence felt for good in the Master's cause in that county, and is wide awake to all the interests of the church in their respective work. Also Bro. Sanjerson, evangelist for Whitman county, is well received, and much good is the outlook for his labor.

BIRTHDAY CELEBRATION.—The church at Cynthia, Ky., will be sixty years old upon Sunday, July 24th. The congregation desire to mark the occasion with special memorial services. All the former pastors now living are invited to attend and participate. Historical sketches will be presented and the good old tunes will be sung. The church building has just been renovated, refrescoed, carpeted, etc., and guests will be welcomed with true Kentucky hospitality. C. B. EDGAR, Pastor.

A lady contributes to the Watchman and Reflector a significant reminiscence of the late Rev. Dr. Stevens, the veteran missionary in Barmah: "During his last visit to this country, we had the honor of a visit from him at my mother's home in Auburndale, when he gave a most touching account of his recent return for the first time to his birthplace in Georgia. He had met there an aged lady, who told him how in his infancy his mother had sent for her pastor, and, holding the infant in her arms, requested him to dedicate the child in solemn prayer to the work of foreign missions. Of this act of his mother

Dr. Stevens learned for the first time, after nearly forty years of missionary labor. 'I now see,' said he, 'why I was drawn so irresistibly to the missionary work. It was the answer to my mother's prayers.'"

A Young Man's Disgrace

In the parable of the prodigal, the disgrace which sooner or later is sure to follow in the wake of wayward and wilful youth is simply and vividly suggested. The fine young gentleman presently becomes a poor slave. The son becomes a hireling and a stranger. The late heir of great estates, the possessor of princely fortune is herding the swine. He thinks of the lowest of his father's hired servants and envies his place. All of these are so many touches of the Master's hand as he portrays for us the doom of every young man who wanders from the law of God as taught in his father's house, at his mother's knee, in the instructions of his Sunday school teacher, or by the ministry of a faithful pastor. Disgrace lies in wait for him. Degradation yawns across his path.

What is this young man's disgrace? It is not the disgrace of having to go to work. He may so regard it. So far he has been an idler; the world were no worse off if he were dead. He has caroused through the night and slumbered through the day. Rising in the late afternoon he may have looked out from his luxurious apartments upon the grimy and plodding multitude in the street or in the market place with disdain, and scorned the thought of descending to their level or joining in their toil.

That old feudal hevy that there is something disgraceful in honest work continues to be the bane of modern society. In some countries the professional man refuses to associate on equal terms with the tradesman. Even the minister of the gospel guards against mingling too freely with that part of his flock who must eat their bread in the sweat of their face. It has come to pass in our country of late that the lady who purchases a parcel at a dry goods store does not take it home lest this act of drudgery disgrace her in the eyes of society. It is a strange thing that people who own a carpenter for their Savior, and accept the authority of apostles—laboring men all of them, and one of them boasts that he labored with his own hand, that he might be chargeable to none—should esteem it a disgrace to labor. Certainly a country's disgrace is not the men who labor in its shops its factories, its furnaces, its mines, its marts and docks, who fell its forests till its fields, build its highways, but in those who eat the bread of idleness and dependence, taking no part in the world's work. The prodigals, the rioters, the spendthrifts are the shame and the peril of a nation. The young man who quits his prodigal ways and goes to work, though it be a menial work, is not degraded but enabled thereby this is the end of his disgrace—and the beginning of his reformation.

The young man's disgrace does not begin only when he begins to feel it. Disgrace does not consist in the discovery of one's unworthiness. The prodigal was no less disgraced when he kept his riotous company than when he kept the company of the swine. He cowered in shame and self-abasement when he thought to what a pass he had come. Many a man stammers out his confession of sin only when its consequences reduce him to a beggary plight. But the disgrace began a good deal further back. The fact that one carries his sins lightly, and is able to think well of himself even while he wastes his substance, and it may be the substance of others, in riotous living, is itself a burning disgrace. He who consumes life on low aims and

in low company is a degraded wretch, and all the more degraded, if he does not know it. There is no disgrace in work even of the humblest sort. It is not tending swine but in living a swinish, animal life that makes a man degraded.—Sel.

Advice to the Unhappy.

"The unhappy," says an exchange, "are indisposed to employment; all active occupations are wearisome and disgusting in prospect, at a time when everything, life itself, is full of weariness and disgust. Yet the unhappy must be employed or they will go mad. Comparatively blessed are they, if they are set in families where claims and duties abound, and cannot be escaped. In the pressure of business there is present safety and ultimate relief. Harder is the lot of those who have few necessary occupations, cluttered by other claims than their own harmlessness and profitableness. Reading often fails. Now and then it may beguile; but much oftener the attention is languid, the thought wanders, and associations with the subjects of grief are awakened. Women who find that reading will not do, will obtain no relief from sewing. Sewing is pleasant enough in moderation to those whose minds are at ease the while; but it is an employment which is trying to the nerves when long continued, at the best, and nothing can be worse for the harassed, and for those who want to escape from themselves. Writing is bad. The pen hangs idly suspended over the paper, or the sad thoughts that are alive within write themselves down. "The safest and best of all occupations for such sufferers, as are fit for it, is intercourse with young children. Next to this comes honest, genuine acquaintanceship among the poor; not mere charity-visiting, grounded on soup tickets and blankets, but intercourse of mind, with real mutual interest between the parties. Gardening is excellent, because it unites bodily exertion with a sufficient engagement of the faculties, while sweet, compassionate Nature is ministering cure in every sprouting leaf and scented blossom, and beckoning sleep to draw nigh, and be ready to follow up her benignant work. Walking is good; not stepping from shop to shop, or from neighbor to neighbor; but stretching out far into the country to the freshest fields, and the highest ridges, and the quietest lanes. However sulken the imagination may have been among its griefs at home, how it cheers up and smiles. However listless the limbs may have been when sustaining a too heavy heart, here they are braced, and the lagging gait becomes buoyant again."

