

which the people were cured of the stings of the fiery serpents; and whose "lifting up" was by Christ himself interpreted as emblematical of his being lifted up on the cross, John iii. 14. The manna, which represented "the bread of life that came down from heaven," John vi. 31-35. The rock, whence the waters flowed, to supply drink in the wilderness; "and that rock was Christ," 1 Cor. x. 4. The Sabbath, "a shadow of Christ," Col. ii. 16, 17; and a figure of his eternal rest, denominated a sign of the perpetual covenant," Ex. xxxi. 16, 17; Ezek. xx. 12, 20. And lastly, to omit others, the temple, where alone the shadowy sacrifices were to be offered, because Christ "the body" was to be offered there himself.

Of personal types I refer briefly to such as are considered in the New Testament. 1. Adam, between whom and Christ a striking series of relations is remarked, Rom. v. 12-21, and Cor. xv. 45-49. 2. Noah, who was "saved by water, like figure whereunto even baptism doth now save us, by the resurrection of Jesus Christ," 1 Peter iii. 20, 21. 3. Melchisedek, king of Salem, "who was made like unto the Son of God, a priest continually," Heb. vii. 3. 4. Abraham, "the heir of the world," Rom. iv. 13, "in whom all the nations of the earth are blessed," Gen. xxiii. 18. 5. Isaac, in his birth and intended sacrifice, whence also his father received him in a figure, Heb. xi. 19, that is of the resurrection of Christ. 6. Jacob in his vision of the ladder, Gen. xxxiii. 12, and John i. 51, and his wrestling with the angel; whence he, and after him the church, obtained the name of Israel, Gen. xxxii. 24, and Matt. xi. 21. The Gentile world also, like Jacob, gained the blessing and heirship from their elder brethren, the Jews. Moses redeeming the children of Israel out of Egypt. Joshua called also Jesus (a deliverer) in acquiring for them the possession of the holy land. David, upon whose throne Christ is said to sit, and Jonah, in his dark imprisonment of three days, as all typify as plainly as can be the office of Christ as king-priest, deliverer and Lord.

The third mark under this head is, that the facts of Christianity as was partially shown in a former article, are such as to make it impossible for either the relators or hearers to believe them if false, without supposing a universal deception of the senses of mankind. For they were related by the doers, or by eyewitnesses, to those who themselves were, or might have been present. To this circumstance both Christ and his apostles often appeal. And they were of such a nature as wholly to excuse every chance of imposition, such as restoring sight to the blind, feeding five thousand with five loaves, and two fishes, and raising one from the dead that had been dead four days. None of the Jew or Roman persecutors of Christianity to whom the first teachers frequently referred, are witnesses of these facts, even ventured to deny them, that no apostle or disciple, under the fear of punishment or the hope of reward, not even the artful Julian himself ever pretended to detect them; neither learning nor ingenuity, in the long lapse of so many years has been able to show their falsehood, though for the first three centuries after their promulgation the civil government strongly stimulated hostile inquiry; and that their original relators after lives of uninterrupted hardships, joyfully incurred death in defense of their truth, we cannot imagine the possibility of a more perfect or abundant demonstration.

With the assistance of Divine Providence, my next article, will conclude for the present, the further discussion of this most important subject that ever attracted the attention of mankind—the divinity of Christian religion.

"The poor ye have always with you."

There are, perhaps none in Oregon who are starving, but there are hundreds of families that do not have plenty of the necessities of life. Most of them could do very well if they were always able to work. But, let them get sick and they have either to do without, or what is worse, go in debt when they can see no show to pay. If they ever pay such debts, they have to deny themselves and save a little at a time, so it is doing without, after all. Some may think this untrue, but I know from experience and observation that it is true. There is one family that I am acquainted with (members of the Baptist church) that is a specimen. In the neighborhood where they have their membership, some say they are lazy, and others say they only go to church to get a good dinner. Much of the time they cannot go because they have nothing to wear, and they work harder than they should. They have had sickness and death in the family. The oldest daughter, a lovely girl, died some three years ago. She was sick a long time and some blamed them for not taking her off to a doctor. They did all they could for her under the circumstances, but no one thought of helping them. They are now working hard and exposing themselves, trying to pay a bill of \$60 to a doctor who is a professed follower of Jesus.

Perhaps some who have plenty of this world's goods, will say, "I do not know of any one so poor." The reason is either because they do not visit the poorer class, or if they do, they never think to ask how they are getting along and very few of them will mention their poverty to those more fortunate than themselves, unless they feel that those persons sympathize with them. To such families, a barrel of sugar would be a large present, many of them never think of having so much at once, and can only afford to have any thing that has to be sweetened once in a while. Some persons are lazy and had rather do without things, than to work for them. I do not say to help them; I am speaking of the working class who have been unfortunate.

"Bear ye one another's burdens," In John iii. 27, you will find the following: "But whose hath this world's goods and seeth his brother need and shutteth his bowels of compassion from him, how dwelleth the love of God in him." And if we have not the love of God in our hearts we are none of his. Jesus said, "If ye love me, keep my commandments." I fear that some of those who have their names on the church book on earth, will not find them written in the Lamb's Book of Life. We must give an account for the way in which we spend our money, as well as everything else. May the Lord help us all to do our duty, and when it is ours to be judged may we hear that welcome, "Come ye blessed of my father inherit the mansions prepared for you," is my prayer.

