

# PACIFIC CHRISTIAN MESSENGER.

Miss Mary Stamp

"GO YE, THEREFORE, TEACH ALL NATIONS."

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## THE MESSENGER

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### Communications.

#### The Holy Spirit.

ITS OPERATION, INFLUENCE, BAPTISM AND  
INDWELLING.

NUMBER 14.

BY A. E. STONE.

The Spirit in action or power. I Cor. ii. 4: My speech and my preaching, (the Spirit in word), was not with enticing words of man's wisdom, but in demonstration of the spirit and of power. (Something more than word.) I Thes. i. 5: For our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance. I Pet. i. 12: \* \* \* but unto us they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, (the spirit in the word), with the Holy Spirit sent down from heaven, (that is more than the spirit in word.) I Cor. iii. 6: I have planted Apollos watered, (in word), but God gave the increase, (that is more.) Matt. xxviii. 19, 20: \* \* \* Disciple all nations, \* \* \* teaching them, (in word), and lo I am with you always, \* \* \* (more) Luke xxiv. 48: And ye are witnesses of these things, (words), and behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endowed with power from on high, (more). Jno. xv. 26, 27: But when the Comforter is come, \* \* \* he shall testify of me, (more than spirit in word), and ye also shall bear witness \* \* \* (spirit in word). Acts i. 8: But ye shall receive power, after that the Holy Spirit is come upon you, (more than word), and ye shall be witnesses unto me \* \* \* (in word). All of the above, tell us the *what*, but not the *how*. Is this more than the spirit in word, as is clearly shown in the foregoing texts, an operation of spirit upon spirit without the intervention of matter? Let us see the *how*. Mark xvi. 20. And they, (the apostles), went forth and preached (the word) everywhere, the Lord working with them (more than the word, and what was it for) confirming the word. It was a *strange* story they told—that a dead man had come to life, and was up among the stars. Incredible and the people could not believe it, although the apostles were witnesses, John xv. 27; Luke xxiv. 45; Acts i. 8; as above, and therefore, it was necessary that God should go with them, Matt. xxviii. 20; and work with them, and confirm that strange story, or there would have been no increase. I Cor. iii. 6. (But how), with signs following. What signs? v. 17, 18: And these signs shall follow them that believe:

in my name, they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover. Heb. ii. 3, 4. \* \* \* spoken by the Lord, and was confirmed unto us by them (the apostles) that heard him, (spirit in word). God also bearing them witness; (going with them, working with them, giving the increase, confirming the word.) Now? Both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit \* \* \* What gifts of the Holy Spirit? I Cor. xii. 8, 10; wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, and divers kinds of tongues, interpretation of tongues, v. 28. God hath set some in churches, apostles, prophets, teachers, miracles, gifts of healing, governments, diversities of tongues. All this is the Holy Spirit sent down from heaven. I Pet. i. 12. The power, the Holy Spirit, and much assurance. I Thes. i. 5. The demonstration, (confirmation; God bearing witness), of the Spirit and power. I Cor. ii. 4. The Spirit testifying. Jno. xv. 26. And I hardly need say that in all this; it is spirit upon matter, and through that medium upon spirit, in action, in power. But once more upon the *how*. Rom. xv. 18, 19: For I will not dare to speak of any of those things which Christ hath not wrought by me, (two negatives make an affirmative, and would read: I will dare to speak of those things which Christ hath wrought by me), to make the Gentiles obedient, by word, (spirit in word), and deed, (spirit in action, power, something more than word.) And *how*? Through mighty signs and wonders, by the power of the Spirit of God. So that from Jerusalem round about unto Illyricum, I have fully preached the Gospel of Christ, (in word.) Let us read it backwards: 'I have fully preached the Gospel of Christ, from Jerusalem round about unto Illyricum, by the power of the Spirit of God, through mighty signs and wonders, by word and deed, which Christ wrought by me, to make the Gentiles obedient, and I will not dare to speak of any other things. See also Act. xiv. 3. 'Long time therefore abode they speaking boldly in the Lord, who gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. xv. 12. \* \* \* and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.' Could human language make it plainer?

