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"GO YE, THEREFORE, TEACH ALL NATIONS."

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Communications.

The Holy Spirit.

ITS OPERATION; INFANESCE, BAPTISM AND

WELLING.

NUMBER IV.

BY A. P. STONE.

I will now identify the baptism of the Holy Spirit, with this operation of the Spirit in deed, or action, or power. Luke xxiv. 49: "And behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Acts i. 4, 5: "And being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard from me, for John truly baptized with (in) water, but ye shall be baptized with (in) the Holy Spirit not many days hence."

Now, it is evident that the promise of the Father, and the baptism of the Holy Spirit, is the same; that to wait for the promise, and tarry till endued with power, is the same; and is the same as ver. 8: "Ye shall receive power, after the Holy Spirit is come upon you." Acts ii. 32-33: "Jesus" being by the right hand of God exalted, and having received of the Father the promise (baptism) of the Holy Spirit; He hath shed forth this (what?) that ye now see and hear." ver. 16: "But this (that ye now see and hear) is that was spoken by Joel, the prophet;" and what Joel said, was the promise of the Father, the baptism of the Holy Spirit—the Holy Spirit, sent down from Heaven, with which the Gospel was preached, 1 Pet. i. 12: the power, and Holy Spirit, and much assurance with which the word came; 1 Thes. i. 5: the demonstration (or confirmation) of the Spirit and power, that accompanied Paul's speech and preaching, and was manifested in tongues as of fire upon the Apostle's heads, and in the fourteen (at least) different tongues, or languages, in which they spoke, and was in its extension to all flesh, or nations, through the laying on of the Apostles' hands, the fulfillment of Joel's prophecy, and was the Comforter's testimony for Christ, that confirmed and demonstrated the truth of the Apostle's witness. John xv. 26-27: That the baptism of the Holy Spirit, is figurative, I think no one will deny; surely, all our scribes admit it. This figure is used but three times; first, by John the Baptist, recorded Matt. iii. 11; Mark i. 8; Luke iii. 16; and John i. 33; second, by Jesus, Acts i. 5; and third, by Peter, Acts xi. 16; Filled, figurative, nine times; first, John the Baptist, Luke i. 15 and 41; leaped in the womb; second, Elizabeth, Luke i. 41; spoke by inspiration; third, Zacharias, Luke i. 67; prophesied; fourth, Apostle on Pentecost, Acts ii. 4; spoke with tongues; fifth, Peter, Acts iv. 8; spoke by the Spirit; sixth, all the company, Acts iv.

31: place shaken, etc.; seventh, Saul, Acts ix. 17: scales fell from his eyes; eighth, Paul, Acts xiii. 9; Elymus, blind; ninth, disciples, Acts, xiii. 52; Falling, figurative, three times; first Samaritans, Acts viii. 19; second, Cornelius, Acts x. 44; third, Apostles, Acts xi. 15; Shed, figurative, once, Acts ii. 33; and this referred to in Titus iii. 6. The foregoing are never applied in the Old Testament or New Testament, to the Spirit in word, but with one exception, and that is "filled with the Spirit, Eph. v. 18; all the others are Holy Spirit." Four, figurative, applied to Spirit in word in the Old Testament, but not once in the New, but is applied to Spirit in power three times, first, Joel ii. 28: promised; second, Acts ii. 17 and 18: promise fulfilled upon the Apostles, or Jews; third, Acts x. 45, fulfilled upon Cornelius, or Gentiles. Receive, figurative, applied to both Spirit in word and power, but to neither in the Old Testament. Unquestionably, to Spirit in power six times; first, John xiv. 17: the Apostles; second, John xx. 22: the same; third, Acts viii. 17-19: the Samaritans; fifth, xix. 2: the Ephesians; sixth, 1 Cor. ii. 12: the Apostles. Come, figurative, applied in the Old Testament and New Testament to Spirit in power, but never to Spirit in word, and used in the New Testament four times; first, Luke i. 35: to Mary; second, John xv. 26: xvi. 7, 8, 13; Comforter, to the Apostles; third, Acts i. 8: to the Apostles; fourth, Acts xix. 6: to the Ephesians. Give, figurative, applied in Old Testament and New to Spirit in word, and in power only in the New, and four times, first, John iii. 34: to Christ; second, John xiv. 16: to the Apostles; third, Acts, viii. 19: to the Samaritans; fourth, Acts xv. 8: to Cornelius. Eight words used figuratively for the same thing—the baptism filled with—falling upon—shed forth—pour out—receive it—come upon—and give to.

