

to some future number. To the first we say: Jesus Christ we venerate, worship and adore as the Son of God, God made man, equal in all things to his Father, eternal, infinite, omnipotent, creator of heaven and earth, to whom is due all honor and glory forever and ever. We also venerate all the angels and saints who are now in possession of the heavenly glory, above whom the Blessed Virgin is elevated in bliss and majesty by reason of her calling, from all eternity, to the dignity of the Mother of God, by reason of her close relationship with our Lord Jesus Christ, relationship of mother and son, and by reason of the great sanctity and perfection of her life. This veneration of the Blessed Virgin, angels and saints is not a worship of veneration, and these two kinds of worship were carefully distinguished from time immemorial, the one being called "latría," adoration in the strict sense, the other "douliá," homage or veneration of an inferior degree.

We will give our "Confere" an irrefutable proof of the antiquity of this second kind of worship in the Church of Christ. St. Polycarp was Bishop of Smyrna, in Asia, and a disciple of St. John the Evangelist. He suffered martyrdom for the Christian faith and died A. D. 166. As his birth took place in the 80th year after Christ's nativity and in the 47th year after Christ's death, he certainly belongs to the primitive Church of the Apostles. He was living close after the time that Peter, Paul, John, Thomas, etc., converted the world. Now, we have the authentic acts of his martyrdom, written by the clergy of the church of Smyrna, immediately after his death. Joseph Scaliger, a supercilious critic, says that nothing in the whole course of Church history so strongly affected him as the perusal of these acts, and those relating to the martyrs of Lyons; he never read them but they gave him extraordinary emotions—N. B. Joseph Scaliger was a Protestant. In the acts of St. Polycarp's martyrdom, preserved by Eusebius, we read the exertions made by his disciples to recover his remains after he had been put to death. And then the author of those acts continues: "Some suggested to Nicetas, father of Herod and brother of Dalces to beg the Proconsul not to allow the Christians to recover Polycarp's body, lest, they said, the Christians might

begin to worship Polycarp instead of Christ. That is what they said, at the instigation of the Jews who were watching our brethren whilst they were trying to remove his body from the funeral pile. Stupid men, who did not know that it is impossible for us to abandon Christ, who died for the salvation of all men; and to cleave to another! For, Him we adore as the Son of God; but the martyrs we love as his disciples and imitators on account of the eminent charity which they evinced toward their King and Master." Such is exactly our view, or rather the teaching of the church: we adore God, we venerate the Saints. Therein there is no idolatry, for, it is God himself we worship in his Saints, because "God is admirable in his Saints," says the Royal Psalmist.

We will add, that the acts of the martyrdom of St. Polycarp were published in London in 1649 by Usher, Protestant bishop of Armagh, and we conclude: if our contemporary is satisfied with the Bible, and thinks that to be the truth what his own imagination finds in the dead letter of the Scripture, irrespective of the floods of light that are thrown on the Sacred Writ by holy and profound writers of whom he is determined to be and remain voluntarily ignorant, then, he stands upon ground where we do not wish to follow him. Why not? Because he will find in the Bible whatever he wishes: Luther found therein Lutheranism, Calvin Calvinism, Elizabeth Anglicanism and Beecher Beecherism. The "Herald" will probably find Heraldism.

Missionary Column.

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"She Hath Done What She Could."

Which was far better than what the heathens do. They would do hardly their "share." She hath done what she could. Now, this is a short text, but it affords food for much thought. It was an accom-

plished fact. It was perfect both in tense and talent. "Hath done." Ah! how much better than good promises, and poor fulfillments. This was, rather, a poor promise; but, to the sight of him who looketh upon the heart, it was a grand accomplishment. It was "more than they all." One thing is sure, she never stopped to reason about the disparity of the amount. She did what she could. That was her portion.

Take knowledge of this. It is not so much the great or small. It is a faithful giving according to ability, and especially from penury, when the sacrifice is felt. Be assured if the giver feels it, the result by others will likewise be felt. Remember also, to cast in the widow's mite, requires more than a widow and a small nickel. It requires that this small amount be the living. Let us never forget the power and might of the "widow's mite;" for it may be the means of encouraging you, dear reader, to do your "might," and that now.

COR. SEC.

Query and Answer.

KING'S VALLEY, OR,
Feb. 5, 1883.

Bro. J. F. Floyd:

Please explain the seeming contradiction found in the first epistle of John 1: 8, 10; also chap. 3: 6, 8. Yours in hope,

T. A. LEWIS.

ANSWER.

The verses in the first passage referred to read as follows: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

One verse from the second will be sufficient. It reads thus: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."

In the first passage the apostle teaches that no one is so holy or becomes so perfect here in the flesh that he is absolutely free from all sin; and hence the necessity of confessing our sins that they may be cleansed by the blood of Jesus Christ. In the second passage the writer has reference to the fact that there is no desire on the part of those who are born of God to continue in committing sin. The

devil delights in committing sin, and desires to continue in this work. The child of God, though he is not absolutely free from sin, takes no delight in committing it, and as long as the pure germ remains in him and the love of God is uppermost in his heart, he cannot knowingly and willfully engage in the work of the wicked one.—[EDITOR HERALD]

Yoncalla Items.

We have had some cold weather here from January 18th to 22nd; the thermometer ranged from 10 to 20 above zero, then it rained more or less the balance of the month. All the oats are frozen out. I think the wheat is injured some. I see in your edition of Feb. 2nd, under the heading of Heterodoxy from Anna C. Brackett. I wish every school director and superintendent in this State would read it and endorse it.

Our church in this place, I am sorry to say, is neither hot nor cold, but lukewarm. Some are too contrary, or, as Paul says, carnal minded to join in and organize the church, and others are so near froze to death that there does not appear to be any life in them. It is a sad state of affairs; but I don't know how long it will continue. I ask the church everywhere to pray for us that we may have a revival of good work in this place.

J. M. CRATON.

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