

Postal Card from Bro. Payne.

I should think all the world that read the Bible, were wise enough to know that the command forbidding us to lay up treasure on earth applied to the apostles, prophets and the evangelists, that were divinely called, and none others, except in a qualified sense.

Hope Bro. Stanley will say yes or no, make some reply to it.

Yours for the truth only,

AARON PAYNE.

North Yamhill, May 25, 1877.

That's right, father Payne, start the postal card ball rolling. But we can not say either yes or no to your proposition. When the Savior sent the twelve out with a special commission to preach "the kingdom of heaven is at hand" to the lost sheep of the house of Israel, and none others, he told them, "Provide neither gold nor silver nor brass in your purses; nor script for your journey neither two coats, neither shoes nor yet staves; for the workman is worthy of his meat."

Not so when he sent them out with the great commission to "go teach all nations." But working under that commission, the apostles not only taught that "he that preaches the Gospel should live of the Gospel," but taught the church that it must give that support.

In the sixth chapter of the letter to the Gallatians, Paul calls giving to him that teacheth in all good things, sowing to the spirit by which we are to reap life everlasting.

So then we believe the Scriptures teach that not only the uninspired teachers who followed the apostles should be compensated for their labor, but the apostles and evangelists were included as well.

Paul tells one church that he took wages of others to do their service. In short, he took a sustenance from the stronger churches while he would labor for the weaker ones, and when there were none of the stronger at hand, he labored with his hands that he might not be burdensome to those who were not able to bear it. Let us so teach and act, now.

Query.

Bro. Stanley:

Please express your opinion through the CHRISTIAN MESSENGER on Matt. xx. 16.

Your brother in Christ,

J. S. DEMY.

REMARKS.

The passage referred to reads: "So the last shall be first, and the first shall be last; for many be called, but few chosen."

This is the conclusion of the similitude of the householder hiring laborers for his vineyard, in which it is designed to show that the Gentiles, though coming last into the vineyard of the Lord, are to be in no way inferior to the Jews who were first brought in.

Many points may be illustrated by this simile, but the above is doubtless the leading idea.

Language similar to this was used several times by the Savior. See the last verse of the preceding chapter; also chapter xxii. 14; Mark x. 31; Luke xiii. 30.

The fact that Gentiles shall be received into the kingdom of God, while Jews who have rejected the Gospel, shall be cast out, is most plainly pointed out in the passage in Luke.

The meaning of "many be called but few chosen," is best illustrated in the 22d chapter of Matthew, where the language is used in the

conclusion of the parable of the marriage of the king's son. There we have portrayed the refusal of the Jews to heed the oft given invitations of the Gospel, both in promise or prospect and in fact, and their refusal to accept the offered blessing, but when the servants are sent to urge all to come in, both good and bad, the wedding was furnished with guests, mainly from the highway and hedges. So when the great commission was given to preach the Gospel to every creature, millions accepted the invitation, but principally Gentiles.

We notice in this parable that many indeed were called, for after calling them specially invited guests, the servants were told to tell all to come. But only those were chosen who actually came and put on the wedding garment. So with the Gospel: It calls to all and offers them salvation, but only those are the chosen ones, who actually come and put on Christ in the institutions of the Gospel.

As the number who accept the Gospel, compared with all whom it invites, is very small, the Savior could well say, "Many are called but few are chosen."

To the Disciples of Christ in Oregon.

Dear Beloved:

May grace and mercy from God abound toward you in all spiritual blessings of Christ.

I humbly trust you will suffer a word of exhortation from one whose interest in Christ is bound up with your eternal salvation. In all my trials and efforts striving for the faith once delivered to the saints, my mind is carried back to the dear ones in Oregon; and although thirty summer suns have shed their life giving power to all nature, since I first met a few in Yamhill county, who wore the dear name of the Savior, still the scenes through which we passed are fresh in my memory. I will ever cherish with feelings of profound gratitude to God the many joyful and refreshing seasons we enjoyed from the presence of the Lord. But time, the great exponent of all created beings, has not failed to stereotype on the pages of eternity his mighty achievements upon human life. O, the desolations and the anguish thou hast brought to our hearts! We feel the vacancy caused by the departure of many who stood by us in '46 and '47.

