

Christ may dwell in their hearts by faith; they being rooted and grounded in love, that, with all saints they may be able to comprehend the whole scope, enjoying the love of God which passes knowledge.

filled with all the fullness of God, who is able to do exceeding abundantly above all that we ask or think, but according to his power which he had displayed in his people. He is to have glory through all the ages by the church in Christ. This prayer, as well as the whole letter, is one of the most animated on record. The author's intense earnestness and lofty conception call into use the most powerful expressions. The great power of God is peculiarly emphasized. The complete scheme of redemption is here honored with a master mind. The love of Christ is reciprocated by a heart as pure and gentle as a child. The quality of God's grace, secret and glory, the inheritance, and the full assurance of understanding, is qualified by the word "riches," which is used metaphorically and argumentatively to them. This is one of the marked peculiarities of the Apostle Paul, and is found more frequently in this letter than any other part of his writings. It is next most frequent in the epistle to the church at Colosse, which was written but a short time before, and under much the same surroundings. It is frequent also in Romans, but aside from these three epistles of Paul's where "rich," "riches," "richly," are so often used, we find it nowhere else in this figurative use in all the New Testament, save only in James 2: 5, "Hath not God chosen the poor of this world rich in faith?" Dr. MacKnight truly says: "No real Christian can read the doctrinal part of the Epistle to the Ephesians without being impressed and aroused by it as by the sound of a trumpet."

Land Beyond.

Christian, there is a land beyond, where no parting ever comes. No sere and yellow leaf shall ever break the continual and forever green of the beautiful and refreshing groves. No dark and portentous cloud shall ever obscure the peaceful skies, or wave their black wings over the terrified traveler. When the weary, worn-out pilgrim reaches the foot of the mountain of life on the sunset side and silently disappears in the dark ocean, whose waves wash a pearly strand on the

other side—alone he enters there—but he emerges on the sunrise shore and treads the golden sands beside the crucified of Galilee. There the crystal waves of the river of life softly murmur through the midst

of the street, far in whose sparkling depths millions of white robed forms are mirrored. "There the wicked cease from troubling and the weary are at rest." There "peace flows as a river all boundless and free." We who have had our hearts mangled and torn by the parting kiss of our little darlings here, and have followed them with many bitter, bitter tears, to the "silent halls of death," shall meet them "beyond the river where the surges cease to roll," where they are like unto his glorious body with countenance "like lightning and raiment white as snow," with buoyant steps and songs of victory, immortal youth and eternal life. Oh! how our hearts yearn for the time when this weary waiting shall be ended and the archangel's voice shall sweetly break the solemn stillness of the heavens, calling the victors home. Then we will "rejoice with joy unspeakable and full of glory," "for our redemption draweth nigh" when we shall meet them, kiss them and part from them nevermore.

The enrapt'ring joy of a moment there  
Is sweeter still than the holiest prayer;  
And the crowning bliss of that home  
shall be  
To abide with him who died for me.

And nearest the throne where the spotless be  
All the Jewels we've lost we then shall see,  
And thrilled with the joys of heaven above  
We'll drink of the fountain of infinite love.

J. A. CAMPBELL.

Seizing Opportunities.

A lady once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close as anybody would, or shall I say a word for my Master?" And, lifting up her heart, for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say "I seek one to come?" Tremblingly she folded it, and sent it off. Back came the answer: "Thank you so much for those kind words. I am an orphan and no one has spoken so to me since my mother died, long years ago." The arrow, shot at venture, hit home, and the young man shortly after rejoiced in the fullness

of the Gospel of peace. How often do we, as Christians, close a letter to those we know have no hope "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?—*Etc.*

What Young Men Have Done.

