

Correspondence.

From Bro. Richardson.

WAITSBURG, W. T.

August 14, 1877.

Bro. Stanley:

I am now located at Waitsburg for at least one year, and have ordered all my papers to this place, but the *Statesman* is all the paper that has yet found its way here. Once in a great while I see a number of the *MESSENGER*.

When I left Oregon my health was very poor. It has greatly improved so that I am in the field again as evangelist for one year, commencing with last June 10th day.

We had a good Annual Meeting for a new country like this, no account of which have I seen in any paper but hear that it appeared in the *MESSENGER*.

My labors for the ensuing year will be principally confined to Columbia and Walla Walla counties. My field has been the scene of church troubles, long and bitter. It is doubtless known to many that some of our ministers here were very *unfortunate*, to say no more, and I find it slow work in reconstructing a divided community of Disciples. But we do not cast blame on any one, but kindly ask all to cease their strife and come up to the help of the Lord against the mighty.

Our brethren here must be a good and a true people, for during all the troubles that have come upon them (and those troubles have been neither few nor small), not more than about 20 have gone to the sects, but they have remained firm, hoping for better times, and some of them have lately returned, and all that I have seen say that they are ready to return as soon as we can restore order among ourselves. This don't sound just right to me, but it may be right to them. I can see no reason why one well posted in our plea for the union of all Christians on the Bible alone should unite on with any sect on a creed of man's device. They sometimes say we went there because we had no church of our own. One might as well talk to me of joining the army of an invading foe simply because our army was weak and disorganized. For I have long since learned that there is no common hand between us and any sectarian establishment. Our enemies have no more love for us than they had 50 years ago. It is true their course toward us is more quiet, yet we should remember that as the old adage goes: Still water runs deep. I have an experience on this subject, on which I rely.

The brethren of Washington and Yamhill counties will be glad to hear that Eld. Charles Wright is laboring zealously in the Lord in Columbia county, W. T., and his labors seem to be greatly blessed as a shepherd of the flock. Last Lord's day I preached for him at his regular appointment on Whetstone, where we had four accessions, one by confession, viz.: the wife of our old friend, William Hester. The rest had previously belonged to the body.

Since coming here we have organized one church, and will shortly, the Lord willing, organize another in the town of Waitsburg. The one at Bundy Hollow, lately organized, consisted of 18 members, and will shortly, we think, run up to 30 unless our prospects utterly fail us.

I will finish this hasty letter by referring to our Indian troubles. Last night's despatch brings the painful news of a total defeat of the soldiers under Howard, with a loss of 90 men. What damage they did the Indians I have not learned. People have greatly underestimated the ability of Joseph and they have underestimated the task of putting down this uprising of the Indians. Unless those Indians are sorely punished for their acts the country north of Snake river is substantially ruined for years to come, as thousands of homes have been aban-

doned and the crops in many cases destroyed. Much destitution is sure to follow. We at Waitsburg feel secure, but all on the north of Snake river is more or less insecure, and will be for a while, no telling how long. Most of the women and children are on this side of the river, while a great many of the men are there forted up trying to take care of their stock and grain. I need not tell you that this is hard work.

To give your readers an idea of the crowded state of things here, I will just say that we have been camping out for near six months because we could find no house suitable to attempt to winter in. We are now building in the town of Waitsburg.

Yours truly,

G. W. RICHARDSON.

From Damascus.

August 15, 1877.

After worship Sunday we went a short distance from the church house to hear a called and sent divine of the Free Methodist persuasion expound the word of God. Text: 1 Cor. ii. 14.

He said he would speak as the Spirit moved him. Then proceeded to inform us that the two classes spoken of were the converted and unconverted. That the word of God was foolishness to the sinner, because he could not understand it. He is a child of the devil and without an abstract operation of the Spirit it is a dead letter to him, but the Christian could understand the word because they are spiritual, hence the Spirit reveals it to them.

I object to this from the following reasons:

1. The Gospel is the power of God unto salvation to the believer.
2. The Corinthians hearing, believed and obeyed the Gospel. Acts xviii, also 1 Cor. xv. 2, 3.
3. The word revealed is made plain.
4. God could not condemn anyone for not obeying what they could not understand. See Mark xvi. 16.
5. If all Christians can and do understand the word, they should understand it alike (be united on it).

When will men learn that the office of an apostle is a thing of the past, that they have given us the will of heaven concerning us, and calls upon all men to hear, believe and be saved.

R. G. PEW.

Willmarth on Eis.

J. W. Willmarth, a Baptist preacher, has written an article on "Baptism and Remission" for the Baptist Quarterly which is creating some discussion. He says:

"Eis is often used to denote the purpose of actions. In this case the conception is that the act or acts move towards a certain result in which they terminate or are intended to terminate. And as this movement is purposed and willed by the actor, whether the end in view is actually reached or not eis expresses the purpose of actions, or the motive by which men are moved to act, or from which they are urged or exhorted by others."

