

The Power to Become a Sons of God.

BY S. H. REDUX.

"He came to his own, and they received him not; but to as many as received him to them gave the power to become the sons of God, even to them that believed on his name." John 1: 12.

In the days when predestination, foredestination, election and effectual calling were the Alpha and Omega of religious discussion, this text was always in the way of the Calvinist who regarded "man as dead as a stone under the hammer."

His interpretations of Scripture were always unharmonious or in direct conflict with this text, and his opponents generally felt satisfied by simply quoting this text as positive proof of man's freedom to act or not, or that man was a free moral agent, &c. But it is with the present rather than the past that we are to deal, and therefore a few reflections will preface our remarks in this article.

1. There is nothing so much desired by man as power. In almost all his desires, first and last, power is the great end or means. Then they may have many objects or purposes on which they propose to exercise the power they possess or desire.

2. All men would acknowledge a being who would grant them either power unlimited or sufficient to accomplish what they most desire. The Jews would readily have confessed Jesus for power to drive away the Roman governors, armies and tax collectors, &c. The Pharisees would have readily confessed him for power to settle beyond dispute their claims to the infallibility of the tradition of the elders and deacons of their councils, &c. And how many are there to-day who would readily believe in Jesus for power to overcome their rivals in business, society or politics? Yet we do not find in this or any other Scripture that Jesus conferred such follies; that he would seek to gratify the selfish desires of men's hearts and because of this many then and now will not receive him. He sought to make the sons of God, and to this end offered them every means to that end, but they either rejected or refused to use the means thus offered.

3. Any man who, with the Gospel testimony before him, does not believe, is condemned, and if he continues in disbelief, is powerless, and will die in sin, and where Jesus is he can not go. See John iii. 18; also viii. 24, and parallel passages.

Whatever power he may possess, and however eminently successful he may be in accomplishing his desired objects in this life, he can not, while in disbelief, either become a child of God or escape the condemnation of his disbelief. This power and salvation never was conferred on any man in this life who did not believe in Jesus, and there is no intimation that it will be given to such men in the life to come.

4. I notice now the obvious point that belief only in Christ does not constitute him who possess it a son of God but give not the privilege or power to become a son of God.

With this power given to the believer, there yet remains two very important items before him. (a) To exercise this power or privilege now given. (b) That power must be used legitimately.

As proof of this we refer to Noah who was granted power to except the deluge. He first shows that power in building the ark, and otherwise doing as God commanded him. See Gen. vi. 22. "So Abraham by faith obeyed God." See Heb. xi. 8-27.

Again, there is not in all the New Testament any proof that any one was acknowledged as a son on faith only, but on the other hand the believer always was directed in the legitimate exercise of that power given him to become a son of God. So Jesus taught those who believed on him at Jerusalem (See John viii. 31), that if they continued in his

word then they were his disciples indeed, and should know the truth and obtain freedom by it. God's word is truth; it is in the Gospel, it is God's power and therefore the means of grace in the Gospel is the power given to the believer to become a son of God, and every one should desire that relation, and properly use this power, the means of grace found in the Gospel to enter into such high and holy relation as will finally crown him with the highest honors.

5. I fear we, as preachers, do not impress upon the believer as earnestly as we should the importance of using this power; they are often ready to defer and delay till the future what is of the utmost importance now. Many men who believe in Jesus and have the power to become Christians, are deferring this important matter to the future; they are using the power they possess to gain wealth, society and position in this world under the delusion that they may any time use the great power to become a son of God. Day by day they grow more indifferent, faith dies, and finally the man also dies, a wealthy farmer, merchant, banker or statesman, and the world now set up that "God would be cruelly unjust not to receive so good a man into heaven," and some preacher who is catering to public favor preaches a sermon at the funeral and tell of the deceased power and energy, but never tells how all through the years he refused to become a son of God.

We humbly beseech every believer to use this power to become and live as a son of God, that he may be an heir to the heavenly estate; better neglect any thing else; all else is earthly, this is heavenly.

Fairfield, Iowa, Nov. 3, 1879.

State Fair for 1880.

BY DAVID NEWSOME.

I consider that all moral, religious, scientific and prudential measures, with which our community is immediately or remotely concerned, are legitimate and proper subjects for discussion, in any or all public journals, devoted to the cause of religion and sound morals.

And, believing that your excellent MESSENGER is open to fair discussion, in proper language, I crave a space in it, while I may examine the merits and demerits of our Oregon State Fairs for ten years or more in the past.

The organization, incorporation, by-laws and regulations of this State Fair seemed to be founded upon fair and judicious measures. Its very name presupposed that it was an Agricultural Fair. Such an institution was needed here, and such ones have proved very beneficial in all states or territories of our Union. For a few years after the organization of the State Agricultural Society of Oregon, many of our very best farmers, stockraisers, manufacturers, fruit-growers and horticulturists, took hold of this concern with a will, and endeavored to conduct it for the general welfare of the substantial people on this coast.

