satisfy yourself by turning to a concordance. Never once is the word put beside 'salvation,' 'forgiveness,' or in fact, anything about a man's peace with God, but we find in Luke i. 77, that part of John's commission is declared to be 'to give knowledge of salvation,' and in may parts of Scripture we find 'knowing our sins forgiven,' 'knowing whom we have believed,' 'knowing we have passed from death to life' 'knowing we are born of God.' Did Abraham feel he was to have a son when he was so old? No! but he knew it. And how did he know it? Because he believed what God said. It is realy because people do not believe that God means exactly what He says, that we see so many intelligent men who cannot say whether they are saved or not."

"But I have often thought that I had received Christ and trusted in him alone; yet I find my faith so incapable of producing effects."

"But did you start saying 'I'm saved,' before trying to do anything?"

"O no! I was always waiting for fruits."

"Fruits of what? fruits of doubt? Suppose you had got the right fruits, would you then have believed you were saved?"

"O yes!"

"That is to say, you would trust the fruits you brought forth rather than God's word—not for your salvation, but for your knowledge of it. But you must be saved, and know you are saved, before one acceptable fruit can be brought forth—else the works are legal. All evangelical obedince is rendered by a man who is saved, and who renders it because he knows that he is saved."

"Then am I to do nothing?"

"Absolutely and literally nothing. You must take salvation exactly as the theif on the cross did. He could not turn over a new leaf; his last wretched leaf had been turned in reviling his Savior. He could not do any work for God, for there was a nail through each hand; he could not run in the way of God's commandments, for there was a nail through his feet. And until you stand still and realize that there is a nail through all your carnal agility, and accept salvation for nothing, knowing that you are saved simply on the authority of the bare Word of God, you will never be saved. We do not look inward to what we feel, nor outward to what we do—but to the Son of Man lifted up, and to God's account of how well He is pleased with the Lord Jesus Christ."

"Well, I think I see what you mean and it clears up a real difficulty. I am not to examine myself to see if I feel better, feel saved, feel forgiven, or feel happy; but here is the next difficulty—how am I to know it?"

"I well remember that when I began trying to feel converted, I felt myself becoming worse and worse and worse, and my heart getting further and further from peace. Then I began to study this and that theological question. I knew all about what Calvinism and Arminianism were—studied my Bible till I knew its contents pretty well; but at last I found I was not on the right track for salvation at all. I was thinking that salvation came intellect-wise, and not faithwise."

"But a man cannot be saved apart from his understanding?"

"Most certainly not, no more than he can be saved against his will; but the eyes of his understanding must be enlightened, that he may be made willing to receive the gift of salvation in God's way. You see if God had made His salvation dependent upon education or intellect, He would have left the great mass without the chance of salvation until they were tutored up to the requisite point; but as there is one salvation for high and low, rich and poor, educated and ignorant, so there is one method of receiving it, and of course that must be according to the standard of the most unlearned. Hence the truth of the remark that a friend made to me, 'Intellect never helped me to Christ, but it often hindered me."

"I was trying to explain this (which I believe to be of the greatest importance) to some poor people, and I tried to illustrate it in this way. If, in traveling by rail, I had a first-class ticket I could travel one part of the journey in a first-class carriage, another part in a second, and another in a third, and the railway officials could find no fault; but if I had only a third-class ticket, I must remain in the third from beginning to end. Thus, in regard to salvation, the educated man can come to the uneducated man's platform; the uneducated cannot rise to his; therefore it is on the common platform on which all men can stand, that God treats concerning salvation.

"This is the great difficulty; this is why not many great, not many wise, and not many noble, can afford to come low enoueh among the common run of people, to take a guilty sinner's place, receive a lost sinner's Savior, and rejoice in a condemned sinner's pardon. This is why Christ taught that men had to become like little chlldren before they could get into the kingdom of heaven."

"I see the justice of your remarks; but tell me, now, how am I to get into the kingdom?"

