

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

VOL. VII.

MONMOUTH, OREGON, JUNE 28, 1877.

NO. 16.

THE MESSENGER

PUBLISHED EVERY THURSDAY BY THE
Messenger Publishing Co.,

MONMOUTH, POLK CO., OREGON,
is devoted to the cause of Primitive
Christianity and the diffusion of general
information.

Price Per Year, in Advance, \$2.50

All business letters should be addressed to the
Messenger Publishing Co. Articles intended for
publication, should be addressed to the Editor.
Send money by Bank Draft, Registered Letter,
or Money order on Dallas, at our risk.
Advertisers will find this one of the best mediums
on the Pacific Coast for making their business
known.

Silent Harps.

BY MISS NANCY SPRINGER.

The following poem, read at commencement,
June 13, 1877, is respectfully dedicated by a
grateful student to her teacher, Pres. T. F.
Campbell, of Christian College, Or.

We pour o'er the pages of art and of
science,

We drink of the nectar that others distill,
But where are the hands that extracted the
sweetness?
At rest from their labors and pulseless
and still.

Ah! fall'n are the stars that once lighted
our planet,
But rays of their glory yet linger behind,
Yes bright are the beams that still linger
to guide us,
And sacred the echo that floats on the
mind.

How few are the beams that now light up
our study,
And cause the sweet pictures to float o'er
the mind,
That point not to genius that fell from the
zenith,
To cast its bright arrows oblique on
mankind.

We measure with angles the orbs of the
heavens,
And grasp we the truths the astronomer
gave,
But sightless the eye that oft followed the
planets,
The stars have long watched o'er Copernicus'
grave.

We wandering follow the steps of a Homer
As bold to the heights of Olympus he
went,
And striking his harp to the tune of im-
mortals,
The gods of his country on errands he
sent.

But short was the season he sung on the
mountain,
His genius no life-giving patron could
bring,
For low in the land of the muses and
sages,
He sleeps beneath the spray of Helicon
spring.

Bright Sappho enraptured the hearts of the
people,
As tenth-muse of Athens, but short was
her reign,
And sad was the fate of the heart-stricken
goddess,
And dismal her grave in the caves of the
main.

We drink with delight the sweet songs of
a Horace,
And fondly we muse on his rural retreat,
Where nature surrounded the home of her
poet,
And learned and great were accustomed
to meet.

But gone are the guests from his beautiful
mansion,
His garden has withered, the flowers are
dead,
The friends that could gladden the heart
of the poet,
For many a year in the grave have been
laid.

And Pyrrha no longer binds back her gold
tresses,
And fastens the gaze of her lover's dark
eyes,
For down by the deep seas in Italy's valley,
In mouldering ruin her beauty now lies,
And Horace no longer will sing of her
beauty,

The lyre is broken its melodies, still,
The hands that could touch the sweet
cords of emotion,
Are folded in death in the Esquiline

lill.
Enraptured we list to the strains of a
Milton,
And gaze at the flight of his genius on
high,
When far from the groveling spirits be-
neath him,
He floated with seraphs along the broad
sky,
But proud wings of genius at evening
grew weary,
And wavering fluttered down the dim
sky,
And sank in the sedges, on earth's chilly
bosom,
Mid dews of the twilight to falter and
die.

But turn we to look at the scenes that sur-
round us,
And seen we the paths of our kindred
and friends,
And many a vacancy rises before us,
A pang to the merriest bosom it sends,
The homes that have lost their best know
of the shadows,
That rest on the household when dear
ones depart,
The gloom and the sadness, the pain and
the anguish,
The withering teardrops unbidden that
start.

As pulses grew feeble, the tired head lan-
guished
And helplessly dropped on the slow
heaving breast,
A struggle, a quiver, a last look of fond-
ness,
A lingering gasp, and the form is at rest,
How heavy the heart, as we look at the
loved one,
When lillies are lying upon the cold
cheek,
When clasp we the hand that returns not
our greeting,
And press the pale lip that refuses to
speak.

The songs of the morning will fail to
awaken,
The ear that is cold and the heart that is
still,
The words of the kindred are spoken
unheeded,
And naught that's of earth can the
pulses ere thrill.
Alas on our pathway is death with her
saber,
Each year as we gather to sing in our
halls,
We miss from our number some voice
that enchanted,
And sigh for the dear one that memory
calls.

Our music is that of the swan by the river,
The song of the wild-bird that sings ere
it dies,
The voice of the spring time that's gone
ere the summer,
The song of the Zephyr that sings as it
flies,
The voice that now speaks of the dear
departed,
Ere long shall be hushed in the stillness
of night,
When life's star has sunk 'neath the
western horizon,
And gates of the evening have shut out
the light.

