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Oct. 15th, 1870. 2-yl.

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Poetry.

LINES.

BY R. C. FERTVAL.

The earth is green, each beauteous scene,
Now-stood thee on to bliss;
And Beauty's smile and Pleasure's wife,
Seem beckoning thee to kiss.

The clear blue sky encircles high,
Regimented with many a star;
And morn so bright, glides through the night,
Like pale enamelled car.

The golden sun, and diamond's shine,
Await but thy strong arm;
The world's deep lore--exhaustless store--
Holds forth to thee its charm.

Fame's temple, proud invades the clond,
Its portals open for thee;
And many a path, thy love and truth,
Leads to celebrity.

But vain are these, no earthly joy,
Nor burning's store; nor fame,
Can quench the fire--sate the desire,
That wastes thy fervent frame.

Not all of earth, of present birth--
No place on Fame's long roll;
Can lift the quest--the deep unrest,
That agitates thy soul.

All earthly dreams--all earthly strife--
But seek thy soul's deep thirst,
Each tempting fruit, from earthly root,
Is sought but smiles accused.

Then haste thee on, to God's high throne--
Thro' Jesus Christ, our Lord;
So shalt thou find sweet peace of mind,
As promised in the Word.

There, welcome sweet, thy steps shall greet,
And deep, undying love,
Coldness, disdain, envy and pain,
Are banished from above.

Written for the Messenger.

Triumphs and Perils of the Reformation.

WALKS ABOUT JERUSALEM.

[From the Christian Standard.]

It must, we think, be evident to all who have studied the genius, spirit and practical workings of primitive Christianity, that the present condition of even orthodox Protestantism, testifies to sad departures from the original model--to numerous and grievous corruptions of the pure religion of Jesus.

While the Lord evidently has a people in the earth, they are scattered, peeled and broken. They are found, if not in the very city, at least in many of the provinces of Babylon. Many that started for Jerusalem, grew weary on the journey, and settled down at various distances from the metropolis, still within reach of the meretricious charms of the Mother of Harlots, and trafficking in many of her wares. Many more, in hastening from Babylon, ran past Jerusalem. And still others, while returning to Jerusalem, have grown discouraged, ere the temple was rebuilt, or the walls re-established, and suffering the work of restoration--to fail in their hands, have settled down among the people of Ashdod, Ammon and Moab, and formed alliances contrary to the law of God. Without entering at large into the mournful details of the corruptions of the original Gospel, we would say that amidst many bright features of reformation, in the various Protestant movements, which we desire fully to appreciate, there have still been many serious errors and failures. For many of these there may be apologies and extenuations. But our business, at present, is not with these. Among these errors and corruptions, we note the following: The substitution

1. Of human leadership for the Lordship of Jesus.

2. Of sect for the Church of Christ.

3. Of human creeds for the Word of God.

4. Of speculative philosophy for the Gospel of Life.

5. Of acquiescence in party creeds and symbols for faith in Christ.

6. Of dreams, visions and raptures, for Bible precepts and promises.

7. Of formalism for cheerful piety.

8. Of rigid and unprogressive ecclesiasticism for the generous liberty and free development of the primitive Church.

9. Of pride, pomp and fashion for the simplicity, humility and self-denying benevolence of the early churches.

We charge not all of these departures and corruptions against every sect; but we affirm that, looking over the face of Protestantism, there can be seen here and there everywhere, evidences of some or all of these things. The Church of Christ, as such, is not to be seen. But few sects claim to be anything more than "branches" of the church; and of those that do claim peculiar

honors, no one will allow the claim of another. Jerusalem is not yet rebuilt.

As a people, the Disciples have unquestionably taken true ground, in declaring the necessity of going back, of all parties and church creeds, to the original starting point, and in utter forgetfulness of the contentions and rivalries of opposing sects, seeking to learn the religion of Jesus as it was taught by the inspired apostles, "beginning at Jerusalem." To ascend above and beyond the petty and tumultuous streams of religious life and ecclesiastical history to the original fountain of inspiration and of life, and receiving from that fountain the crystal waters of salvation, is indeed a just and noble enterprise.