One consolation above all price is left me, and that is, I will meet them again in the better land, where old time cannot breath on our fadeless bloom, for time will be no more. My object however in presuming to write to you is not to indulge in reflection, as intimated above, but to speak to you of the present and future as respect the cause of Christ in Oregon. In order to a full comprehension of our responsibilities, permit us, if you please, to lay down one or two self-evident facts that have their existence in consequence of our relationship to Christ. Ist. As is the character we place upon the object of our worship, so will our own character assimilate in the ratio of our faith in the object of worship. Our religion determines our conduct. If our religion is simply emotional and nothing more, then our conduct towards others will be directed and controlled by feeling and not by principle.

In the second place, if we have Scriptural conceptions of the work

done for us by Christ, there will be one leading and controlling desire in our hearts: We are never absent from it. In all the ramifications of human life it is still present and grows and warms up in age and infirmities. It never leaves the Christian until he has arrived at the point to say, "My work is done, Lord Jesus receive my spirit." That desire is this, to serve God by Christ with perfect service. No half way service will satisfy the soul that is hungry and thirsting after righteousness.

Touching the first position we will say in relation to Christ: He went about doing good. The business of his life was to do good to others. Now if our theses be true, we will find that in the ratio of our faith in Christ so will be our conduct towards others, consequently our conduct will be directed by principle. Upon the other hand if our conduct is controlled by feeling, in the absence of feeling we do not act; feeling never produces principle, but principle brings about a feeling that culminates in good and virtuous actions.

Impulse produces feelings that frequently impel one to noble deeds, but as impulse is transient, so actions induced thereby are soon regretted.

Not so with feeling produced by principle, as principle is always the same and never changes, so feelings thus produced, and deeds consequent thereon never change; consequently he who does for Christ any thing through principle never regrets it. Christ was never too poor, neither was he ever so weary that he did not help suffering humanity. Just so with his true disciples, they always can find means somehow, to give to the poor, for God will multiply their seed sown and increase the fruits of their righteousness.

My beloved, your opportunities in Oregon for doing good are very abundant.

You have a religious paper, conducted by able and faithful hands that is capable of doing much good for the cause of Christ, and its usefulness will be measured by the patronage you give it.

It is not enough for you simply to take the MESSENGER, but you ought to send it to others also. Suppose each disciple in Oregon would send the paper to some friendly alien of his acquaintance besides taking it himself, the amount of good in this way you would accomplish, eternity alone will reveal.

I have often heard persons say, "O, if I was a great man." Will you suffer me to say to you the way is open for you all to be great, because true greatness does not consist in wealth, in talent, nor yet in learning, but it does consist in honest labor for the good of others. Jesus was called great because he worked for his people in saving them from their sins.

When I was last in Oregon, and whilst our beloved and highly esteemed Bro. T. F. Campbell, was working night and day for the good of others, some brethren thought they were too poor to take the MESSENGER, and may be some of these poor ones had time and means to go to the state fair and spend several days, upon expenses. I conclude that all such acted from feeling and not from principle.

Brethren, send the MESSENGER to the dark abodes of sin and ignorance, and just as sure as it is written, God will multiply your seed sown, He will bless you.

I know persons in this state that would like to have it sent them,

and doubtless there are many in our beloved Oregon that would be greatly benefited by reading its pages. Do not withhold this good from them. I have a sort of peculiar design for the glorious success of the Gospel in Oregon, for there I spent a considerable share of my life. I can go back thirty years in memory and see the struggles of the faithful, but many have fallen, and I am almost left alone of the old ones of '45 and '46. May God grant, my brethren, that his cause in Oregon may and have fallen into better hands. I know that there are many faithful and true ones there now. I pray God to add to your numbers daily.

You will, beloved, I know, suffer this imperfect word of exhortation, as it comes from the aged and one that wants you to abound in every good word and work.

Finally, brethren, farewell,
G. O. B.

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