

Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. iii. 5, 6. Infants can not confess sins. "Go ye, therefore, and teach (disciple) all nations, baptizing them." Matt. xxviii. 19. Baptizing whom? Those that were taught. Infants, while they are such, can not be taught the gospel. "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12. A good place certainly to put in infants, if they had been subjects of the ordinance.

We immerse the subject in water. John baptized in the Jordan. "John also was baptizing in Enon near to Salim, because there was much water there." Jno. iii. 23. Baptism was performed where there was a river, or where there was much water. "Let us take another step. And as they (Philip and the eunuch) went on their way, they came to a certain water, and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." Acts viii. 38, 39. Here we see both went down into the water, and after the baptism, came up out of the water. Why go down into the water, if not to immerse? But let us see what was done in the act of baptizing. Paul says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." Therefore we are buried with him by baptism into death." Rom. vi. 3, 4. It is a burial then. "Buried with him in baptism, wherein also ye are risen with him." Col. ii. 12. Here it is said we rise also. Hence we bury the subject in water, raise him up again to walk in a new life. This introduces the believer into the body of Christ; and then follow the duties of the Christian.

5. We hold that baptism administered to the penitent believer is for the remission of his past sins. We have the words of the Scriptures here: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark i. 4. "Go ye into all the world, and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be damned." Mark xvi. 15, 16. Peter said to the believing Jews on the day of Pentecost, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Acts ii. 38.

We met on the first day of every week, or on the Lord's day, to observe the Lord's Supper and other acts of worship. These are concisely stated in Acts ii. 42. After the three thousand were baptized and added to the church, it is said, "they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Acts ii. 42.

When it is said they continued steadfastly in the apostles' doctrine, it means that they walked in the teaching of the apostles. The Savior's command was, "teaching them to observe all things whatsoever I have commanded you." The apostles taught them their Christian duties, and they walked therein. But they continued in the fellowship. Fellowship means partnership. They all took whatever part they could in all the activities of the church. They contributed their time, work, influence and money to the cause of the Lord. These are all talents conferred upon us, and the Lord will require us to give an account of the use we have made of them.

They continued in breaking of bread and in prayers. Breaking of bread here means the observance of the

Lord's Supper. When the Savior gave this monumental institution to his disciples, he said, "Do this in remembrance of me." How sweet to the Christian to remember his dying Lord. Truly can he say:

When I survey the wondrous cross,
On which the Prince of Glory died;
My richest gain I count but loss,
And pour contempt on all my pride.

Again it is said, "As often as you eat this bread and drink this cup, you do show the Lord's death till he come." I Cor. xi. 26. How often shall we show that death? Some say once a year, once a quarter, or once a month is sufficient. Luke, speaking of Paul's preaching to the church in Troas, says, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Acts xx. 7. Here it is spoken of as a well established custom, that the disciples, in the days of the apostles, met on the first day of the week to break bread, or observe the Lord's Supper. Not only so, but Paul and his company tarried seven days till the opportunity to meet with the church arrived. Following the example of the primitive churches, we meet on that day for the same purpose. How dear the heart of the Christian is that day! In spirit he goes to Calvary, the scene of his Lord's suffering. He beholds the spotless Lamb of God slain for the sins of the world. He hears him cry in his loneliness, "My God, My God, why hast Thou forsaken Me." At last he says, "It is finished," and gives up the ghost. Here is the exhibit of that love we meet to remember.

But we desire a Savior who has not only died, but who lives for us. The day reminds us of the resurrection. We visit the tomb and hear the angel say, "Why seek ye the living among the dead? He is not here, but risen." The Son of God who entered the dominions of death, has risen again. He has laid aside the habiliments of the grave, and risen a conqueror over its gloom. Here is the foundation of our hope of the resurrection and eternal life.

Reports from the Field.

Bro. C. Kendrick, Oakland, Cal., writing under date July 25th, says: We are holding on here, and there is some promise for the future. * * All my meetings abroad are good.

Bro. Peterson, writing from Jacksonville, under date July 28th, says: Should you go to the California State Meeting start in time to spend at least one week with us. We need your aid very much. We are doing but little if any good here. I have meeting every Lord's day and Bros. Fleming and Gilbert about twice a month. Bro. Gilbert lives in Phoenix, and has organized a congregation there. We want to visit them next Lord's day. We have had four additions during the summer; two by letter and two reclaimed, at our meetings here at home.

We have not many members left in Ashland; Bro. Miller and wife, Bro. Mitchel and Bro. Woods have all died since Bro. Barnes left there, others have moved away, and others deserted, so there are but few left. I think of going there the 5th Lord's day of next month. If you can be here to go with me, please let me know soon.

This is a hard year on us in Rogue River valley. We had a terrible winter, a cold and backward spring, and two terrific storms this summer. We have not a half crop on our place, and some of our neighbors had all destroyed by the two storms in this month.