That much has been done towards realizing this great object, may, we think, without vain boasting, be truly affirmed. We are well assured that the religious world at large is daily feeling the force of this plea for a return to primitive Christianity; and that even while opposing the plea, they are insensibly yielding to the influence of the truths and principles which have been evolved in the course of the controversies of the last half century. Among the chief accomplishments, with more or less success, we may mention:

1. The practical re-assertion of the all-sufficiency of the Bible as a rule of faith and practice.

2. Setting forth the New Testament as containing the New Covenant, with all its instructions, provisions and obligations, in opposition to the imperfect and preparatory teachings, and requirements of the Old Testament economies.

3. Calling Christians back to faith in the Son of God, and obedience to him as the basis of Christian brotherhood and fellowship, in opposition to human opinions and theological speculations, which could only be the basis of sects, and must always be the fruitful sources of schism.

4. Proclaiming the essential sinfulness of sectarianism--the evils of sectarian organizations and creeds; and the absolute necessity of a return to the catholic unity of the primitive church, in order to the conversion of the world.

5. The restoration to their original position and import, of divine ordinances, which had either fallen into disuse, or lost their original meaning.

6. The faithful translation into English of the original Scriptures, so as to avoid the acknowledged errors and faults of King James' version, and enable the multitude of English readers to avail themselves of all the benefits of the progress made in sacred literature and criticism for the last two centuries.

But we are far from thinking that there has been complete success in this effort to restore primitive Christianity. There has not been sufficient time to allow of it. There are some things yet to be learned; new bearings to be seen in truths already acknowledged; much of the vitalizing energy of the acknowledged principles of this reformation yet to be realized; and many dangers, attendant on the movement, to be guarded against.

Among these dangers, we may be allowed to mention some, which we think we see looming up with rather threatening aspect.

1. In rejecting the theories which have so long usurped the place of the Gospel, there is danger of theorizing against theories, until in the end it shall only prove the substitution of one theory for another.

2. In opposing human creeds there is danger of erecting the all-sufficient of the Scriptures into a dogma; and of mistaking this dogma for that profound reverence for the work of God; and that earnest longing after its teachings, which will lead to the daily devout study and diligent appropriation of the divine testimonies, so as to make them the food of the soul. A controversial clamor about the Bible's sufficiency, is not exactly identical with hungering after the bread of life.

3. In renouncing and denouncing ecclesiastical tyranny, and eschewing human control over the conscience, there is danger of preventing the liberty of the Gospel, and plunging into disorder and anarchy, much to the reproach of the cause of Christ. It is possible to raise a cry about ecclesiastical assumptions until it shall become a party watchword, take the place of argument, and answer as an excuse for all disorder and misrule.

4. In repudiating mysticism, and es-

ting doubt on many of the raptures and lawless enthusiasms of modern revivals, as leading to the rejection of the Scriptures, and involving their subjects in serious delusions, there is danger of swaying off into a semi-rationalism, which in its heartlessness and barrenness is scarcely less to be deplored than the extreme out of which it has grown. A shallow and conceited philosophy, when allowed to take the place of plain Scripture teaching soon makes hopeless fools

of its victims, and is terribly effective in quenching the spirit of devotion.

If I may venture farther in suggesting "hints to the wise," I will say slight among our present needs, the following demand special attention.

1. The preaching of Christ crucified, so as to enthrone Him in the hearts of men in supreme dominion. This is better than theories of conversion better than a brave tilt at Calvinism or any other ism.

2. A greatly increased diligence in the study of the Holy Scriptures--without spectacles, even of the most modern manufacture.

3. A deeper insight into the spiritual attractions of the Gospel--such as shall learn us to seek after the "communion of the Holy Spirit," which is the foretaste of heavenly bliss--the beginning of everlasting life--the "earnest of the purchased possession."

4. A more cheerful, and elevated and fervent piety--a life of prayer and praise of grateful love and adoration.

5. A more complete conquest of the pride and selfishness of the world--so as in humility and self-denial, to devote ourselves to the benevolent and philanthropic aims of the Christian life. A deeper sympathy with suffering humanity--such as will lead us in the footsteps of Christ, to labor for the world's redemption.

6. A lofty attachment to righteousness--so as to make life a constant amplification of truth and justice a living condemnation of all injustice, oppression and deceit.

7. A more vital faith in God, which will enable us to throw ourselves sublimely on his strong arm for support and do our duty, leaving the consequences in his hands.

Such, in our humble view, are some of the successes, perils and wants of the present reformation, which have been suggested during these "Walks about Jerusalem."

