poured upon till the grave is full, and the body is overwhelmed in the earth. It is none the less a burial because of the *pouring* of the earth upon the body. If our friends who believe in pouring for baptism, would place the candidates in a vat or reservoir, and pour water upon them till they were overwhelmed in it, we could not deny that they were baptized, however unnecessary this manner of doing it might be. Either baptism is a burial of some kind or the Savior and his apostles used the wrong word when speaking of it.

5. God had a church on earth long before the advent of Christ. Our New Testament word "church" should be rendered "congregation." "Speak unto the congregation of the children of Israel." Lev. xix. 2

Much of the religious confusion in the world comes from confounding the Jewish church and the church of Christ.

Christ did not die to perpetuate the law, but to prepare a new, and living way that he hath consecrated for us through the vail, that is to say his flesh. "The law was our school master to bring us into Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoomaster" (the law).

There is no question but that God had a church in the world before A. D. 30; but how about the church of Christ? About the year A. D. 32, Christ said, speaking of the confession of Peter that Jesus was the Christ the son of the living God, "upon this rock I *will build* (future time) my church and the gates of hell *shall not* prevail against it." Matt. xvi. 18.

So then God had a church in the world and Jesus God's son, told the Jews that "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. He also said that establishing of his church, was in the future at that time, as we have seen above.

If our brother wishes to interiogate us further, we shall take pleasure in answering whenever we can do so, guided by the light of God's holy word.

Our Missionary System.

In another column, under the head "Missionary Work," is found our Missionary system adopted by the brethren at the late Annual Coöperation Meeting. This ought to have been published sooner, but it had not come into this office until within the last week. We wish to invite attention to some of the features of this work.

The system as adopted has nothing of the character of legislation in it. It is simply an agreement of brethren assembled from the various parts of the State, to work together for the spread of the Gospel for the coming year. It also comes recommending, not commanding, other brethren, not present in the meeting, to join in this great work of "building up the churches and the spread of the Gospel in Oregon." That a unity of effort in this direction is greatly needed among us, we do not believe any brother in the State who truly loves the cause, will hesitate to affirm. There are very many, in fact nearly all, who would seriously object to having a plan of operation adopted to bind their hands and consciences, in missionary work or anything else. And this is what the brethren have carefully avoided. Recognizing the fact that Jesus is our law giver, the design is not to make new laws or improve upon those he has given us, but to go forward and do what he requires of us, and preach the Gospel to every creature as far as in us lies.

The financial system it recommends is certainly in accordance with the spirit of Christianity. "By an equality" is one of the leading injunctions of Paul when speaking to the Corinthians on the financial question.

The recommendations in articles two and three will certainly come as near equalizing the burden as it is possible to make it. This when varied "according to the peculiar circumstances of the members," is as nearly in accordance with the divine model, as is possible for us to conceive. Notice that the manner of payment is not specified, and those brethren or churches that prefer to support the Gospel by contributions on the Lord's day, can do so.

This is not an effort to send the Gospel to the heathen of some foreign land, but to have the Gospel more fully preached throughout our own State, "first in the churches to perfect them in worship and in all the appointments and duties of the Lord's house; and secondly to, to preach the Gospel to the world."

The practical benefits are already manifest. Since the adoption of this system there has been more activity among the preachers and brethren of the State, than at any subsequent time in our knowing, and probably greater than ever before.

Dear brethren and sisters, do you desire to see the Gospel of Christ spread and take deep hold on the hearts of the people? If so, lend a helping hand with those who have entered upon the work. Encourage the officers of your congregation to have some one among you selected to look after the matter among you. If you are weak, do what you can and ask the Board to send you a preacher to build you up. If you are strong, contribute accordingly and help the Board to send preachers to those that are weak.

Complainers.

A complainer in the language of one of the New Testament writers, is as follows: One who murmurs walking after his own lusts, whose mouth speaketh great swelling words. The great Amerian lexicographer, says: It is one who expresses grief, one who laments, one who finds fault—a murmurer.

Is will be our intention in this paper to note more particularly, what is meant by the last two items mentioned above. Because in doing so we can the more easily bring out the practical part of our theme, and as we to be severely practical, we will content ourselves, by stating a few facts illustrative of what we mean.

In the first place, we say, it is a fact not to be disputed, that they who complain, and murmur most and consequently make the most noise, do the least, and are the last to lend a helping hand to make things better.