"As you have said before, you know that it is of grace—that is to say, God is waiting to give it to you all for nothing, without a feeling in payment, without a prayer as the condition of it, just as the widow's friend dealt with her debt. That it might be of grace, it was made to be by faith, not by attainment either in intellect or feeling. This is the impression that has been sometimes left upon my mind, after having heard the Gospel stated—that faith is the condition which God has demanded from the sinner, in order that he may be saved—that the great Physician will heal the most wretched sin-burdened soul, but He must receive faith as his fee. Now this, as you have no doubt found, would be the most difficult of all fees to procure. Feeling is hard to get up, but faith is harder. Faith is the mere apprehension of grace—thankfully accepting what God has already freely given. Faith puts God in the chief room as the giver, it being more blessed to give than to receive, and lets Him do everything, man being the silent and passive receiver of blessing. Faith has to do, not with what I feel toward God but with what God feels towards me, what He has done for me, and what He has told me. Faith does not look into its own formation—it looks out to God's provided substitute for the sinner. Faith does not tell me to feel that I am converted, but it fixes me down to the Word of God. Faith tells me to take God at His word. Faith has not to do with what I am thinking of myself, bad or good, but it lets God think for me.

"Two things are to be distinguished, 'salvation' and the 'knowledge of salvation.' First, How am I to be saved? and then, How am I to know it?

"First, then, my salvation depends solely and entirely upon the work and the person of Jesus Christ our Lord. My salvation is supported by His work; His woek is supported by His person."

"Secondly, the knowledge that I am saved depends solely on the record the word, the testimony of God. 'He that believeth not God, hath made Him a liar, because he believeth not the record (testimony) that God gave of His Son.' A man is saved the moment he accepts Christ, on account of Christ having died in his place; he knows that he is saved whenever he believes the record that God gave of His son."

"Well now, tell me shortly what 'believing in the Lord Jesus Christ is? Of course I believe He is able and willing to save anybody, His atonement is sufficient, and His offer free and full; but how is He to become mine?"

"What is it to believe in a man? What is it to believe in a bank? You do not believe in one who is in the black list—but you can look around and say to yourself, 'Well, I believe in so, and so,' and it is just the same with Christ; I believe in Him—not merely in His historical existence—but I trust Him, I receive, I rest upon Him alone for my salvation."

"In a word, then, what should I do? I am wishing to take God's way, and willing now to do it. When I begin to go through trains of thought, I get confused, and I should just like to know in a sentence what my path ought to be."

"Take the lost sinner's place, and claim the lost sinner's Savior!"

"Will the claim be allowed?"

"Certainly. For although we are justified freely by His grace, still that grace has so planned it that it puts God in the more blessed place of the giver, and the sinner in the responsible place of the receiver. True it is that he has no claim by nature upon God, by faith uses what grace prescribes. Yes, more, Gnd commands you to claim Him."

"Can I claim Him?

"Only a lost sinner can."

"I am allowed, urged, brought, commanded to take Christ as mine; surely I have nothing to lose: yes, Lord, I believe thee, Christ is mine."

"I take comfort from the faet that my sins were laid on Christ—I do not feel they were there, but God says it—He was wounded for our transgressions; not for those of angels—they had none; not for those of devils—they can claim no Savior; but for those who take the sinner's place: 'The chastisement of our peace was upon Him.' Therefore it would be unjust to lay it on me believing on Him. He is a real Savior for real sinners. My only qualification for such a Savior is that I am such a sinner. And now I believe my sins are not on me—not because I feel them gone, for I do not, but because God says they were laid on Christ." (Isaiah iii. 6.)

Robert M'Cheyne says, "We must not close with Christ because we feel Him, but because God has said it, and we must take God's word even in the dark." We do not feel we have faith. We accept God's way of dealing with sin.

Man would try to settle God's claims. God Himself has settled the claims, and offers the settled account for nothing. Man would try to make his peace with God. God has come and "made peace," Christ Himself becoming "our peace," and now He is "preaching peace" for the acceptance of all (Eph. ii. 14-17). Most anxious inquirers seem to think that we have to fight against ourselves in order to be saved, whereas we fight against ourselves because we are saved. We have a race to run, but it is not to the cross, it is from the cross. Man's way is to believe because we feel: God's way is to feel because we believe, and believe because God has said it.

Dr. Thomas Chalmers says, "Yet come the enlargement when it will, it must, I admit, come after all through the channel of a simple credence given to the sayings of God, accounted true and faithful sayings. And never does light and peace so fill my heart as when, like a little child, I take up the lesson that God hath laid on His own Son the iniquities of us all.',

Take the lost sinner's place, and claim the lost sinner's Savior.