#### Yamhill Meeting.

Dear Bro. Stanley:

A word from Yamhill.

Elder J. J. Moss commenced preaching at Carlton, on the O. C. R. R., three miles north of St. Joe, on last Saturday, May 26th. Two sermons, same place. Sunday, met in the church, too crowded, adjourned to the large warehouse of F. J. Fryar, which was well filled. The two neighborhood Sunday schools met at 9 A. M., in union, and had a pleasant session. Many friends were down from McMinnville and out from La Fayette.

Morning discourse on "How to become a Christian." Afternoon, "Second Adventism or Soul Sleepers." Able and forcible in his remarks. Bro. Moss had an undivided attention. Invited Elder H. C. Plummer to reply to the afternoon sermon, which he did briefly, taking issue with our venerable brother, on the question, "Conscious existence of the dead."

In the afternoon, Elder Plummer baptized a young Mr. Stevenson, a former convert to the doctrine advanced by brethren Nicholls and Plummer.

Elder Moss baptized at the same place, immediately afterwards, Mrs. Stevenson, a Methodist, who professed her faith in Christ and demanded baptism, because she had been sprinkled. The lady is a step-mother of the young man before named. Some say she had been immersed. Meeting continuing now, and will last over Sunday (except Thursday and Friday.) On Monday next, the 4th of June, it is understood that Elders Plumer and Moss will discuss their differences.

It was announced Sunday that on the 27th of June, Pres. T. F. Campbell and Elder Nicholls will debate at Carlton, upon the distinctive difference between "Second Adventism" (so called), and the faith as commonly held by the "Church of Christ." Many expect to be present. Bro. Campbell will meet a Bible man, a very literal interpreter.

Talk of building a union church at Carlton, three parties, Baptists, Christians, and the public. Good place, needed.

Bro. Moss is regarded as a man preëminent among the brethren. The people of Carlton and vicinity read the Bible more than any place known to me. It should be universal.

Elder Nichols reviews Elder Lynch (Baptist), next month.

The world ends in or about 1883, according to some, in the 20th century according to others. Who certainly knows? Why care about His coming, better prepare to meet Him.

The Annual State Coöperation, at Dallas, for June 14th, was announced Sunday. Go up, brethren, if not to the house of the Lord (at Jerusalem), at least to the gathering of His people. Send delegates and concentrate your forces.

W. D. FENTON.

La Fayette, May 30, 1877.

#### Christ and His Bride.

BY MISS MATTIE J. YOUNG

"What think ye of Christ? Whose Son is He?"

When Adam and Eve had disobeyed by partaking of the forbidden fruit, thus causing their banishment from the blissful Eden, God said, (Gen. iii. 15.) "And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

The words evidently refer to the "Lamb of God which taketh away the sins of the world." By examining the Scriptures, we learn that the Messiah was to come in lowly

disguise, suffer and die the ignominious death of the Roman Cross, break the icy fetters of death, shatter the combined forces of the grave arise the "Sun of righteousness with healings in his wings," and prepare his Bride for the marriage life of eternity.

His advent into this world was one of humility. No royal procession greeted him at his birth; no courts of splendor opened to his first earthly gaze; no haughty potentates welcomed his coming; no magnificent display accompanied his approach; but in lowly Bethlehem, in the days of wicked king Herod, four thousand years after "God created the heaven and the earth," the many prophecies, concerning his coming were fulfilled—"the bright morning Star" dawned upon earth, to light its pilgrims to a heaven of eternal felicity; the Blessed Savior "was born in a manger where the horned oxen fed." But "behold, there came wise men from the East to Jerusalem," to worship him, having seen his star in the East, and remembered, it was written, "And thou Bethlehem, in the land of Juda: art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule in Israel."