But another element, another large interest, another class of persons perceived a golden opportunity to turn these Fairs to good account for their own interests. These were the fast, the sporting gentry, who owned and controlled the turf, and all that that term implies. These, of course, could draw to the Fair ground, very many fast men and women, who would not otherwise attend those Fairs.

And the more gate-tickets sold, the more money would go into the coffers of the secretary of the society, who, indeed, has been about the whole, high official authority, in effect, for quite a number of years past of this society. The democracy of members ruled at all the annual elections of this society, and the horse-men had that majority and elected whom they pleased. As their number in atten-

dance increased, the numbers of the other classes decreased. Premiums on race horses and trotters ran up, while those on all essential articles of our Fairs, in former times, went down.

The laws of Oregon and of the State Fairs have been shamefully violated for the last eight or ten years past. However, much has been said and written in defence of these Fairs, as conducted for ten years past, the truth stands out in strong position, they have been corrupt and corrupting to an alarming extent. If that or any other business or institution of our country is of more harm than good, it is our duty to frown it down in all prudential and legitimate ways. These Fairs, as they have been conducted during the latter part of the time since they were controlled by the present or previous head, ruling officers, have been a blot upon our character, as a moral, temperate and Christian people. I do not deny that there have been religious, good men elected on the Board of Managers, annually, who deprecated the plan of running the society for the interest of the sporting gentry.

But their arguments were met by the majority, on this wise, that the Fair would dwindle down to extinction, if run on moral principles! And these men pretended that betting on race horses, pool selling, and whisky shops were legitimate, and not a violation of state laws, nor good order! Oh! no. Betting was not gambling. Our young men and women have been drawn into the company of the vilest men and women at these Fairs, and have been tempted by them. We know too well that many of the best men and women on this coast attend these Fairs every year. So great has been the preponderance of infidelity, and base persons at their Fairs, that it is difficult to draw together the fiftieth person into the chapel of the Y. M. C. A. on the grounds to hear the words of eternal life from the mouths of God's ministers there.

Another feature of these Fairs is the management of them in a pecuniary point of view. About a quarter of a million of dollars has been paid to the receiving officers of this society in 18 years past!

The question arises, what has become of this large sum of money? Oh! be still. Don't the books show fair balances every year? The society is now in debt twenty-two thousand dollars; and yet it never was in as sound a condition as it is now! So says a high functionary of the society. It is useless to multiply words in this case. The gentry who have controlled this society for quite a while past, seem willing now, it would seem, to give us an old fashioned Fair about the 4th of July, 1880, on the grounds near Salem; and not have any horse racing and licensed dens of abominations on the grounds at that time!

Ah, gentlemen, you can't any longer run your Fairs on horse racing, pools, fast men and women; and you now turn to the moral, religious, temperate and substantial people of our country, and will let us have a Fair. "Save Cassius or I sink."

I am glad that you perceive now what you ought to have seen many years ago, that you must make these Fair agricultural ones, or else none at all.

Howell Prairie, Or., Nov. 13, 1879.

"I know I'm losing ground, sir," tearfully murmured the pale-faced freshman, "but it is not my fault sir. If I were to study on Sunday, as others do, I could keep up with my class, sir—indeed I could; but I promised mother ne-ne-never to work on the Sabbath, and I can't, sir, ne-ne-never"—and as his emotions soon overpowered him he pulled out his handkerchief with such vigor that he brought out with it a small flask, three faro chips and a euchre deck, and somehow or other the professor took no more stock in that freshman's eloquence than if he had been a graven image.

D. Lothrop & Co.'s Fall Books.

No publishing house in the country is making more active preparations for the holiday trade than D. Lothrop & Co., and their list of announcements exceeds in extent and attractiveness that of any past year. As usual, the strongest effort has been made in behalf of young readers, and the books offered for their delectation are as beautiful in their outside appearance as they are fascinating inside. Stories in prose and stories in poetry, funny stories, pathetic stories, stories in natural history and stories about people and places, delightfully written and charmingly illustrated, form a large proportion of the catalogue, while books adapted to the needs and capacities of older readers are not wanting.

Among the larger and more important books are Mr. Benjamin's American Artists, an elegant quarto volume filled with portraits of some of our most famous painters, with illustrations from their own hands, drawn expressly for the work; a second volume of Poet's Homes, brought out in the same manner, containing portraits and biographies of Holmes, Bryant, Emerson, Paul H. Hayne, John Boyle O'Reilly, and other prominent authors; a new edition of Out of Darkness into Light, a volume which a New York critic calls "a rich work of art," a red-line, quarto edition of Pilgrim's Progress, on plate paper, with 17 full-page illustrations, splendidly bound; Story of the Prayers of Christian History, by the author of Story of the Hymns; Thoughts that Breathe, consisting of choice extracts from the works of Dean Stanley, with an introduction of Phillips Brooks; a new edition of Jesus Lover of My Soul; a gift book for young ladies called Christmas Pie, illustrated by Miss Lathbury; Christmas Snow-flakes, a large and elegant quarto volume of original poems by American authors, with choice illustrations, richly and uniquely bound, and Dr. Smith's America, our National Hymn, with several exquisite engravings and a sketch of the author.