Some of his brethren have charged him with "Campbellism." Hence he says:

"And as to Campbellism, that sceptre which haunts many good men and terrifies them into a good deal of bad interpretation, shall we gain anything by maintaining a false translation and allowing the Campbellites to be champions of the true, with the world's scholarship on their side, as against us? Whoever carries the weight of our controversy with the Campbellites upon the eis will break through—there is no footing for the evolution of the theological skater. Shall we never learn that Truth has nothing to fear from a true interpretation of any part of God's word, and nothing to gain by a false one? The truth will suffer nothing by giving to eis its true signification. When the Campbellites translate in order to in Acts ii. 38, they translate correctly. Is a transla-

tion false because Campbellites endorse it?"

But he is by no means in sympathy with us, as is evident from his calling us by the offensive epithet "Campbellites," and from some plain statements upon that point, of which this is the conclusion:

"When the Campbellites shall adopt Calvinistic sentiments, when they shall believe in and pray for the converting power of the Holy Spirit, when they shall practice strict communion (as of all people in the world they are logically bound to do), and when they shall be willing to write down in plain words the faith which they hold, neither eis nor water will separate them and us."

We think the day may come, even without our turning Calvinists, that "neither eis nor water will separate" such men as Mr. Willmarth and us. *Texas Christian.*

Discretion in Preaching.

"Ministers should observe discretion in their preaching, and not destroy, before leaving the pulpit, that which they have labored to gain. A sermon which has held the people's attention closely for half or three quarters of an hour, may be utterly spoiled by protracting it ten minutes. The points are all made, the impressions affected, and any amount of random talk only tends to weaken the influence over the congregation. In regard to Sunday-school teaching the case is the same. Better stop on time or your efforts for good will be overturned."

The above extract we clip from *The Methodist Recorder*. It contains a lesson for more than half of the preachers in the world. But how few will receive instruction on this important subject? Only now and then one such can be found.

Of course all know how to preach, what to preach, and how long to preach! Some think a sermon must consume just so much time, or it cannot be called a sermon. The preacher who comes to such a conclusion as this, studies to consume so much time on "Introduction," *Firstly, Secondly, Thirdly, Fourthly, Fifthly* and *Conclusion*. He must occupy so much time on each point whether he talks sense or nonsense. Such preachers generally talk nonsense. Such preachers who make such preparation as this for preaching have very little of Christ in their sermons. Christ is not, and cannot be, the prominent feature in such sermons. Such preaching is only a stiff, cold formality.

Sometimes preachers deliver very good sermons, and before closing "impress" "the leading thought" so much that all the good effect produced is completely destroyed. They often conclude by saying, "And now by way of recapitulation," etc. Then the yawning listeners stretch up and feel for their watches, and pray for the end to come. "Just one word more and I am done," is known to be at least twenty minutes in advance of the Amen.

The preacher occasionally scolds his audience for becoming restless, and taking no special interest in his lifeless harangue. He even accuses them of having little, or no love for Christ and His cause. Here is manifestly no discretion whatever. A man can never accomplish any good by scolding an audience. But on the contrary, he can, and will thus cause his pews to become empty.

As the extract states above, "A sermon which has held the people's attention closely for half or three quarters of an hour, may be utterly spoiled by protracting it ten minutes." When a preacher makes all his points clear he ought to have discretion enough to quit at once, whether he has been preaching thirty minutes or one hour. When an argument is once made plain, and is comprehended, all additional illustrations are a positive injury to the sermon and the cause in

that community. My brother, if you would be successful, when you have made the last point in your sermon let the Amen come in where it belongs. *—Christian.*

Perils of Tiger Hunting.