We affectionately urge on our brethren everywhere, a more minute and prayerful attention to the Jerusalem gospel and the Jerusalem church. If we were to name one class, above all others, to which this study would be a benefit, we would designate our young preachers, who are just coming on to the stage of action, and shaping their views and plans of efforts for a life-time. We feel like exhorting them to study long, earnestly and prayerfully, the import of that phrase--"beginning at Jerusalem." If they can go forth clothed with the simplicity, humility, single-mindedness and spirituality of apostolic times, to preach Jesus Christ, lovingly and bravely, and guide anxious sinners back to that original fountain of mercy, under the outspread wings of divine protection, to drink in the peace and joy of pardoning love, and to receive the Spirit of God into a purified nature; and thus prepare them to bring forth all the fruits of righteousness with great gladness, they will be indeed co-workers with God, and will have unspeakable joy in the assurance that their labors in the Lord are not in vain.

We believe that, for both literal and spiritual Jerusalem, there awaits "A future teeming with triumphal sounds, And shape of glory."

and none can labor in vain, who labor for the restoration of the unadulterated Gospel that went forth from the ancient Zion.

The magistrates of Savannah, Ga., have resolved that "for the future no information relative to business in their courts shall be furnished to the reporters of the daily press."

"You say," said the Judge to a witness, "that the plaintiff resorted to an ingenious use of circumstantial evidence, state just exactly what you mean by that." "Well," said the witness, "my exact meaning is that he lied."

The contract for supplying the stationery required by the Treasury Department for the ensuing fiscal year will amount to \$70,000.

CHRISTIAN COLLEGE.

The following list contains the name and residence of each and every student who has entered Christian College, from the 5th of September, 1870, to the present date:

MALES.

Adkins, J. P. Eugene City, Oregon.

Adkins, Willard " "

Adkins, Jason " "

Adkins, Coryden " "

Baskett, W. A. Dixie

Butler, Dole Monmouth.

Butler, Jay " "

Butler, Geo. North Yamhill.

Buckingham, Thos. Eugene City.

Dean, Robert " "

Bushnell, G. A. " "

Campbell, Prince Monmouth.

Campbell, Albert " "

Campbell, Frank " "

Churchill, Alvah " "

Crosley, Eli " "

Crosley, Mason " "

Churchill, W. H. H. " "

Cutting, Ira West Chelalem.

Campbell, James Hillsborough.

Childers, Ben Franklin.

Craig, Wm. B. Seio, Oregon.

Churchill, Thos. A. Harrisburg.

Dykes, Frank Monmouth.

Doughty, Senator " "

Doughty, John " "

Doughty, Charles " "

Elliott, L. M. " "

Elkins, James " "

Elliott, E. P. Seio, Oregon.

Fenton, Wm. McMinnville.

Forrest, Francis Monmouth.

Goodman, Elms Seio, Oregon.

Ground, Frank Buena Vista.

Hendrickson, Omer Albany.

Hendrickson, M. " "

Hackleman, T. P. " "

Hutchinson, James B. Monmouth.

Hutchinson, Robert " "

Harris, I. W. " "

Ireland, Selly Monmouth.

Johnson, Samuel Damascus.

Knox, Horace Cottage Grove.

Knox, Oscar " "

Kirkland, A. P. Independence.

Krynsky, Edward Peoria, Oregon.

Lucas, Jay Monmouth.

Lucas, Albert " "

Murphy, Albert Monmouth.

Murphy, Seth " "

McBride, Geo. St. Helens.

McMurray, Z. S. Eugene City.

McMurray, J. S. Eugene City.

Matney, C. S. Lake City, Cal.

Nichols, Matthew Monmouth.

Nichols, Geo. " "

Nichols, John " "

Osborne, F. M. Damascus.

Paul, G. M. Seio, Oregon.

Paul, Samuel " "

Powell, James Albany.

Powell, John " "

Powell, Perry " "

Powell, Ira C. " "

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Knox, Horace Cottage Grove.

Knox, Oscar " "

Kirkland, A. P. Independence.

Krynsky, Edward Peoria, Oregon.

Lucas, Jay Monmouth.

Lucas, Albert " "

Murphy, Albert Monmouth.

Murphy, Seth " "

McBride, Geo. St. Helens.

McMurray, Z. S. Eugene City.

McMurray, J. S. Eugene City.

Matney, C. S. Lake City, Cal.

Nichols, Matthew Monmouth.

Nichols, Geo. " "

Nichols, John " "

Osborne, F. M. Damascus.

Paul, G. M. Seio, Oregon.

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