

## OUR LABOR AND OUR STANDARD.

Our cause is onward. The principles for which we plead, aiming at the restoration of the gospel of Christ, are daily gaining access to the hearts of the honest, the candid, and the truth-loving in the community where our lot has been cast. The power of error, strengthened with the might of the mighty, is rolled back upon itself, and truth, in the greatness of its lowliness, marches to new victories and further triumph. The devices of men never appear so weak and futile as when arrayed against the shafts of truth and the ramparts of divine wisdom. Truth, in the mouths, in the hearts, and in the lives of its advocates, has a moral weight, a potency, a conquering influence, which no enemy has ever successfully withstood, and over which no opposition shall ever be victorious.

Vain are all the imaginations of the opposers of religious reformation. It cannot be killed. It has more lives than the fabled heroes of the ancients. The reason is, it is not of man. Few of the wise councillors of this world have the wisdom of Gamaliel, either to think or to say, that "if this be of man it will come to naught, but if it be of God you cannot destroy it." Our cotemporaries, could they believe it, would save themselves many an anxious pang, and many a fruitless project, were they to accredit the counsel of the Jewish doctor. The ancient heralds of the gospel, encompassed with revilers, and subject to fetters, prisons, and awful threatenings, still made converts, and still extended the news of Zion's King; and, even now, in this distant age, so long after the resurrection of Christ and the first preaching of the apostles, we are animated and cheered forward by the success of truth and the power of the gospel amid the stern elements of ceaseless opposition.

But the capacity or general framework of man's nature peculiarly qualifies him to become a subject of extremes. We are, in our mental and moral constitution, as it respects religion, susceptible of an unreasonable desire for peace, without regard to its terms, or of an unpardonable participancy in the ways of war, apart from its utility and final advantage to the Christian cause. Hence, in society, under the influence of various moral and religious teachings, we find those who have an utter abhorrence of all combat and contest, peacefully attempting to stretch a timid hand of charity to all who will receive it, regardless of the scriptural principles of union, harmony, and love; while, on the contrary, it is easy to meet with another class who in the main press mildness and gentleness out of their service, and give them-