Ah soon shall I launch upon death's
dreary ocean,
But hope shall illumine my bark o'er
the tide,
The fond hope of meeting the forms that
are waiting,
And watching my bark from the heavenly
side.
Oh who shall first greet me beyond the
dark waters,
When first I shall touch the gold sands
on the shore,
What hands shall I clasp when I leave the
dark shadows,
To meet the sweet morning just rising
before.

Richard Cecil once said, "The peo-
ple look at a minister out of the pul-
pit to see if he means what he says
when he is in it." In other words, he
must live religion as well as preach it,
if he would give to his preaching any
value or effect.
The miner is happiest when his
triumphs are o'er."

Communications.

A Long Sermon from a Long Text.

Text.—And it came to pass in
those days, that he went out into a
mountain to pray, and continued all
night in prayer to God. Luke vi.
12. "And he cometh unto the disci-
ples, and findeth them asleep, and
saith unto Peter, What could ye not
watch with me one hour? Watch
and pray, that ye enter not into
temptation; the spirit indeed is will-
ing, but the flesh is weak." Matt.
xxvi. 40, 41. "With many other
things in his exhortation preached he
unto the people." Luke iii. 18. "And
with many other words did he testify
and exhort, saying, Save yourselves
from this untoward generation." Acts
ii. 40.

"And upon the first day of the week,
when the disciples came together to
break bread, Paul preached unto them,
ready to depart on the morrow; and
continued his speech until midnight.

And there were many lights in the
upper chamber, where they were
gathered together. And there sat in
a window a certain young man named
Eutychus, being fallen into a deep
sleep; and as Paul was long preach-
ing, he sunk down with sleep, and fell
down from the third loft, and was
taken up dead. And Paul went
down, and fell on him, and embracing
him said, Trouble not yourselves; for
his life is in him. When he therefore
was come up again, and had broken
bread, and eaten, and talked a long
while, even till break of day, so he
departed." Acts xx. 7-11.

There is a growing tendency in the
religious world, to cut short all relig-
ious services. We, as a chosen gen-
eration, a royal priesthood, a holy na-
tion, a peculiar people, should use all
our influence, against the growth of
such an evil among us; for, it seems
that it can result only in evil. We
have our duty plainly laid down in
the New Testament, but nowhere, as
I can find, have we the idea expressed
by precept, example, or influence, that
we must cut all our exercises short;
but rather to the contrary, as you see
by the long text.

For what do we go to church? To
"give up to the Lord the glory due
unto his name;" to "worship the
Lord in the beauty of holiness;" to
learn from our Lord Jesus Christ, for
he says, "Take my yoke upon you,
and learn of me; for I am meek and
lowly in heart; and ye shall find rest
unto your souls." To "exhort one
another, and edify one another;" to
"let the word of Christ dwell in you
richly in all wisdom; teaching and
admonishing one another in psalms
and hymns and spiritual songs, sing-
ing with grace in your hearts to the
Lord. And whatsoever ye do in word
or deed, do all in the name of the
Lord Jesus, giving thanks to God and
the Father by him."

To commemorate the death of
Christ: "For I have received of the
Lord that which also I delivered unto
you, that the Lord Jesus, the same
night in which he was betrayed, took
bread; and when he had given thanks
broke it, and said, take, eat; this is
my body, which is broken for you;
this do in remembrance of me. After
the same manner also he took the
cup, when he had supped, saying,
This cup is the New Testament in my
blood; this do ye, as oft as ye drink
it, in remembrance of me. For as
often as ye eat this bread, and drink

this cup, ye do shew the Lord's death
till he come." All this we are com-
minded to do, and still the great
thought in our minds is, to "cut it
short."

Let us beware lest the prophecy of
Esaiah concerning Israel come upon
us: "Though the number of the
children of Israel be as the sand of
the sea, a remnant shall be saved; for
he will finish the work, and cut it
short in righteousness, because a short
work will the Lord make upon the
earth."

Our pastor preached an excellent
sermon, full of the Gospel, that had
taken months of prayerful study to
prepare; for the edification of the
saints, and the conviction of sinners;
but it was spoiled to some, because he
did not "cut it short."

A professed follower of Christ says,
What a long sermon, I am dreadful
tired. Perhaps says it to one whose
heart is all warmed up with the truth
presented, and is almost persuaded to
be a Christian. And what is the
effect? Perhaps we will never know,
until the last great day reveals a lost
soul, lost because of those impatient,
careless words. And yet, this self-
same Christian (?) can go to a concert,
show or opera, and stay for hours,
without the least weariness.

Sometime ago a preacher told me,
that after preaching one of his best
sermons, a gay young sister thanked
him for his sermon. He thought
he had said some word that had
touched her heart; and he was thank-
ful, but she added, it was so short.