No works of law have we to boast—
By nature ruined, guilty, lost,
Condemned already; but Thy hand
Provided what Thou didst demand;
We take the guilty sinner's name,
The guilty sinner's Savior claim.

No faith we trust. 'Tis Christ alone—
'Tis what He is, what He has done,
He is for us as given by God,
It was for us He shed His blood:
We take the guilty sinner's name,
The guilty sinner's Savior claim.

We do not feel our sins are gone,
But know it from Thy word alone;
We know that Thou our sins did'st lay
On Him who has put sin away;
We take the guilty sinner's name,
The guilty sinner's Savior claim.

Because we know our sins forgiven,
We happy feel: our home is Heaven.
O help us now as sons, our God,
To tread the path that Christ has trod:
We take the guilty sinner's name,
The guily sinner's Savior claim.

ADVERTISEMENTS.

WHITNEY & HOLMES
ORGANS.

THE above Instruments contain all the improvements found in

First Class Organs,

Many of which are used exclusively by us. They have IMPROVED SWELL, IMPROVED BELLOWS, PATENT REED and SOUNDING BOARDS, IMPROVED REEDS, VALVES, and STOP ACTION, with KEYS of the FINEST IVORY, IVORY FRONTS, SOLID EBONY SHARPS, CLOTHED MORTISES, BRASS GUIDE PINS, ENGRAVED IVORY STOPS PEDALS, carpeded in rich designs, &c.

We manufacture but one class of work, and one of our INSTRUMENTS is in general respects equal to another, as far as its capacity goes. The same

Smooth, Finishing Voicing and Fine Action,

Which are so satisfactory to good players, will be found in every Organ upon our list, the difference in price being regulated by the capacity of the Instrument, and the difference in the Style and Ornamentation of the case. Every Instrument fully warranted. Send for Price List.

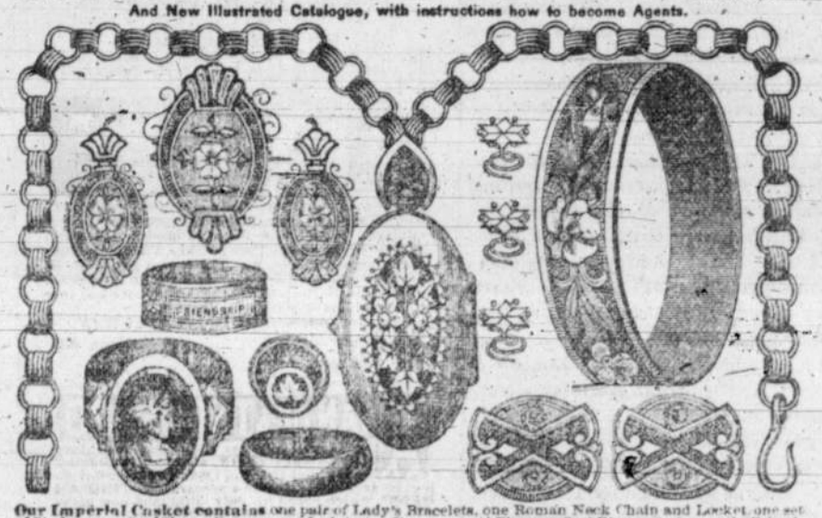
A few good Agents wanted. For further information address

J. H. ROBBINS,
Portland,

Agent for Oregon and Washington Territory.
These Organs took the First Premium at the Oregon State Fair, 1876. 6-42 1y

THE STEINAU JEWELRY CO.'S **FOR ONE DOLLAR!** IMPERIAL CASKET.

And New Illustrated Catalogue, with instructions how to become Agents.



Our Imperial Casket contains one pair of Lady's Bracelets, one Roman Neck Chain and Locket, one set of Studs, one pair of Sleeve Buttons, one Lady's Set (Ear-rings and Pin), one Seal Ring, one engraved "Friendship" Ring, one Plain Ring, one embossed Collar Button; all of which are the **finest gold-plate, warranted to stand the test of solid gold,** and exactly as represented by the engravings in this advertisement. **On receipt of One Dollar** we will send this grand array of elegant Jewelry, securely packed in a beautiful morocco casket, postpaid, to any address. Our illustrated catalogue accompanies every casket free.