In the second place, it is a notorious fact, that in the attempt to better the condition of society in any way, it has to be done by carrying the additional weight of all the complainers. These will say we want things bettered but we don't believe in your plan and we wont help, if you intend to work in that way, "you have no book for it." I am thus reminded of the two brethren walking together, the one was what is called a book man, the other also a book man, but one in the light of its context, as they were earnestly engaged in conversation, the book man fell into a pit, and likely to drown, he cried out instantly to his companion to help him out. The other calmly seated himself on the ground, and began search the scriptures at his leisure. The ono in the pit asked are you going to help me out? O, yes, replies the other, just as soon as I can find the plan, or the way I must do it, because I won't do any thing unless I have thus sayeth the Lord, I am a book man, I want you to understand.

I once knew a brother in California, (if it would be lawful to call such an one a brother), to get up in the church and complain against members because the floor of the house was not carpeted, and the seats not cushioned. Said he, (substantially), the house does not look well, and was not decent enough, for respectable and refined people to visit. He himself, did not like to sit in such a place, the church ought to fix up things in better style. And, yet notwitstanding this reproof, this same brother, although better off so far as worldly goods are involved, had not given one cent toward these improvements.

At the time of this complaining, there was a full house, and doubtless, many went away with the impresion upon their minds that this same brother had given largely to repairs for the house, and that the church had not acted in good faith with the means contributed by him. It is astonishing, to note how the spirit of fault-finding, manifests itself in so many ways. Not long since a brother that had been a tolerably punctual attendant at the meetings of the church, but had of late taken rather a back seat, and seemed to be rather a lookeron than a true worshiper, said to a prominent brother (I say prominent, not because the brother had more money or more learning, but because he always got as near as he could not to disturb others and is one of the first to help the church) I intend to call for a letter from this church. I can live as well out of it as in it; there is no sociability in it, I believe two thirds of its members are hypocrites. I must be permitted here to say, I have no doubt his life out of the church would be but little worse than it is in the church.

The reply of the good brother rather threw cold water upon his warm desire to get out of the church by getting a letter. Said he in part and substantially to this complainer as follows: Are you willing to accept a letter in full fellowship with hypocrites from them? Are you willing to be regarded as having asked to be recommended to the churches of Christ by a band of hypocrites? Surely you are a better man than that; you can not accept a letter of commendation from a set of people you regard so low; because the same standing will be given you and we don't want you to be regarded as a hypocrite. Still after all if you desire it, we will give you a letter, if you will be satisfided with a simple statement of the facts. We can say there are no charges against you, as yet, but as you have become dissatisfied with the church of Christ, and have concluded you can live as well without it as in it, therefore the church presents you with this letter of dismissal from her fellowship. If this will be satisfactory, and you desire it, we will ask the church to give you this passport, to the outside world for we are persuaded you would feel yourself in company more congenial with your complaing propensities.

Permit us in conclusion to state a fact. It is this—In the ratio of personal help to the church so will be the absence of desire to complain of the church. We see those who do most, complain least. It is concluded therefore, that murmurings and complainings, are only the frost bitten fruit of a morbid imagination.

G. O. B.

Married.

BOOTHBY—BUTLER.—At the residence of O. C. Beck, Esq., in Dallas, Polk county, Oregon, July 22, 1877, Mr. Geo. T. Boothby and Miss M. L. Butler, by O. C. Beck, Justice of the Peace. The happy couple were from Monmouth.

Among well-bred people a mutual deference is affected, contempt of others is disguised, authority concealed, attention given to each in turn, and an easy stream of conversation maintained without vehemence, without interruption, without eagerness for victory, and without any airs of superiority.—*Hume.*

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Almost every day the papers chronicle the suicide of some poor unfortunate whose mind has been enfeebled by dyspepsia, over whose earthly horizon a heavy gloom has gathered from the untold and untellable agonies of this cruel complaint. Dyspepsia is one of the most depressing diseases afflicting humanity. It is cosmopolitan in its nature—no country is exempt from its visitations, no family free from its attacks. There is a balm in Gilead; it comes in the shape of the Peruvian Syrup. For years it has been scattering its blessings abroad. There is, probably, no disease which experience has so amply proved to be remediable by the Peruvian Syrup as Dyspepsia. The most inveterate forms of this disease have been completely cured by this medicine, as ample testimony of many of our first citizens prove. Sold by all druggists.

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