Where Do We Stand.

In correspondence with friends east the following passages have occurred. The cause of Christ in this state was once in a prosperous condition. But now many churches are scattered or in a dead or dying condition." This is what I received in reply. You speak of the cause of Reformation going back or losing ground. We see it and know it is so, but why is it? Is it because the Gospel is a failure? No indeed for it is the power of God to salvation to every one that believeth. But it is on account of want of faith a departure from the simplicity of the Gospel; conformity to the world; and a failure to carry out the principles of the Gospel. I replied: You misunderstood me about the cause of the Lord going back. For that is not so, and was not what I meant only in this state. In an early day they held the ground almost entirely here, but they did not grow in grace and the knowledge of our Lord Jesus Christ, and go on to perfection; and neglected their duty in supporting the teachers of the Gospel and in a united effort to hold the ground and extend it still farther. Of course if they did not go forward they would soon begin to go backward. Most of the churches think they are doing their duty to meet once in four weeks, or when some preacher comes along and preaches for nothing. But there are some noble souls who work on, and try to teach the people their duty and arouse them to a sense of

their wrong. But some are so deep in the ruts, and so benumbed, that I am afraid they cannot be moved. They cannot plead "the music question," for almost the only places where they are doing anything at all they have an organ.

In the states some of the people and some whole churches are in the ruts, and are as cold and stiff they can scarcely move. But the great majority are moving forward to the work grandly, nobly. I told you something about the reports of additions in the Standard from six to twelve hundred a week for several weeks. The estimated total for the year is about 60,000 additions. Isn't somebody working, paying, preaching, and praying to roll up such an account as that? It is very apparent that the grumblers did not do the work, for they were too busy grumbling. There is a paragraph in the Standard that fits here so well I cannot refrain from quoting it. Here is truth in its most condensed form: "Nearly all churches are composed of workers and grumblers. Grumblers scarcely ever work, and workers scarcely ever grumble."

Oh that every Christian in the state may arouse to a united effort in the cause of the Lord, for the salvation of souls is the prayer of your

Sister.

Salem, May 31, 1877.

From Sister Payne.

Bro. Stanley: I received my MESSENGER this evening. I have changed my home and neighbors, but it comes like a dear old acquaintance—a welcome visitor. The Annual Meeting, Evangelizing, and best of all the county meetings, are subjects that interest me. I wish we could have a meeting in every county in the state. The best meeting I ever attended was a county meeting; it gives more an opportunity to attend, for many could go a short distance that could not go so far.

I wish a meeting could be held in this locality and a church established with a good membership, for truly here is work for the laborer. I wish the sisters would continue writing for the MESSENGER. Their communications are very interesting.

Yours truly,

M. E. PAYNE.

A Bad Fire.

"Jones have you heard of that fire that burned up the man's house and lot?"
"No, Smith, where was it?"
"Here in the city."
"What a misfortune to him. Was it a good house?"
"Yes, a nice house and lot—a good one for any family."
"What a pity! How did the fire take?"
"The man played with fire and thoughtlessly set it himself."
"How silly! Did you say the lot was burned too?"
"Yes, lot and all, all gone, slick and clean."
"That is singular. It must have been a terrible hot fire, and then I don't see how it could have burned the lot."
"No, it was not a very hot fire. Indeed it was so small that it attracted but little attention, and did not harm anybody."
"But how could such a little fire burn up a house and lot? You haven't told me."
"It burned a long time—more than

twenty years. And though it burned to consume very slowly, yet it was away about \$250 worth a year, till it was all gone."

"I can't understand you yet. Tell me where the fire was kindled, and all about it."

"Well, when it was kindled in the end of a cigar. The cigar cost him, he told me, \$12.50 per month, or \$150 a year, that in 21 years would amount to \$3,150, besides all the interest. Now the money was worth at least ten per cent, and at that rate would double about once in seven years. So that the whole sum amounted to more than \$20,000. That would buy a fine house and lot in any city. It would pay for a large farm in the country. Don't you pity the family of this man, who has slowly burned up their home?"