"Having one of the Imperial Caskets in our possession, we must say that, while the articles are not solid gold, they are beautiful imitations and very pretty, each particular piece being equally as good as are sold in the city Jewelry stores."—EDITORS' HOME AND FARM.

"An honorable house, entitled to the confidence of their patrons."—EDITOR CHRISTIAN WORLD.

"We endorse the high order of respectability attached to the Steinau Jewelry Co."—ED. BOSTON GLOBE.

"To assure our patrons of our responsibility, we refer to any reliable business house in Cincinnati, and by permission to the commercial agency of Tappan, McKillop and Co." Mail all orders to

STEINAU JEWELRY COMPANY, No. 5 Arcade, CINCINNATI, O.

SEWING MACHINES
FOR SALE, WHOLESALE AND RETAIL, AT BED-ROCK PRICES.

The best and latest improved for every variety of work, including

THE FLORENCE,

so long the leading Family Sewing Machine on the Pacific Coast, its superior qualities are too well known to require further recommendation.

THE NEW WHITE

the best straight needle Machine in the market, has a great deal of room under the arm, is very light-running and substantial.

ALSO,

FLORENCE COAL OIL STOVES

FOR COOKING AND HEATING.

Persons desiring business, dealers, and all others wishing Sewing Machines, either for Cash or on Installments, should send for circulars and terms to

SAMUEL HILL,
No. 19 New Montgomery Street,
SAN FRANCISCO,

Liberal prices allowed for old Machines in exchange for new.

7-9-8m

MRS. ROHRER'S
GREAT OREGON REMEDY
FOR THE CURE OF
CONSUMPTION, COUGHS, COLDS
ASTHMA, BRONCHITIS, CROUP,
WHOOPING-COUGH,
And all other diseases of the throat and lungs.

This new medicine is purely vegetable and harmless to the most delicate constitution. It purifies the blood, gives tone and vigor to the general system, while it soothes the lungs, causing them to throw off all unhealthy secretions. As it acts on the blood it will be found very useful in all scrofulous diseases. Its pleasant taste and soothing effects make it a great favorite with children; and for measles, whooping-cough, croup, &c., it is unequalled by any medicine in use. It has produced remarkable cures in asthma, dyspepsia and bronchitis. Try a bottle and be convinced that it is the best lung medicine in use. Price, $1 per bottle.

John L. Murphy, Monmouth, Oregon, manufacturer and proprietor for Oregon and Washington Territory. For sale by druggists generally, and wholesale by T. A. Davis & Co. and Hodge & Calef, Portland, Oregon.
6-44-1y

ÆOLIAN.

The proprietors take pleasure in calling attention to their beautiful improved

"ÆOLIAN"
REED ORGAN,

believing it to be the best Parlor and Orchestral Organ manufactured. The perfected Reeds in this instrument are tuned and voiced with the utmost care, and, in conjunction with the improved Reed Chamber, produce a sweet, pure and powerful tone.

SUPERB CASES,
—OF—
NEW AND ELEGANT DESIGNS,
Manufactured of Black Walnut, finished in Oil, with French Walnut Panels and massive Ornaments, forming fine specimens of Cabinetwork.

THE HANDSOMEST AND BEST.

Before buying an inferior instrument at a fabulous price ON TIME, write and ascertain the price of a superior one FOR CASH. Ministers, Churches, Teachers, Sunday Schools, Lodges, etc., should send stamp for price list and discounts.

DEALERS

will find it to their advantage to examine this Organ. It has improvements found in no other. ☞Responsible parties wanted to handle these instruments in every town. Correspondence solicited.

ADDRESS:
"ÆOLIAN" ORGAN CO.
WASHINGTON, N. J.

ÆOLIAN
6-21-1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
7-27-1y

SUNDAY-SCHOOL SUPPLIES

After many years experience we are enabled, we think, to offer the best Sunday-School Papers, Lessons, Records, Rewards, &c., for the least money possible. Samples sent free to any address. Address TRANSYLVANIA PRINTING and PUBLISHING CO., Lexington, Ky.