Captain L. Bolden recently met with his death at a tiger hunt at Mandulgurb, India, a village about forty or fifty miles from Shapoor. About the middle of the day a large male tiger showed himself to the beaters fearlessly. One was seized by the tiger by the shoulder and he is not expected to live. He was close to another, who, however, being shouted to, bolted out of his way. The hunting party consisted of Captain Bolden and Mr. Bayers from Neenuch, and Lieutenant Goad from Nusseerabad. The two former were on elephants after the tiger, Mr. Bayers in a howdah, the other driving his animal seated on a sort of extemporized cloth saddle only. The tiger appears to have displayed great cunning and fearlessness, and escaping the ball aimed at it, suddenly, by a flank manoeuvre, jumped on Captain Bolden's elephant from behind. Both elephants rushed away, and very soon Mr. Bayers found himself still in his howdah a couple of miles from the scene. Had Captain Bolden's elephant been as fearless as himself, the tragic story had ended differently. As it was, when his terror-stricken elephant pushed madly from his assailant, the rider was thrown backward and must have fallen into the very jaws of the infuriated lord of the forest, who forsook the elephant to execute his will with teeth and claws on his newly-acquired prey. His object seems to have been merely to disable, for, having fearfully lacerated the lower limbs, it is said, he galloped after the elephant again. All this was the work of an instant, and ere the terrified on-lookers could draw their breath the tiger was out of sight. The wounded man was carried somehow to his tent too far away, and letters were hurried off to Deolee and to Nusseerabad for help. The Cavalry Surgeon from the former station was the first to reach. The news did not reach Nusseerabad till Friday morning, and Dr. Henry Waghorn, himself an eminent shikaree, started off at once on a camel to the obscure spot where the wounded man was lying. He reached there the next day with his apothecary, and amputation of the thigh was performed at once. He sat up with him all night, but with Sunday's dawn it was evident the poor fellow would not see another. His intellect was unclouded, but the shock to his powerful frame and possibly poison from the tiger's teeth or claws were too much. He sent a last greeting to his Colonel in reply to a letter that had just come in from Nusseerabad, moved his pain-stricken frame a little as he turned his weary head, and died. *—Delhi Gazette.*

Sleeping Position.

The food passes from the stomach at the right side, hence its passage is facilitated by going to sleep on the right side. Water and other fluids flow equally on a level, and it requires less power to propel them on a level than upwards. The heart propels the blood to every part of the body at each successive beat, and it is easy to see that if the body is in a horizontal position the blood will be sent to the various parts of the system with greater ease with less expenditure of power and more perfectly than could be done if one portion of the body were elevated above a horizontal line. On the other hand, if one portion of the body is too low, the blood does not return as readily as it is carried thither. Hence there is an accumulation and distension, and pain soon follows. If a person goes to sleep with the head but a little lower than the body, he will either soon wake up

or will die with apoplexy before the morning, simply because the blood cannot get back from the brain as fast as it was carried to it. If a person lay himself down on a level floor to sleep a portion of the head is at least below the heart, and discomfort is soon induced; hence, very properly, the world over, the head is elevated during sleep. The savage uses a log of wood or a bunch of leaves; the civilized a pillow, and if this pillow is too thick, raising the head too high, there is not blood enough carried to the brain, and as the brain is nourished, renewed, and invigorated by the nutriment it receives from the blood during sleep, it is not fed sufficiently, and the result is unquiet sleep during the night and a waking up in weariness without refreshment, to be followed by a day of drowsiness, discomfort, and general inactivity both of mind and body.

The healthful mean is a pillow which, by the pressure of the head, keeps it about four inches above the level of the bed or mattress; nor should the pillow be so soft as to allow the head to be buried in it and excite perspiration, endangering earache or cold in the head on turning over. The pillow should be hard enough to prevent the head sinking more than about three inches. *—Hall's Journal of Health.*

Married Life.

Good counsel from a wife and mother: "I try to make myself and all around me agreeable. It will not do to leave man to himself till he comes to you; to take no pains to attract him or to appear before him with a long face. It is not so difficult as you think, dear child, to behave to a husband so that he shall remain forever in some measure a lover. I am an old woman, but you can still do as you like; a word from you at the right time will not fail of its effect; what need have you to play the suffering virtue? The tear of a loving girl, says an old book, is like a dew-drop on a rose; but that on the cheek of a wife is a drop of poison to her husband. Try to appear cheerful and contented, and your husband will be so; and when you make him happy you will become so, not in appearance, but in reality. The skill required is not so great. Nothing flatters a man so much as the happiness of his wife; he is always proud of himself as the source of it. As soon as you are cheerful you will be lively and alert, and every moment will afford you an opportunity to let fall an agreeable word. Your education, which gives you an immense advantage, will greatly assist you; and your sensibility will become the noblest gift that nature has bestowed on you when it shows itself in affectionate assiduity, and stamps on every action a soft, kind and tender character, instead of wasting itself in secret repinings." *—Selected.*

While we are poking fun at the Russians and Turks about the jaw-breaking names that comes to us from the seat of war, it may not be amiss to remember that we have some prominent snags in our own river of language which it is dangerous to encounter. The following from *Harper's Monthly* will serve as an illustration:

The Androscooggin lakes, as commonly reckoned, are six in number, though the character of the connecting waters is such in two instances that the number is sometimes reduced to four. Thus Capsuptic and Mooselucmagentic are joined by so broad a strait as really to form one body of water, though the configuration of the shores justifies the division which has been adopted in the nomenclature. The same is true of Mollychunkemunk and Welokennebacook, which are sometimes spoken of together as the Richardson lake or lakes.

Envy shooteth at others and woundeth herself.