

this greatest question and concern of duty and life. It constitutes a lesson of practical knowledge and wisdom that should be taught every Christian as a familiar instruction. No man can calculate the number of serious sorrows from which it would free individuals and communities of men.

We propose now to make an application in two directions of what we have said. First, the men who devoutly and reverently honor God in his word, his doctrine and ordinances carry with them the supreme wisdom and authority of God, and are for the present and eternal salvation of the world; whose faith accepts the divine law as given in the revealed word as perfect; who never dare to substitute the human, the imperfect, in religion, for the perfect divine; who finally, are evermore striving to attain to this perfect in knowledge and obedience of life; these men must make it the supreme law in all matters pertaining to religion, to regard the will of God, revealed in the New Testament, as the perfect and immutable standard of doctrine, ordinances and life, and then, as an inevitable consequence to strive to realize in their own intelligence as much as possible, by constantly "seeking that they may find," the perfect form of this divine will objectively revealed in the Holy Scripture. This is the true law of the Christian reformer who justly merits this honorable title. And, we would add in passing, from all we have said, no one ought to be humbler and less pretentious and intolerant than the true Christian reformer; for no one should understand better than he the extent and the causes of human errors, and so, while earnestly and ceaselessly calling men back to the perfect purity of the religion of Christ, he should be most disposed to exercise a charitable judgment towards men, and to labor and wait patiently for their emancipation from these sad errors, remembering "the rock from which he was hewn, and the pit from which he was dug," and what labor it cost to do all this. The wisest, the most experienced, are always the most tolerant and patient; the most inexperienced and unwise, the least so. When the inhabitants of a certain town in Samaria through their violent bigotry treated the Divine Master with the extremest inhospitality, the young Sons of Thunder proposed to reform them by burning their town up—a not uncommon feeling

with young, ardent short sighted reformers.

But the Lord, who understood the human heart and its motives better—while sin and bigotry were certainly darker to him than to the sons of Zebedee—rebuked these high-spirited, rash vindicators of their Master, by telling them, "You know what manner of spirit you are of." He went his way with his disciples outside of the bigoted town, and waited for a better day for its inhabitants.

And now a few words, in the second place, as to the progress called Religious Liberalism.

The word and idea of liberty have always had a charmed influence over men. In its legitimate meaning and form, liberty deserves the love of men wherever it is found, in religion as well as elsewhere. Religion, theology, the Church, have a divinely given right to be emancipated from all forms of human bondage, human errors and human authority. But nowhere must we be more on our guard than just here in the face of the demands and aims of liberalism. Our safeguard and our law of judgment are found in this: that we must accept the revealed will of God as our supreme rule and limit of religious thought and freedom, beyond which this freedom must never go. Within the bounds of that, and under its control, all free action is given to religious ideas and efforts. Within this the subjective development of Christianity has the freest scope—not beyond it.

We, therefore, reject the common liberalism in theology and its kindred fields of thought and activity, which denies theoretically and practically divine perfectness and supreme authority to the objectively revealed Christianity in the New Testament; the liberalism that in its licentious freedom roams at will beyond all the limits that the Scriptures have established, and that is a will and a law to itself. God alone is the author of religion; it is of God and not of man; from above and not of the earth. Its aim is to lift us up to him; to save us from sin and its power. No human power can do this; there is need of "a power of God" unto this salvation. And nowhere has God revealed this power but in his Word. Here we must rest.—C. L. L., in *Christian Standard*.

A man's character is like a fence—it cannot be strengthened by whitewash.

Announcement.

SCIO, OR., Nov. 25, 1882.

Bro. Stanley:

In order to give our meeting sufficient publicity I take this plan of notifying the several church organizations extant in Linn county, that there will be a meeting of the Linn county board, to convene on Wednesday before the second Lord's day in January, at Central church. I learn from Bro. Doty that the State evangelist will be with us to assist Bro. Doty and other ministers for three days meeting. Now, brethren, let us have a fair representation from every church, in order that your committee may understand your wishes and your plan also of this great work, that from the presentation of several plans your committee may adopt the least objectionable one.

R. F. ASHBY, Sec. Board.

What is my influence? Are the people who have most to do with me better people or worse people on account of my relation with them? I saw the pestilential Campagna of Rome planted with the eucalyptus tree. In some way its waxy leaves counteract the malaria. No man, Christian by profession or man of the world, will dispute the statement that there are moral influences in our society that poison the atmosphere like the exhalations of a swamp. Well, what am I to this tainted world—a eucalyptus tree or a poisoned ivy? In one word, what is the moral effect of my influence?—*Bishop Cheney*.

"Be sure your sin will find you out. The transgressor does not believe this; or, if he admits the truth as a general rule, he thinks that his own case will furnish an exception. How many who are indulging from day to day in what are called trivial offenses would continue the practice if they fully realized the truth of the above text? how many would engage in more palpable evils if they did not expect in some way to cover them? It may be done for a season, and this fact makes sin the more dangerous; but it can not be done effectually, completely and forever. God has otherwise ordained, and he has uttered the truth in unmistakable language in the above text. Let the young man heed it when he makes his first departure in the way of evil; let him who in a sly way has long engaged in iniquitous practices remember it; let him who

studies iniquity, but thinks he is deep enough to conceal it, ponder it well. Sin, like the measles, tends to the surface.

Bishop Whipple says, "all we want in Christ we shall find in Christ. If we want little we shall find little. If we want much, we shall find much; and if in utter helplessness we cast our all on Christ, he will be to us the whole treasury of God," and a whole cloud of witnesses from all parts of Christendom rise up to substantiate the truth of this statement. The Master himself said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Come to a full fountain and get a full supply.—*Ex.*

Every time God takes a friend, he opens through death the highest, though in one sense it may be the loneliest, way of life. But a glorious thing he does for the spirit, though a harrowing thing for our human affections, when, taking from us that which is dearest, he leaves us just one happiness—the immortal happiness of goodness.—*Charlotte F. Bates*.

A pure, holy character exerts its influence like warmth. It spreads itself through the community all the more powerfully because so quietly. You preach, men employ their intellects in answering your arguments. You strive to reform; the vicious band themselves against you to defeat your plans and operations. But you are simply true and holy, and there is no argument against that; there is no resisting that; it tells on every intellect.—*The Deems Birthday Book*.

If you want to succeed in the world, you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on dry land will find that the seventh wave is a long time coming. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth or influence.—*John B. Gough*.

If you wish to be real happy, take a good deal of out-door exercise and never run in debt.

Guard well thy thoughts; our thoughts are heard in heaven.—*Young*.

Love, faith, patience—the three essentials to a happy life.