Object of Sunday-school.

"Many Sunday-school superintendents think they have done their duty, and have made a grand success when they have an attendance of 100 to 150 pupils, who have attended the school, and read from the leaves, the answers to the questions on the lesson. There has been no special service in their behalf, and all doctrinal or controverted points have been carefully guarded, and persistently ruled out. No teacher has been allowed to urge upon her pupils the necessity of accepting Christ, lest she be accused of trying to join "our church" and the result is, that of the 100 children and young people in the school, not one has, during the whole year, been induced to accept Christ. The question now comes, has this school been a success? I answer, no. The object of the Sunday-school, if it has any object, is to convert its members who are not already Christians. The teacher who fails to impress upon the minds of her pupils the importance of obedience to the Master's will,

has failed in her duty toward these pupils. The superintendent who fails to urge this matter upon his teachers, and also to do what he can, by example and exhortation, to bring the children into the church, is not worthy of the honor of such a position. Every effort possible should be made to bring

CONSTITUTION.

ART. 1. The name of this system of Christian work is, State Sunday-school Association of the Church of Christ in Oregon.

ART. 2. The object of this association is to place in the field Evangelists, whose duties it shall be to hold Sunday school Institutes, Conventions, Protracted meetings, and do such work as the association may impose, in the interest of the Church of Christ.

ART. 3. The officers of this association shall consist of President, Secretary and Treasurer, who shall constitute the executive board, and shall hold their offices one year or until their successors are qualified.

ART. 4. All members of the Christian church in Oregon may be members of this association by attending and participating in its deliberations.

ART. 5. Annual and other meetings shall be held at such time and place, as may be agreed upon. At said meetings measures may be adopted to carry out the spirit of this constitution.

ART. 6. This constitution may be amended at the annual meeting. The following officers were elected: President, Eld. D. M. Doty, of Amity; Secretary, Sister L. C. Frizzle, of Perrydale; Treasurer, Sister Eliza Hawley, of McCoy.

Resolved, That the next annual meeting be held at Turner, on the first Monday of the campmeeting, at 1 o'clock p. m.

Resolved, That each school make such report as the board may direct.

Resolved, That each school take quarterly collections for this work, and that contributions be solicited so that all may have opportunity to assist the work.

Resolved, That one person be appointed by the board to act as corresponding secretary and financial agent for the association.

The minutes were read and approved by the association, after which, on motion, the association adjourned subject to the action and call of the board.

J. H. MASCHER, D. M. DOTY, Secretary, President.

The executive board of the Oregon State Christian Sunday-school Association met at Perrydale July 12, 1887, with a full board.

Elder S. W. P. Richardson, of Independence, was appointed corresponding secretary and agent for one year, with instructions to hold Institutes when and where practicable. Also to have two hundred copies of constitution printed for distribution, and one hundred blank reports printed.

It was further agreed that all moneys received by this association, proceedings of meetings, and correspondence of interest to be published from time to time in the HERALD.

Adjourned to meet at the call of the president. D. M. DOTY, President, L. C. FRIZZEL, Sec'y, ELIZA HAWLEY, Treas.

LITERARY NOTES.—Dr. Alexander McKee has not attempted to preach a sermon in "Some Things Abroad," or to make a guide-book, but his jottings of what he saw and heard in his travels are rare and novel and full of point concerning things that people want to know. Published by D. Lothrop Company.

The famous statue of Queen Victoria, by J. S. Boehm, R. A., which is in Windsor Castle, is pictured in a full-page engraving in the July Wide Awake.

Some of Tolstoj's short stories are among the best he has written. One gets a clear insight into his peculiar views by reading such books as "What People Live By" and "In Pursuit of Happiness," both of which have been ably translated by a Russian lady, for D. Lothrop Company.

SUNDAY SCHOOL.

In answer to a call, the members of the Christian Church attending the Turner campmeeting assembled at 1 o'clock, June 21, 1887.

The object of the call was stated by S. W. P. Richardson, and a temporary organization effected by choosing D. M. Doty, chairman, and J. H. Mascher, secretary. An address stating the advantages to be derived from concerted action as a

State Sunday-school organization by E. J. Richardson, was heard.

The following constitution was unanimously adopted:

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