WALLA WALLA, W. T.,
July 30, 1880.

Editor Messenger: Myself and wife have just returned from attending a protracted meeting

north of Snake river, in Whitman county, W. T.

At the request of the brethren I write you concerning the same. The meeting was held near Palouse city, and commenced July 8th, terminating on the 18th. The camp ground, for a time, had the appearance of a small village, so numerous were the tents. Elder C. J. Wright did the most of the preaching. It is saying but barely the truth when I say that Bro. Wright is a host within himself; full of logic, illustration, zeal, and of the living oracles. He has endeared himself to the brotherhood, and is of good repute from without. There were fifteen additions, a majority by confession. The audience was large and attentive and well behaved. On the last Lord's day the attendance was very little less than 1500. During this meeting, for the first time in my life, I was permitted to witness an immersion at night. "The same hour of the night" is certainly in accordance with the word of the Lord.

The brotherhood north of Snake river are strong in numbers, and better than all, strong in the Lord. They are a noble band of brethren and sisters who, knowing their duty, are ready and willing to perform it.

Your brother,
N. T. CATON.

From Bro. T. M. Morgan.

In company with Bro. Cows, of McMinnville, we, on Wednesday, visited Carlton and North Yamhill, and called on old acquaintances residing at that place, Mr. Frank Bedwell, an old schoolmate of North Missouri, also Thos. Davis and Bro. Isaac Davis, well to do farmers, who came to Oregon at an early day. Also, had the pleasure of forming an acquaintance with Elder Aaron Payne. He still preaches occasionally, and visits his near neighbors without assistance. Bro. Payne has lived in Oregon 33 years. He was wounded in the Mexican war, and carries a ball received from an indian rifle in the Black Hawk war.

The country around North Yamhill is the richest and handsomest I ever saw.

I met with a fair congregation at the church building in Carlton, and had the happy privilege of addressing them on the all important question of man's spiritual interests. I formed some pleasant acquaintances, among whom was Bro. James Caldwell, brother to my much esteemed friend, Bro. K. K. Caldwell, of Coquille City, with whom I have spent many happy hours when my labors were confined in the Coquille valley, also, his two nephews, both of whom are brethren, also, Bro. Fouts and others whose names have slipped my mind. Bro. Bruce Wolverton is at present laboring at this place.

Taking the train on Thursday at 11 A. M., I soon found myself again in the pleasant town of McMinnville where Bro. Waller is engaged one-fourth of his time.

Our brethren at this place well appreciate the efficient labors of Bros. Wolverton and D. T. Stapley, the latter being necessarily compelled to desist on account of ill health. More anon.

T. M. MORGAN.

Consumption Cured.

An old physician retired from practice having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

Church and Educational Items.

(From the Evangelist)

There are three Christian churches in Lexington, Ky., viz: Main Street W. H. Hopson, pastor with 450 members; Broadway, J. W. McGarvey, pastor with 300 members; and Fourth street (colored), H. M. Ayers, pastor with 200 members. The city has nearly 25,000 population over half of whom are colored.

The Catholic Bishop, Elder, of Cincinnati, continues his war upon the refractory "knights" who parade on Sunday and hold all-night picnics.

St. Patrick's Roman Cathedral, New York, was mortgaged for \$100,000.

Mrs. John C. Green has added to her other splendid gifts \$1,000,000 to the American Sunday school Union for the purpose of fostering a higher order of Sunday school literature.

The London Society for promoting Christianity among the Jews reports a decrease of about \$5,000 in its year's income. Thirteen proselytes were baptized during the year at the mission chapel in London.

The German Methodist Churches of Cincinnati, Covington and Newport have a membership of 945, and an aggregate value of \$70,000 in real estate, with the slight incumbrance of \$6,000, and over 13,000 children in their Sunday schools.

There are now sixty Protestant churches in Spain, whose congregations aggregate 20,000, and are rapidly growing.

There are now eighty-five Episcopal churches and chapels in New York City, and the number has doubled in the last twenty-five years. In all of them the interest in Sunday schools has grown year by year, and the number of scholars, now 24,000, has doubled in the last ten years.

Recent news from Edward Eggleston, of Brooklyn, who went abroad some months ago for his health, does not indicate that he is recovering as it was hoped he might recover under the influence of change, travel and rest from severe labor.

Mrs. Booth, wife of the "General" has recently lectured in London on the "Principles, Measures and aims of the Salvation Army." She said that according to the most reliable statistics, more than 90 per cent of the working population never enter either church or chapel. She had seen such specimens of degraded humanity along the Tyne in South Wales and Lancashire, as she had not previously imagined could exist in England. It was to reach these degraded classes over which the ministrations of the church exert no influence, that her husband organized the Salvation Army, and adapted its measures and methods to the condition and needs of the people. This army now comprises over \$5,000 unpaid laborers who teach and preach every Sunday and nearly every night; 300 paid evangelists, and 151 stations. It is impossible to withhold admiration and sympathy from people who exhibit so much zeal and self-sacrifice.

