

15: 7; in their dismissal to other churches, Acts 18: 27. When Apollos left Ephesus and was disposed to pass into Achaia, the brethren wrote, exhorting the churches to receive him. And as the churches as a whole are to take part in admitting and dismissing members, so are they to act in their exclusion, when members apostatize. 2 Cor. 2: 6. "Sufficient to such a man is the punishment which inflicted of many. 1 Cor. 5: 4, 5. "In the name of the Lord Jesus when ye are gathered together deliver such an one to Satan." To attend to these matters in the apostolic churches, the whole of the members were gathered together, and the action taken, was considered, the action of the entire body.

As it regards the punishment to be inflicted, we learn that this was to be proportioned to the offense. Sometimes instead of excommunication, a public rebuke was administered. 1 Tim. 5: 50. "Them that sin, rebuke before all, that others also may fear." Jude 22: 23. "Of some have compassion, making a difference and others save with terror, pulling them out of the fire: hating even the garment spotted by the flesh." But where offense is flagrant, and the offender impenitent, excommunication from the church must be inflicted. The churches are to "note such a man, and to have no company with him." 2 Thess. 3: 14, 15. They are to purge him out from their communion. 1 Cor. 5: 7-13. "To keep no company with him, no, not even to eat." "To judge him," and "to put him away from among themselves." The man who refuses to hear the church in the enforcement of Scriptural discipline is to be unto it as a heathen man, and a publican. Mat. 18: 17. I am aware this quotation of Scripture does not point to church discipline, yet it has in it the principle for which we contend, and we use it in that sense.

Exclusion should be regarded by the church as a means of grace to the offender. The object sought in all discipline should be the recovery of the offender. Hence, we are taught that after withdrawal we should count such an one not as an enemy but admonish him as a brother. 2 Thess. 3: 15. The excommunicated is to be delivered unto Satan only for the destruction of the flesh; that the spirit may be saved in the day of Jesus Christ.

Offenses committed by one

against another ought to be settled privately and without being brought before the church, and when we have the spirit of Christ they will be thus settled. Those who give offense often take shelter behind Matt. 18: 15-17. But there is a portion of Scripture which teaches us not to be the one to wait for this advance to be made. Matt. 5: 23, 24. "If thou bring thy gift and there rememberest that thy brother has ought against thee leave there thy gift and go thy way; first be reconciled to thy brother then come and offer thy gift." This bids the man who has given the offense to go and be reconciled to his brother. Christ does not say which of the two is to move first. This is the duty of both alike. Let us always remember that while the world considers it manly to take revenge, it is godlike to forgive. If the matter is of such a character that it cannot be settled without help, we are taught in Matt. 28: 15, 17 what steps should be taken. In conclusion, let us see that we are ever zealous for the honor of God's cause and the purity of our life and worship.

Hon. C. N. Fox on the Sunday Law.

The American people are a Christian people—not that we are members of a church, but because in God we trust. (Applause.) The law of nature teaches us that we must rest one day in the seven. Recognizing that a day of rest is necessary, the Federal Government prescribes that on Sunday no public business should be carried on. A great majority of the people say that we must have a day of rest; so every State in the Union, except Louisiana, has a Sunday law, and prescribes that the people shall keep their places of business closed on the Sabbath. We are trying to lift men up nearer to their Maker. People say that this community is cosmopolitan, more so than any other State in the Union. This Government is not founded out of deference to foreign sentiment. (Loud applause.) This Government was founded out of deference to the sentiments of the American people, and we propose that it shall be continued out of deference to the sentiments of the American people. (Applause.) The people who are in favor of the repeal of this law, are against the Government. Such men are found in Great Britain, France

and Germany fighting against the Government. This proposition to close places of business on Sunday is opposed by production interest in one sense only, and that of crime, and the ruin of men, women and children. The law protects men in the enjoyment of the fruits of their toil. It is necessary for the welfare of their homes and communities. People have a right to worship God as they please, and the Statute laws of this country have prescribed one day out of seven in which we can worship as we see fit. —The Times.

Christian Giving.

We take the following from the Sunday-School Times. It certainly presents the Scriptural view of the subject, and is well worth studying:

It is our duty to give because we have received; liberally, cheerfully, without display; to all who need; such things as we have; systematically, as God prospers; because God has promised to bless the bountiful and cheerful giver.

