

should be carefully studied by those interested in the investigation of this subject.

There is but one Spirit of God, called the Holy Spirit, the Spirit of Christ, the Spirit of truth, the Comforter—Advocate, Helper, etc., but his power is so vast and diversified, that having entered any one, he can impart much or little, as *he wills*; in no case, however, does he impart without special regard to the proprieties and necessities of the case, for the good of all, and in harmony with the will of God, who sent him, and whose agent he is. Therefore what he does God does. We will now hear Paul, through the Living Oracles. "Now there are diversities of gifts, but the same Spirit; and there are diversities of ministrations, but the same Lord; and there are diversities of operations, but it is the same God, who works all in all; and to each is given this manifestation of the Spirit, for the advantage of all." Let it be here noted, that each member had a charge, involving responsibility—some spiritual gift for the good of all the others, "For to one, indeed, is given, by the Spirit, the word of wisdom; and to another, the word of knowledge; and to another, faith; and to another, the gifts of healing; and to another, the operations of powers; and to another, prophecy; and to another, discerning of spirits; and to another, divers kinds of foreign tongues; and to another, the interpretations of tongues. Now, all these does the one and the same Spirit effectively work; distributing to each, (every member, regardless of nationality or sex) respectively, as *he pleases*." The principles, promulgated here, are in deadly hostility to the proscription of any individual or caste. Paul cannot antagonize what he has here taught.

Paul proceeds to speak of all, as one body when united, "By one Spirit, we have all been immersed into one body; whether Jews or Greeks, whether slaves or freemen; and all have been made to drink of one Spirit." Continuing, he speaks of individuals, separately, as an eye, an ear, hand, head, foot, etc., and say, "But, now, God has placed the members, every one of them, in the body, as *he has pleased*. Besides, if all were one member, where were the body. But now, indeed, there are many members, but one body. Therefore, the eye cannot say to the hand, I have no

need of you; nor, again, the head to the feet, I have no need of you."

Why may not one member say to another, Keep still, I have no need of you? Because God, who has supreme authority, has placed each member in the body, prescribing their functions, as *he saw proper*—consulting his own will, not the will of the members, as in this they had no say.

"Now, you are Christ's body, and members in particular. And these, indeed, God has placed in the congregation: first, apostles; secondly, prophets; thirdly, teachers; next, powers; then, gifts of healing; helpers," etc., all of which, as members make the body, taken together. Does not Paul here clearly teach that one member cannot degrade another? That an apostle cannot silence a prophet, nor a prophet a teacher; nor one who speaks with tongues, one who interprets? I ask earnestly. I so understand him. Then it follows that when he said of a class of members, "Let them be silent in the congregations," he had not the least reference to their exercising the spiritual gifts God had conferred upon them by his Spirit—exercising them in the congregation for mutual benefit, for, for this purpose were they given. This is in harmony with what we have seen of their duties and privileges as priests. No priest was proscribed; all were permitted to enter the temple—the holy place, and there burn incense, and trim the lamps, as well as eat the showbread. One could not say to another, You may not burn incense in this place, for God had made it his right and duty. There was no power in the Mosaic institution that could intervene between a priest and his God, to hinder him from the performance of one priestly act. His office, having been conferred by the highest authority in the universe, could not be interfered with, by any inferior power. Thus the same conclusion is reached, whether we contemplate the children of God as members of the body of Christ, or as priests—one may not proscribe another—all being on an equality officially, sustaining the same relation one to another, and to God.

Whether we are to be a thoroughly Christian nation, or to decay and lose our political forms, depends on our ability to keep family life pure and simple.—*Ex-President Theodore D. Woolsey.*

HOW TO MAKE DRINKING UNPOPULAR.

The cause of temperance has been before the world for thousands of years, and yet the amount of money squandered annually is on the increase—fifteen hundred millions per annum. The number of lives lost per annum is on the increase, 180,000 lives last year, and the question comes up; What shall we do, as Christians, to stop it and disgrace the drunkard so that the young will shun the drunkard's ways? I do not feel myself more competent or wiser than others to make laws to stop men from selling or drinking than thousands who have gone before; but looking at the lives lost, the money worse than squandered, and the amount of misery and woe brought on innocent humanity, we are forced to the conclusion that drinking and drunkenness can never be stopped, and that the manufacturing of alcoholic liquors will be continued as long as men can make money by so doing. It never can be done by the present system. It must be dealt with by law, and that law affect the guilty.

You can never stop stealing by making the man who has goods to sell pay a license to sell goods, the thief cares not for that; but we punish the thief for taking that which is not his, yet it does not stop stealing, but it disgraces the thief and degrades him, and the oftener he is caught the more he is degraded in the eyes of men by receiving more severe punishment. Yet the punishment may only make the thief worse when he gets a chance, but the young and innocent will be restrained by seeing what the thief brings upon himself, and will shun his ways. So we suggest in regard to selling and drinking. Make the sale of it free, the use of it free, and we believe with Paul, use a little wine for medicinal purposes, but we say make a law to punish every one who gets drunk, and increase the punishment the oftener he gets drunk; by this we do not plead that it will stop the man who gets drunk from drinking, but it will disgrace him so that the young and rising generation will not want to follow in his footsteps. Men ask us why is drunkenness on the increase, when we have churches that turn their members adrift on the world for getting drunk, without doing as Peter did, forgiving them seven times. Now the Savior said we

must not only forgive seven times but till seventy times seven; and also when we have the many temperance societies and men and women spending their money, time and lives to stop drunkenness? We answer because most every man in a high place drinks. President Grant is held up as one of the greatest men of his age, and he is known to be an indulger in drink, and our Senators, Legislators, Governors and the majority of the leading men drink. So the young man reasons that he must learn to drink or he can not become a President, Senator, Legislator or Governor, or hold any office of trust. Go to work and punish every man, be he high or low, for getting drunk, and you will stop the popularity of dram drinking and drunkenness, and eventually stop the profits on manufacturing and selling strong drink, and thus men will see other means of making a livelihood, and the world will become temperate.

CRAIGIE SHARP, JR.

Thanksgiving Proclamation.

STATE OF OR, EXECUTIVE OFFICE, }
SALEM, Nov. 5, 1883. }

In accordance with a long established custom, and in accordance with the recommendation of the president of the United States, I, Z. F. Moody, governor of the state of Oregon, would recommend that Thursday, the 29th day of November, 1883, be observed by all citizens of the state as a day of praise and thanksgiving to the supreme ruler of the universe for the many blessings vouchsafed to us during the past year; and would further recommend that all secular pursuits be suspended upon that day, and that our people resort to their usual and respective places of worship for the purpose herein set forth.

Witness my hand the great seal of the state hereto attached this 5th day of November, 1883.

{ SEAL } Z. F. MOODY,
Governor.
Attest: R. P. EARHART,
Secretary of State.

A portion of the old Roman wall which formerly surrounded the city of London has been discovered seventeen feet below the level of Paternoster Row. All traces of the wall had long since disappeared, except in one or two spots, notably in the street called London Wall. Tradition points to a few ancient stones as a remnant of the famous barrier.