

we do from the heart. Nothing will be acceptable to God unless it comes from the heart. But it may come from the heart and still not be acceptable. It must be in "truth." Now God's word is "truth;" and I understand, therefore, that the acts we perform in worship must be what are taught in the Bible. Then to worship God aright we must do from the heart the things commanded as acts of worship in his word. Is there not danger then of our failing at one or the other of these points? We think there is. We believe there is danger of our members becoming formal. We pride ourselves, brethren, very much on our doing just what the Lord has commanded, while we often lose sight of the spirit in which it is intended to be done. We must have the whole truth on this as well as other matters in order to be "sound."

It is a grave mistake to expect absolute perfection in any one. Some church members make no allowance for the weaknesses of their brethren. If one of them turns aside or stumbles and falls they give up all hope of doing anything for him, and are ready to condemn him as worthless. These brethren forget that some of the greatest and best men that ever lived fell and were guilty of very grave wrongs. Among these we might mention Noah, David, Solomon and the Apostle Peter, who at one time, denied his Lord and Master. The great reason why we fail to reclaim more of those who fall is that we make little effort to do so.

Some church members act as if the gospel was only for those who are morally good. If a man is a great sinner they seem to act as if there was no use in trying to save him. I doubt sometimes whether or not we believe that Christ's mission to this world was to save sinners. Have not our church people to-day much of the spirit of the scribes and Pharisees who murmured because Jesus associated with publicans and sinners? Christ did die for the "chief of sinners" and it has been proven thousands of times that his "gospel is the power of God unto salvation to every one that believeth." And what is now needed is the spirit that animated the Savior of the world. Christian people must not

be afraid to mingle with sinners and make an effort to save them, for in so doing they will be but walking in the footsteps of their Master.

"The order of Mr. Villard prohibiting the sale of such literature as the *Police Gazette* on the Northern Pacific Railroad meets the approval of all right-minded people, and confirms the view generally entertained that he is a man fully aware of his responsibilities, and determined to discharge them conscientiously."

The above is taken from the *Northwest News*, and we are not only heartily glad to know that such influential men as Mr. Villard are taking a stand against the vile literature that is flooding our country, but that our secular journals are also waking up to see the danger of the situation. We have for many years believed that the sensational literature that is being thrust into the hands of the people, and especially the young, is a source of evil hardly second to any in this country. It is not only the cause directly of much crime, but is so vitiating the tastes of the people at large, that very many of them have no taste for the good and the pure, and many of our great daily papers are helping on this work of destruction by catering to the low taste many people have. What can we expect of our young people if they are constantly fed upon the crime that is daily served up in our secular news papers for them. Much of the reading matter to-day in our hands is sapping the very foundation of morality and religion. And it is now high time for parents and all to awake out of sleep concerning this matter of literature. The books and papers people read exert the same influence upon them as do the people they associate with. Many of us would be horrified to think of our boys and girls keeping company with the low and vicious, and yet we are very little concerned about the kind of books and papers they have access to. All parents should see to it that their children are furnished with good and pure reading matter; and everything of an impure nature should be kept as far as possible beyond their reach.

M.

Were the sun of prosperity always to shine upon us, we would soon forget our Father's house, our heritage above.—*Rutherford*.

OUR MEETING.

Our protracted meeting closed on Wednesday evening of last week, having continued just three weeks. Bro. H. T. Morrison, our associate editor, did the preaching, and it is hardly necessary to say that it was well done. Bros. Stanley, Burnett and Waller were present part of the time and did valuable service in the meeting. We did the baptising, besides rendering such other aid as occasion demanded. In some respects the meeting was one of the best we have attended for years, and so far as we know, one of the most interesting and successful ones held on the coast since we have been here. The immediate result was 33 by confession, 3 by commendation, 2 by letter, 1 from the U. B. church and 1 reclaimed, making a total of 40. Besides this, many others were almost persuaded to become Christians, and the church was greatly strengthened. The audiences were large and the interest good throughout, the sisters and brethren being fully alive to the work. The success of the meeting may be principally attributed to two causes, and in presenting these we wish to draw some practical lessons for the benefit of our readers in Oregon in holding protracted meetings.

1. The clear and forcible presentation of the simple gospel of Christ. From first to last, the great burden of Bro. Morrison's preaching was Christ and him crucified—the gospel of Christ as the power of God to the salvation of all who believe and accept it. Bro. M. had nothing pertaining to life and godliness to keep in the dark, but preached the whole truth in its ancient purity and simplicity and left the result with God and the people. He had no compromise to make with sin and sectarianism in any of their forms; but the fundamental principles of the doctrine of Christ were made to stand out in striking contrast with the unscriptural theories and practices of men. Among other things, our distinctive plea for union on the Bible alone was not overlooked, but its leading features were presented boldly and fearlessly, though kindly, so that the people could not fail to see and appreciate the difference between the plea for the restoration of the faith and practice of the Church of Christ in the beginning and the heterogeneous divisions of modern sectarianism and denominational-

ism. There is nothing to be made by suppressing or slurring over the truth. Let those who may have fears of offending some one by preaching what Christ and the apostles have commanded, bear this in mind.

2. By continuing the meeting till an interest was thoroughly awakened and then continuing it so long as that interest demanded. We are satisfied that one of the greatest hindrances to the conversion of the people in this valley is the habit of closing the meetings too soon. About the time a good interest is created the people demand that the meeting be closed, or perhaps the preacher is called to a new field, and in this way the preacher's time is lost and his work largely a failure from year to year. As a rule, a successful meeting can not be held in one week. At the very least, two weeks should be given to it, and in most cases three and four will be necessary. Last winter we held one week's meeting in Monmouth, and closed with no additions, and commenced with as good interest, if not better, than did our recent effort. This meeting the body of our converts were made toward the close of the second and third weeks. Then let those churches that would not waste time and money in protracted meetings have them continued as long as the interest demands, and let the preacher go prepared to remain as long as good can be accomplished. Brethren, never get in a hurry when seeking to save the souls of men and women.

3. No change of preacher. We believe in selecting one man who is capable and willing to do all the preaching and thus making no changes during the meeting. Let him prepare a series of discourses specially adapted to the community and beginning at the foundation build up systematically and logically, and in nine cases out of every ten, if he be a master of his work, he will carry his audience with him. A change of preachers in the midst of a good meeting, even if the best comes last, almost invariably destroys the interest. We simply state the fact here without stopping to argue the philosophy of it. The careless manner of many churches and preachers in this respect reminds us of the silly man who undertook to kill the whole row of turkeys on the fence by giving his rifle a circular sling just at the moment she was discharged!