"Whew! I guess you mean me. I have smoked more than twenty years. But it didn't cost me so much as that, and I haven't any home of my own. Have always rent a house. I was too poor to own a house. And all because I have been burning it up. What a fool I have been!"

The boys had better never set a fire which costs so much, and which than it so easily put out, is yet so likely, if once kindled, to keep burning all their lives.

Useful Facts.

Colorized by adding to it a little Hyposulphite of Sodium and a little water. The Sodium makes the liquid as clear as water, and of course, stainless. In this form it is used by ladies to remove pimples on the face.

Doctors have lately discovered that it is dangerous to give combined doses of Chlorate of Potassium and Iodide of Potassium, though either can be taken alone in reasonable doses, with perfect safety. These two salts, though they will not combine in solution outside of the body, have been known to combine within the body, forming Iodate of Potassium, a fatal poison.

Neither salt nor salty food should be taken just before nor just after taking a dose of calomel, for there would be a liability to a chemical decomposition and recombination which would change the Calomel into corrosive sublimate. Common salt is Chloride of Sodium, corrosive sublimate is Chloride of Mercury, and calomel is Subchloride of Mercury and contains just half as much Chlorine in proportion to its Mercury as corrosive sublimate does. The salt would be apt to give enough Chlorine to the calomel, if both were taken together, to transform this common medicine into a deadly poison.

A severe cold in the head with inflammation of the air passages, will sometimes be speedily benefited by several injections up the nostrils of a saturated solution of Bromide of Potassium.

Mustard plasters should be moistened with water instead of whiskey or vinegar, because spirits and acids prevent fermentation, and the plasters are not as effective without fermentation as with.

If your hollow tooth aches, fill the cavity with a mixture of collodion and carbolic acid. Take about five drops of each, and stir them together, and when the mixture has hardened into a jelly (which will be in about a minute), press it into the cavity. Stir it with a stick, or with a match, using the blind end. A mere

No Honor Done Unto Him.

Mordecai, an humble Jew, had been instrumental in saving the life of King Abasurus. When two of his chamberlains thought to lay hand on him, Mordecai caught that he should be informed of his danger, and thus he escaped it. But the King soon forgot his benefactor, who went unrewarded. In the providence of God, by a slight circumstance, he was reminded of his obligation. On a certain night he could not sleep. Somehow his mind was disturbed, and he could not rest. To divert himself, he called for the book of the records of the chronicles, which were read before him. It so happened that that portion of them was opened to which was mentioned what Mordecai had done for him. And now, at length he thought himself of his indebtedness, and inquired: "What honor and dignity hath been done to Mordecai for this? And on being told that there was nothing done for him, he at once set about endeavoring to do him recompense."

How common is it for men, and especially for those in high stations, to forget those in more humble circumstances, who have done them some favor, and to allow them to pass unrewarded? How many like King Abasurus, and the chief butler of Pharaoh's respect were exalted persons, on some restless night, when unable to close their eyes in sleep, to set themselves to thinking of such as may have befriended them in some way, how many a poor and humble individual would come to remembrance, to whom no honor or dignity or recompense had been rendered for favors shown?—New York Observer.

Spiritualism was nearly triumphant at Denison. A tinny moved all about a table, without any connection whatever with insulated wires, triggers, trap-doors, or other eeteras, and the attendants were about to pronounce the "spirits" had come. A close observation revealed the fact that the cup had a small apartment molded on the bottom, into which a beetle had been placed, and the bug simply walked about the table with the cup on his back. And now the people up there say that Spiritualism is a humbug—a perfect tumblebug humbug. And Dr. Wilson will have to go back to Denison again.—Messenger.

The Mohammedans outnumber the Christians in British India fifty to one. There are less than 1,000,000 Christians, while the number of Mohammedans is estimated to reach quite 50,000,000. In some districts they form 80 per cent of population. The Pall Mall Gazette says: "There seems little reason to doubt that the Mohammedans have gained ground far more rapidly among the Hindus under our (British) rule than they did in the days of their own supremacy."

Two friends were passing a church one evening, when a strong smell of burning leather pervaded the air. "I wonder if that is the odor of sanctity," said one. "I think it must be," was the quick reply, "for it smells of sales." A western editor met a well educated farmer recently, and informed him that he would like to have something from his pen. The farmer sent him a pig and charged him \$0.75 for it.