Infinite wisdom, Godlike power and unsurpassed love, declared the mission of this mighty "King of kings" and "Lord of lords" to be a holy one.

His whole earthly career was one continued manifestation of purity and good works. By his volition and action, lepers were cleansed, the dumb were made to speak, the blind restored to sight, and the dead raised. Behold him at the grave of Lazarus, in tender compassion, weeping with those who wept! In dark Gethsemane, before his crucifixion, while contemplating the sufferings he must so soon endure he said unto Peter, James and John, (Matt. xxvi. 38, 39) "My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Such resignation! Would that all Christians could endure trials thus!

His motives, though holy, were maliciously impugned; he was rejected by men, wickedly persecuted, deceitfully betrayed, and his body cruelly delivered into the hands of malefactors, to be suspended on a cross. While he was suspended between earth and heaven, the earth shook, the veil of the temple was rent in twain, graves were opened, and the sun was darkened.

Midst this commotion and gloom "Jesus cried with a loud voice, saying, my God, my God, why hast thou forsaken me?" Matt. xxvii. 46. Then he exclaimed (Luke xxii. 46) "Father, into thy hands I commend my spirit," and gave up the ghost.

His earthly life spent, his mission ended, he is now at the right hand of God making intercession for us.

Next, let us inquire, why his advent into the world? why his glorious mission and career? why his sufferings and death? He came

"to make reconciliation for the sins of the people." He traversed these low grounds of sorrow, to perfect the wonderful scheme of redemption and prepare the Church, his Bride, for admittance into the shining courts of immortal glory. He suffered that she might rejoice; he died that she might live.

By searching the Scriptures—which we should ever do daily, for in them we think we have eternal life, and they are they which testify of Him—we learn that Christ is the husband of the Church. "Isaiah says (Liv. v.) "For thy Maker in thine husband; the Lord of hosts is his name; and thy Redeemer the Holy one of Israel; the God of the whole earth shall he be called."

The Lamb's Bride, to be pleasing in his sight, must be arrayed in robes of righteousness and purity; adorned with faithfulness, humility, meekness and prayer.

Married life, to be blissful, must be sanctified by unselfish devotion and true confiding love, which will lighten the toils and smooth the cares of life. Christ's love for the Church is, truly "stronger than death."

All true Christians prove true to Christ and his glorious cause, and manifest an undying love for the same, by valiantly defending them, and adding to their faith the beautiful chain of Christian grace, whose links are Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, and Charity or Love—the silken web that knits humanity together. Heaven-born love ever prompts the Bride to make all necessary sacrifices to honor and obey her Divine Companion, whose name she wears. Can any one doubt the bliss of such a union?

From the Judgment Bar, the redeemed of all ages shall be conveyed by the spotless Lamb—the Bridegroom of the Church—accompanied by a holy convoy of angels to the City of God, to remain forever in bliss unalloyed.

There will be no calendar there to mark the rolling years; no dial to show how swiftly time passes; but when untold millions of ages have fled, the joys of that home will be just as rich, just as sublime as when eternity began.

There trouble, pain and death itself shall die, and youth shall bloom with joys immortal.—Little Angel.

Many a man might make a better Christian of himself if he would consider the church as composed of a membership of which he is a sample. He gives no money; if others give no more, how will ministers be supported, churches built, and missionaries sustained? He does no work; if others be equally careless, how will the business of the congregation be attended to, and how will sinners and sluggish saints be brought under the power of the Gospel? He is half the time out of his pew on the Lord's day; if his brethren act in the same way, how will the ordinances of worship be sustained and public service be saved from sinking into a farce and a shame? O, half hearted Christian, it is because there are dozens of men and women filled with a better spirit than yours, that the church carries on its work, and that you have a place in which to obtain the breath of life. Why not be honest and energetic like your brethren, and devoting yourself to the service in which they have a joy, share with them the blessings that are theirs under the promise of God.—United Presbyterian.