

him, while perchance an unbeliever will not so do. Honesty, however, is not the only requisite. A man may be honest even a Christian, and yet not able to take a ship across the sea. He may not know anything about medicine, nor about law. He may not know anything about farming. But in one thing, a certain trade or calling, he claims to be proficient. Let him show his proficiency and he will be or should be trusted in preference to any other class.

Not only honesty but competency must be found in him to whom one entrusts the management of his enterprises. If a brother is not competent, and yet demands employment, the very demand proves his dishonesty. He shows by an unrighteous demand that he does not observe the golden rule. Let none such be trusted. Let none such be countenanced as Christians. If a Christian have a trade or profession, (and all should be engaged in some honorable employment), let him be a proficient. Let him show by his proficiency a care, a jealous care, for the best outcome of any business with which he is entrusted. Then shall the church be rid of much reproach, and they who make such unrighteous demands will surely and suddenly be put to shame.

Personal.

—Bro. U. M. Browder has closed his labors with the "First Christian Church," Ottumwa, Iowa, and in a private note to us says: "I am ready for work wherever I may be needed." We would be glad to see Bro. Browder located with some of our Pacific churches. Those in need of a preacher, can address him as above.

—Bro. T. F. Campbell has returned from his trip in Southern Oregon, to remain with us a few days. He will preach his farewell sermon in Monmouth next Lord's day. On Tuesday following he will bid us good bye and go to St. Helens to preach two or three days, and return to Portland to spend the Lord's day, and sail per steamer Oregon at midnight 23d inst. We will announce his programme of work while gone, probably next week.

—Bro. S. Monroe Hubbard preached at Monmouth last Lord's day and evening; Bro. Campbell filling the pulpit at Amity.

—Bro. J. H. Garrison's health has failed, and he has to abandon his missionary labors in England on that account.

Our Paper.

During our absence among brethren it was a great pleasure to us to learn that everywhere they hold the HERALD in such high esteem. Not only do brethren speak well of it, but invite others to take it. The result is as it should be—our list is rapidly increasing and the field of usefulness being widened.

We also have many words of cheer from our readers. One of our agents writes:

"I very much appreciate the last change in the HERALD, and think it will meet approbation of the brotherhood in general."

One of our preachers writes:

"I like the present form of the HERALD much. It is an improvement, and will meet with universal commendation, and I think will secure a large patronage. Success to you."

The Christian Standard of July 1st, also gives us the following notice which we appreciate from so good a judge as Bro. Errett:

"The CHRISTIAN HERALD comes to us in a new form—16 pages—from Monmouth, Oregon, D. T. Stanley and Bruce Wolverton, Editors. The HERALD is large, vigorous, ably managed and enterprising, and deserves success. Properly sustained, it will prove a great helper in the work on the Pacific Coast."

Also the Evangelist of June 29th, which we consider our neatest and one of our best papers, says:

"The CHRISTIAN HERALD, of Portland, Oregon, has cast aside the old, antiquated newspaper form, and adopted the modern form illustrated in the Evangelist, and now used by most of the best papers. The CHRISTIAN HERALD has undergone a wonderful improvement under Bro. Stanley's care. The brethren of the Pacific slope have now a paper that they need not be ashamed to show, and they should see that it is well sustained."

The Religious Novel.

We firmly believe, says the London Spectator, whatever people's station in life may be, and whatever business they may be engaged in—from statesmanship to millinery—the one thing capable of giving importance and interest to their business, and being an adequate object for their lives, is a conscious and honest endeavor to serve God. The rule holds good in all work alike, whether public or private, social or domestic, exalted or humble; the mainspring of action in every one of the manifold occupations of the human race should be nothing less than the highest motive, and just in proportion as this is acted on, so is the goodness of the work done. There cannot be a better example of what we mean than the house-maid in the well-known story, who said she knew

she was converted now because she always took up the mats and dusted under them—that is to say, that directly religion became a reality to her she recognized the importance of doing what she had to do conscientiously, and, therefore thoroughly. The result of this train of thinking on some people is, that they think good will be done by the style of book known as the religious novel; but here we differ, and, while fully sympathizing with and respecting the motives of the writers, we doubt their having hit upon the best method for attaining the end they desire. People who want to lead others to the belief which is their own greatest happiness and support rarely succeed by talking a great deal about it; for when religion is made tangible in that way the outside world is apt to deem it wanting in genuineness; and, in that matter, loss of genuineness—even though only apparent—inevitably involves also loss of power to influence. The less obvious influence is, the better, in general, and it often takes most effect where altogether unintentional. But in religious novel, all this is lost sight of

Signs of Spiritual Decline.

1. When you are averse to religious conversation of the company of heavenly-minded Christians.
2. When from preference, and without necessity, you absent yourself from religious services.
3. When you are more concerned about pacifying conscience than honoring Christ in performing duty.
4. When you are more afraid of being counted over-strict than of dishonoring Christ.
5. When you trifle with temptation, or think lightly of sin.
6. When the faults of others are more a matter of censorious conversation than of secret grief and prayer.
7. When you are impatient and unforgiving towards the faults of others.
8. When you confess, but do not forsake sin; and when you acknowledge, but still neglect duty.
9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.
10. When you shrink from self-examination.
11. When the sorrows and cares of the world follow you further into the Sabbath than the savor and

sancity of the Sabbath follow you into the week.

12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors.

13. When you associate with men of the world without solicitude of doing good, or having your own spiritual life injured.—*Christian Week.*

Does the World Miss Any One?

Not long. The best and most useful of us will soon be forgotten. Those who to-day are filling a large place in the world's regard will pass away from the remembrance of man in a few months, or at the farthest a few years, after the grave has closed upon their remains. We are shedding tears above a new made grave, and wildly crying out in our grief that our loss is irreparable, yet in a short time the tendrils of love have entwined around other supports, and we no longer miss the one who has gone. So passes the world. But there are men from whose memories no woman's smile can chase recollections of a sweet face that has given up all its beauty to death's icy touch. There are women whose plighted faith extends far beyond the grave, and drives away as profane those who entice them from a worship of their buried lovers. Such loyalty, however, is hidden from the public gaze. The world sweeps on beside and around them, and cares not to look in upon this unobtrusive grief. It carves a line and rears a stone over the dead, and hastens away to offer homage to the living.—*Exc.*

The doctrine of justification by faith which diverts the wandering mind from all painful and perplexing retrospect, concentrates the imagination on one sacred Figure, and persuades the sinner that the sins of life have in a moment been effaced, has enabled thousands to encounter death with perfect calm, or even with vivid joy, and has consoled innumerable mourners at a time when all the commonplaces of philosophy would appear the idlest of sounds.—*Lecky.*

The best things are nearest; light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.