Of the books for young people, prominent is Wide Awake Pleasure Book "F," uniform with five volumes which have preceded it, yet with a richer and more attractive table of contents than either of them; Don Quixote, Jr., being a history of further adventures of Miltiades Peterkin Paul; Miss Younge's Young Folk's History of France and Rome; The Dogberry Bunch; Royal Lowrie's Last Year at St. Olave's; and Breakfast for Two, by Joanna Mathews. Others are in preparation and will soon be announced.

But it is the children who have particular reason to feel grateful to the Messrs. Lothrop, who have provided for them a list perfectly bewildering in its variety and attractiveness. One of the first books to tempt the eye of little patrons is Child Lore, a beautifully bound quarto volume with engravings and colored illustrations. It contains the "Babyland Classics," old and new, with short rhymes and jingles, compiled and edited by Clara Doty Bates, and is good for all times and seasons of the year. Once upon a Time, by Miss E. E. Brown, is a charming book of story plays, illustrated of course, and bound in taking style. Then there are Stories and Pictures of Wild Animals, companion books, in large type, in chrome board covers; a new edition of Little Lucy's Wonderful Globe; Children's Funny Book, a big quarto, full of pictures; the Birthday Picture Book, with thirty full page engravings and mottoes for each day in the month; and several "baby books," chief among them Babyland for 1879, Baby's Object lesson Book, and Baby's Portfolio.

Unusual attractions are also offered in the little "Libraries," and "Series" The Wide Awake Library, containing

the eight volumes of the magazine, ought to be in the possession of every family where there are children, and no cheaper or more fitting present could be made by parents than this. The Out of School Series, consisting of four volumes by popular writers, is a special attraction. Then there are the Merry and True series of 10 volumes; Little Chats with Little Folks, 6 books in a box. Baby Classic Toy Books; Favorite Quarto Toy Books; the Natural History Series and Stories, and Johnny's Discoveries, in three volumes.

The presentatoin book upon which the Messrs. Lothrop are bestowing particular attention, and which from its peculiar character, ought to have special attraction for every patriotic American, is Dr. S. F. Smith's America, which for nearly half a century has served our national hymn. It is to be brought out in large quarto form, magnificently illustrated and bound, and containing, beside the hymn, an illustrated sketch of the venerable author, who is still living. It would be interesting if we could know the various important occasions upon which this hymn has been sung since it was first written. During the war it exerted a wonderful influence at home and in the field in the way of strengthening patriotic feeling, and it has lost none of its popularity since. The volume which presents it is artistic and beautiful, and should be found in the household of every true American.

The five handsomely printed volumes which constitute the Idle Hour Series, and which have put off their light summer clothing for tasteful cloth covers, claim the attention of all lovers of choice literature. They have all been warmly praised by the press, and in their cheaper form have had a large and steady sale. Their character is not ephemeral, nor are they simply intended as "summer books." One can enjoy the experiences of the Two Girls Who Tried Farming by a coal fire as well as in a hammock, or the narrative of the trio who sailed Up and Down the Merrimac when that famous river is frozen as well as now My Daughter Susan and Priscilla Hunter are acceptable acquaintances at any time of year, and there is no particular season to be set apart for Poor Papa.

There are two other series which seem to require special mention. The first, History and Biography, containing five volumes, and Famous Americans, containing the lives of Franklin Sumner, Webster and Amos Lawrence. They are books which every boy should read, and will be the better for reading.

Another new book, Waifs and their Authors, is now in press, and nearly ready for issue. It will be in the popular quarto form as illustrated. Of new editions, prominent are Tarbox's Life of Israel Putman, which has been materially reduced in price; Sunshine for Babyland; Pansy's three over popular books, Mother's Boys and Girls, Picture Book and Our Darlings, all of them enlarged, and in choice bindings. The Children's Almanac, which created such a sensation last season should not be forgotten. It is one of the most useful and beautiful little volumes ever brought out by publishers, and is sold for hardly more than a nominal price. It will be remembered the calendar reaches over five years, and is as good to day as it was last year.

A Lost Life.

"When he thought thereon, he wept."

Like those at school who on their sines
Write figures and for fame contend,
Then bot them out and write again,
As they in mathematics mend.

Could I unspeak the words I've spoken,
Undo the things I've often thought,
Undo the actions I have done,
Since I was into being brought.

Then backward from this breath I'd draw,
With eager haste and godly fear,
I quick would run the blustering quill,
And cancel clean my whole career.

—Rev. A. C. Gillis.