- Why give? Matt. 10: 8.
- Why give? 1 Cor. 4: 7.
- Why give? Luke 3: 10, 11.
- Why give? 1 Tim. 6: 17-19.
- Why give? 1 Peter 4: 9-10.
- Why give? 1 Chron. 29: 12-14.
- Why give? Eccl. 5: 13.

- How give? Matt. 6: 1-4.
- How give? Rom. 12: 8.
- How give? 2 Cor. 9: 6, 7.
- How give? Lev. 26: 85-37.
- How give? Deut. 15: 10.
- How give? Prov. 22: 16.

- To whom give? Matt. 19: 21.
- To whom give? Rom. 15: 26.
- To whom give? Rom. 12: 13.
- To whom give? Matt. 5: 42.
- To whom give? John 13: 29.
- To whom give? Prov. 21: 13.
- To whom give? Luke 14: 13, 14.
- To whom give? Job 29: 11-16.
- To whom give? Rom. 12: 20.
- To whom give? 1 John 3: 17.
- To whom give? Acts 20: 35.

- What give? Luke 10: 33-37.
- What give? Eph. 4: 28.
- What give? Job 31: 16; 17: 19-22.
- What give? 3: 27, 28.
- What give? Lev. 19: 9, 10.
- What give? Isa. 58: 6, 7.
- What give? Deut. 15: 7, 8.

- Give systematically. 1 Cor. 16: 1, 2.
- Give systematically. Ex. 23: 19.
- Give systematically. Prov. 3: 9.

- Give how much? Luke 19: 8.
- Give how much? Matt. 19: 21.
- Give how much? Luke 21: 1-4.
- Give how much? Heb. 7: 1, 2.
- Give how much? Gen. 28: 22.
- Give how much? Lev. 27: 30-32.
- Give how much? Num. 18: 26, 27.
- Give how much? 2 Chron. 31: 5.
- Give how much? Acts 4: 34, 35.

- A blessing promised. Ps. 41: 1-3.
- A blessing promised. Mal. 3: 10.
- A blessing promised. Prov. 19: 17.
- A blessing promised. Prov. 22: 9.
- A blessing promised. Prov. 3: 9, 10.
- A blessing promised. Prov. 28: 27.
- A blessing promised. Prov. 11: 24, 25.
- A blessing promised. Heb. 6: 10.
- A blessing promised. Luke 6: 38.
- A blessing promised. Acts 20: 35.

Opening Exercises
OF
CHRISTIAN COLLEGE
AND
OREGON NORMAL SCHOOL,
Monmouth, Oregon, Sept. 19, 1882.

PROGRAM:

Opening Exercises of Christian College at 10 o'clock, A. M.

- Anthem,.....Choir.
- Prayer,.....Eld. P. R. Burnett.
- Hymn,.....Audience; Choir Leading.
- Address,—"Education—Its True Ideal," Eld. J. W. Spriggs.
- Anthem,.....Choir.
- Essay—"Music in the Schools," Mrs. Ella C. Granger.
- Music.
- Announcements.
- Benediction.

Opening Exercises of Oregon Normal School at 2 o'clock, P. M.

- Greeting Song,.....Quartette.
- Prayer.
- Song,.....Audience; Led by Choir.
- Address,.....Prof. F. Rigler.
- Song,.....Duet.
- Address—"Smaller Colleges," Prof. W. E. Yates.
- Song,.....Choir.
- Announcements.

7 o'clock, P. M.

- Singing,.....Choir.
- Prayer,.....Eld. J. E. Roberts.
- Singing,.....Audience; Led by Choir.
- Address—"The Work Before Us," President D. T. Stanley.
- Music.
- Address,.....Eld. P. R. Burnett.
- Music.

Announcements. The musical exercises will be under the direction of Prof. J. M. Powell.

The public cordially invited. All friends of education are especially requested to attend.

Bible Meetings.

Having been appointed by the Oregon Bible Society as county agent for the canvass and supply of Polk county, I propose to address the people on that subject at the following times and places:

- Monmouth, on Sunday, Sept. 24th.
- Bethel, on Sunday, Oct. 1st.
- Zena, on Sunday, Oct. 8th, at 11 A. M., and Lincoln, at 7 P. M.

Buena Vista, on Sunday, Oct 15th. The morning hour is desired, but if it conflicts with other appointments the friends of the cause are requested to change the hour and give me notice at Dallas. It is hoped that the friends of Bible distribution will circulate these appointments and secure a good attendance. Any friend will do me a favor by making appointments for me at other places not inconsistent with these, and notifying me as above.

WM ADAMS.

"Almost home!" were the last words of Senator Benjamin H. Hill.