As a stimulus to young men we cull out the following: Alexander the Great died at thirty-three. Napoleon had achieved all his victories at thirty-seven. Washington was twenty-seven when he covered the retreat of the British army under Braddock, and not forty in 1776. At thirty-three, Jefferson wrote the Declaration of Independence. At thirty, Hamilton helped to frame the Constitution of the United States. At twenty-three, Melancthon wrote the *Loci Communes*, which passed through fifty editions in his lifetime. At thirty-three, he wrote the Augsburg Confession. At twenty-nine, Ursinus wrote the Heidelberg Catechism. Zwingli wrote his chief works before forty, and died at forty-six. At the Disputation of Leipsic, Luther was thirty-five; at the Diet of Worms, thirty-seven. At twenty-seven, Calvin wrote the Institutes. Moses sent young men to spy out the land of Canan, and

Joshua sent young men, as spies, to Jerico. Saul, David, and Solomon achieved their greatest works before they had reached middle life. John the Baptist and the Apostles did their life-work as young men, and Jesus Christ finished his labors and endured his sufferings as a young man. Not a decrepit, worn-out life, but the warm blood of manhood's morning, did he shed upon the cross for the world's redemption. Reader, are you waiting till you grow older? May these examples incite you now to put your hand to the plow, and let the Lord work mightily through you. "I have written unto you, young men, because you are strong, and the word of God abideth in you." 1 John 2: 14.—*Y. M. C. A. Watchman.*

Duty reaches down the ages in its effects, and into eternity; and when the man goes about it resolutely, it seems to me now as though his footsteps were echoing beyond the stars, though only heard faintly in the atmosphere of this world.—*Wm. Mountford.*

Begin by regarding everything from a moral point of view, and you will end by believing in God.—*Dr. Arnold.*

Programme of Co-operation Meeting of the Church of Christ, to be held at Eugene City, Or., commencing Oct. 18, 1882.

7 P. M.

1. Devotional exercises, one-half hour
2. Address of Welcome, G. W. Whitney, Eugene.
3. Response, D. T. Stanley, Monmouth.
4. Adjournment.

THURSDAY, OCT. 19TH.

9 A. M.

1. Devotional Exercises.
2. Enrollment of Delegates.
3. Report of Missionary Board.
4. Election of Officers.
5. Election of Board for the ensuing year.

11 A. M.

1. "Soul-saving," P. R. Burnett, McMinnville.
2. Adjournment.

1:30 P. M.

1. Reports from Churches.
2. Appointment of Committees.
3. "Home Instruction," I. N. Mulkey, Pleasant Hill.
4. Adjournment.

7 P. M.

1. Address, "True Religion and True Science," S. C. Adams, Salem.
2. Discussion.
3. Adjournment.

FRIDAY, OCT. 20TH.

9 A. M.

1. Devotional Exercises.
2. Reports from Churches.
3. "How to make the Prayer Meeting a Success," J. E. Roberts, Halsey.
4. Discussion.
5. Adjournment.

11 A. M.

1. "The Duty of the Church to Co-operate in the Spread of the Gospel," J. W. Spriggs, Salem.
2. Adjournment.

1:30 P. M.

1. Fixing time and place of holding next Co-operation Meeting.
2. "Come, let us Reason Together," Mrs. O. S. England, Salem.
3. Question Drawer.
4. Adjournment.

7 P. M.

1. "Our Wants," S. M. Hubbard, Amity.
2. Discussion.
3. Adjournment.

SATURDAY, OCT. 21ST.

9 A. M.

1. Devotional exercises.
2. Reports of Committees.
3. Unfinished Business.
4. "Relation of the Sunday School to the Church," R. G. Callison, Eugene.
5. Discussion.
6. Adjournment.

1:30 P. M.

1. "The Care of a Congregation," Bruce Wolverton, Corvallis.
2. Discussion.
3. "Our College," D. T. Stanley, Monmouth.
4. Adjournment.

7 P. M.

1. Address, Dr. L. L. Rowland, Salem.
2. Reunion.

Give grape vines plenty of well rotted manure. Fresh manure may excite a luxuriant growth of vine but will not mature it, or insure fruit.

Charcoal and sulphur are excellent ingredient to mix occasionally with fowl feed, but the latter should be used with discretion.