We can scarcely sing a hymn with-
out leaving out some verses, if there
are more than two in it. If we would
come to the house of the Lord early,
and sing several hymns, and get
warmed up with the love of the
Savior, we would be so full of prayer
that we would not know whether the
minister's prayer was too long or not.
Then we would be so intent on learn-
ing our duty, and on the saving of
souls, that we would not think of the
length of the sermon, but "that ye,
being rooted and grounded in love,
may be able to comprehend with all
saints what is the breadth, and
length, and depth, and height, and to
know the love of Christ, which
passeth knowledge, that ye might be
filled with all the fulness of God."

If the church is in earnest and in-
terested, sinners will soon be. It is
the careless, fault-finding, tired Chris-
tians that make so many unbelievers
and careless sinners.

"I therefore, the prisoner of the
Lord, beseech you that ye walk
worthy of the vocation wherewith ye
are called, with all lowliness and
meekness, with longsuffering, for-
bearing one another in love; endeav-
ouring to keep the unity of the
spirit in the bond of peace."

SISTER.

Salem, June 8, 1877.

The Holy Spirit.

ITS OPERATION, INFLUENCE, BAPTISM AND
INDWELLING.

NUMBER V.

BY A. P. STONE.

I shall not argue whether we are
literally baptized in, with, or by liter-
al Spirit; whether we are literally fill-
ed with literal Spirit, whether literal
Spirit literally falls upon us; whether
literal Spirit is literally shed upon us;
whether literal Spirit is literally pour-
ed out whether we literally receive
literal Spirit; whether literal Spirit
literally comes to, or upon us, or wheth-

er literal Spirit is literally given to us;
neither shall I inquire for the different
phases, or shades of meaning, present-
ed in these different figures, but only
inquire for the one thing presented in
each all of them; in other words, what
is the literal of them all. And I an-
swer, it is miraculous, supernatural, or
Divine Power. The Spirit in the
Spirit's words, and the Spirit in the
Spirit's power, covers the whole ground
of spiritual operation or influence, as
far as the conversion or salvation of a
sinner is concerned. If we cannot
conceive, or imagine any other, and I
can understand the Spirit in power, I
shall understand all about the baptism
of being filled with, the Holy Spirit,
etc.

It is upon this latter subject that the
religious world, and even some of our
own brethren are so much confused
and mystified. The Comforter, John
xiv, xv, xvi, is almost universally mis-
understood. The Greek word transla-
ted Comforter is *parakletos*, and is
only found in one other passage, 1st
John ii. 1, and is there translated ad-
vocate, and is defined by Liddell and
Scott, called to one's aid, assisting in
a court of justice; Latin, *advocatus*,
hence, a legal assistant, advocate, and
was given to the Apostles alone, and
never applies to Christians in general.
The comfort and consolation of the
Holy Spirit to all Christians is another
word, *paraklesis*, Acts ix. 31, one
definition of which is, as above, en-
couragement. Jno. ix. 26. * * * He
shall teach you all things, (will He
teach us all things as He did them?),
and bring all things to your remem-
brance, (will He do that for us?)
whatsoever I have said unto you, (has
He ever said anything to us, as He
said it to them?) Jno. xvi. 13. * * *
He will guide you into all truth, (does
He guide us now as He guided them
then?) for He shall not speak (in or
by them) of Himself, but whatsoever
He shall hear that shall He speak,
and He will show you things to come,
(does He show us things to come as
He showed them?) John xv. 26, 27.
* * * ye also shall bear witness, (do
we bear witness as they did?) * * *
He shall testify of me, * * * (does
the Spirit testify of Christ now as He
did then?)

In all this we see the Spirit's advoca-
cy of Christ and His cause, and its aid
and assistance given to the Apostles.
In John xiv, xv, xvi, we have the
Holy Spirit an assistant, or advocate,
given, sent, testifying; in Luke xxiv.
49 it is the promise, the power; in
Acts, i. 4, and 8, it is the promise,
the baptism, the power; in Acts ii. 4,
17, 33 it is filled, pour, shed; Acts
viii. 15, 19, it is fall, receive, give,
power; Acts x. 44, 45, and xi. 15, 17.
It is *pour, give, baptism.*

Acts xix. 26, receive, come, showing
that in these texts, as in many others
that might be quoted, these terms, as
applied to the Holy Spirit, are used
interchangeably, and mean the same
thing—the Spirit in power. God
spoke by His Holy Spirit, and confirm-
ed, demonstrated, and gave much assur-
ance of the truth spoken, by the pow-
er of the Spirit.

The Spirit in word—God's voice—be-
gan in the garden of Eden, and the
baptism of the Spirit, the Spirit shed,
sent, given, etc., not, indeed, under
these figures of speech, but the thing
itself, afterward represented by these
figures; the power of God to confirm
and make sure what was spoken; the
cherubim and a flaming sword;
this same power is seen in Enoch, in
(Concluded on page 6.)