A SISTER.
A Kind Word.

Dear Friend:

Remember every day makes our time here shorter, if we should live to be very old the time would not be long and it would seem very short. Then let us not be wasting our time on the frivolous things of the world; what is our short stay here compared with an everlasting life beyond the grave. Many things we find in the New Testament which tell us our duty plain enough for all to understand. Then why neglect it? Is there any one who would not like to be found of him in peace, without spot and blameless, when the Lord comes? certainly not. Then it is plain what all should do.

Perhaps some of you my young friends have never read the Bible

through for yourselves; if not please take and read it carefully, and I am satisfied that before you are through you will know what to do.

Do not put it off, for it may soon be too late. Do not be too much taken up with the things of this world to prepare for the world to come. Read, James iv. 14 "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." I hope that you will attend to these things before it is too late. 2 Cor. v. 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Your friend and well-wisher,
MARY CAMERON.

The Christian.

When sincere Christians turn their attention from the transitory things of time and the vain frivolities of the world by which many are being interwoven with its subtleties and enamored and enchanted by its decaying and alluring influences, forgetting the things of the past and present, looking forward to the happy future in anticipation of a glorious inheritance; oft times heave a sigh for their fellow mortals, who are moping and groping their way through a world of perpetual darkness. Renewed hearts thirst with holy desires for that paradise lost by Adam, but that can be fully regained in Christ. Even Christians feel the solemn responsibility that is resting upon them; indeed, sometimes doubt, when they are living near to God, and are not conscious of their sincerity and humility in the sight of their dear Redeemer, that they are genuine Christians. Prayer is the strength and life of the Christian in all the fiery trials through which he passes. It is a healing balm for the soul and a cure for every wound while pilgrimaging here below. The Lord is my shepherd and whithersoever he goeth I will follow.

E. C.

Coquille City, Or., June, 1878.

It is said that a colored Baptist minister in Georgia, recently immersed eighty-nine adults in twenty-six and a-half minutes, and it was performed without indecent haste. At this rate he could have immersed one hundred and ninety-five in one hour, and sixteen administrators could have immersed over three thousand in one hour. Some persons seem to think that the three thousand added to the church on the day of pentecost, could not have been immersed, but this instance serves to illustrate that if adding to the church meant baptism, it could easily have been done by immersion. But drowning men will grasp at what, in their dilemma seems to be straws.—Primitive Christian.

An infidel, boasting in a published letter that he had raised two acres of "Sunday corn," which he had intended to devote to the purchase of infidel books, adds: "All the work done on it was done on Sunday, and it will yield some seventy bushels to the acre; so I don't see but that Nature or Providence has smiled upon my Sunday work, however the priests or the Bible may say that work done upon that day never prospers. My corn tells another story." To this the editor of an agricultural paper replies: "If the author of this shallow nonsense had read the Bible half as much as he has the works of its opponents, he would have known that the great Ruler of the universe does not always square up his accounts with mankind in the month of October."—Ex.

Sometimes Beecher gives us golden words: "God pardons like a mother, who kisses the offenses into everlasting forgetfulness."

MISCELLANEOUS.

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BIRD DAVIDSON,
MANAGER.

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The members of the Faculty are competent, energetic, and devoted to the cause of education.

THE LOCATION OF THE COLLEGE IS CENTRAL, ACCESSIBLE, AND BEAUTIFUL.

The Session consists of two Terms of Twenty Weeks each, and an Intermediate Examination and Renewing of Classes at the end of the first term.

The Collegiate year is divided into two terms of twenty weeks each.

The first term begins on Monday, September 16, 1878, and ends January 31, 1879. The second term begins on Monday, February 3, 1879, and closes on Wednesday before the third Sunday in June, 1879. Intermediate examinations, last week of the first term, final examinations at the close of the session.

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Experience has demonstrated conclusively that mixed schools, under proper regulations and restrictions, possess decided advantages over exclusive institutions. Young gentlemen and ladies exercise a refining, restraining, yet stimulating influence over each other, when associated in the same school and in the same class, which nothing else can supply. They vie with each other for the wreath of honor, as they labor side by side in a common cause.

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God has given man two great volumes—Nature and Revelation—suited to his physical and spiritual constitutions. These are full of facts addressed to the understanding.

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TO THE FRIENDS AND PATRONS OF CHRISTIAN COLLEGE.

The prospects of Christian College are most flattering. The institution is increasing in reputation, and its influence and popularity are rapidly extending. Its friends may anticipate a career of still greater usefulness. The patrons of the school will do well to begin now to shape their business so as to send their sons and daughters at the opening of next session. One full term, taking the classes in order, is worth more than double the time scattered over several sessions. We hope to welcome to the halls of Christian College on the third Monday in September next, a larger number of students, and to inaugurate a more successful and prosperous session than the one just closed.