Armed to the Teeth,

Is a very common expression, but we think that armed to embellish and preserve them to a ripe old age is decidedly more appropriate. This can be done by keeping yourself supplied with a bottle of that splendid dentifrice, FRAGRANT SOZODONT which will beautify the teeth and preserve them from the ravages of decay. SOZODONT contains no acids or gritty substances which injure the enamel, but is composed of rare and antiseptic herbs, which have a beneficial effect on the whole economy of the mouth. Sold by druggists.

A minister was questioning his Sunday school concerning the story of Eutychus, the young man who, listening to the preaching of the apostle Paul fell asleep, and, falling down, was taken up dead. "What," he said "do we learn from this solemn event?" When the reply from a little girl came pat and prompt, "Please, sir, ministers should learn not to preach too long sermons."—Harper's Bazar.

Literary Notices.

GODEY'S LADY'S BOOK for August comes to us full of fresh, breezy matter, a welcome guest upon a midsummer day. From Darley's exquisite picture to the eagerly sought chit-chat on fashion it is full of interest, and the closest scrutiny will fail to find one dull page. The fashions are so numerous that every taste must meet with its own requirements, in preparing summer wardrobes for home or the resorts of travelers in the hot season. In every department there is to be found valuable matter to the fair sex, for whom the magazine is especially intended, and we are sure our opinion will be endorsed by every reader of the beautiful number before us. Godley's Lady's Book, 100G Chestnut St., Philadelphia.

DEMOREST'S MAGAZINE for August has, as usual, a beautiful picture for a frontispiece, and contains several articles of literary excellence. The short bits and small items about everything are of interest to everyone. \$3.00 a year. W. Jennings Demorest, 17 East 14 St., N. Y.

We have received a revised specimen of the NEW EVANGELICAL HYMNAL for September. Only a small proportion of the hymns in the large collections are used, and they are those to which age but adds a sweeter melody. Compiled by Rev. Chas. Cuthbert Hall and Sigismund Lasar. A. S. Barnes and Co., N. Y.

THE DOMESTIC MONTHLY for August.—I might not seem unnatural if the sultry weather of late July and early August had the effect of diminishing the fashion intelligence of the world, but it is evident from the pages of the Domestic Monthly that nothing is farther from the mind of the fair sex than the intention of forgetting, simply because the thermometer is in the nineties, the necessity of attending to the demands of the toilette. The literary department maintains its standard of excellent family reading. The present serial by Ellis Conway will be followed by a singularly fascinating narrative in two parts by Mary Ainge De Veré. This author contributes a charming poem to the present number. There is also a poem, and a story by Eben E. Rexford, an interesting Art Paper by Mrs. Merighi, and a striking paper on Secrets, which will be read with special interest by all who think it possible to keep their own counsel in this age of progress. The Domestic Monthly is published by Blake & Company, corner Broadway and Fourteenth St., New York, at \$1.50 per year, inclusive of pattern premium. Specimen copies 15 cents.

Married.

At the residence of Judge W. H. Adams, Portland, Oregon, July 28, 1880, by Bruce Wolverton, pastor of First Christian church, Miss Julia F. Adams, Portland, to Mr. Wm. J. McDaniel, of Lane county, Oregon.

Both parties are graduates of the State University of Oregon.

Obituary.

Died, Mary E., daughter of Wm. and Nancy J. Goodnight, of that dreadful disease diphtheria, on July 18, 1880, aged 2 years, 8 months and 14 days.

Bro. and Sister Goodnight are members of the church at Brush Prairie, and in this sad bereavement they are called to give up their only daughter. We extend to them our sympathy for the loss of their dear little girl, and we trust that the remembrance of her life so free from any stain may "calm their sorrows in the gentle tear of recollection," and that the rainbow of peace and promise may arch the grave of little Mary, and also the lives of those who mourn her loss, until we all come to that heaven of rest where death can never enter.

S. C. ESPY.

Vancouver, W. T., July 26, 1880.

HALSEY, LINN COOTY, OR.

Dear Bro. Campbell:

It becomes my painful duty to inform you of the death of my beloved father, C. W. Roberts. Deceased was born in Kentucky, April 20, 1811; joined the Christian church in 1838, and was a member of the same when he died. He had a rose cancer on his mouth, with which he suffered greatly until the morning of the 14th of this month, at The Dalles, Wasco county, Oregon, he fell asleep in Jesus. He appeared perfectly resigned to his fate, and exhorted us to meet him in heaven.

He leaves a good Christian companion, four sons, two daughters and many friends to mourn his loss; but thank God we do not mourn as those that have no hope, our loss is his eternal gain. May we all so live as to meet him where parting will be no more. May God's grace be with our dear mother, and give her grace to bear her affliction.

Your afflicted brother in Christ,
J. E. ROBERTS.