

(Continued from page 1.)

Noah and the flood, and in the destruction of Sodom; in the burning bush; in Moses' rod and leprous hand, and in all the wonders and signs in the land of Egypt; and in the Red Sea; and in the wilderness; Acts viii. 36, and in Baalam's dumb beast, and all for what?—Whether expressed as God's power, under the literal word power, or under the one word came, used figuratively in the Old Testament, Jud. iii. 10, Othniel; 1st Sam. xi. 6. King Saul, and time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, of David, also, and Samuel, and of the prophets; or to tell of what was done by God's power through them, but what was it all for? It was the Spirit's testimony, through them, to the Spirit's words spoken, by them. And when we come to the New Testament, we find this same power plainly and literally expressed, as well as by multiplied figures, and what is it all for? The Holy Spirit coming upon Mary, and the Apostles, and the Samaritans, and the Ephesians, as it did upon the worthies of old, and John the Baptist, Elizabeth, Zacharias, the Apostles, and then on Peter and Saul on special occasions, being filled with the Holy Spirit, and the Spirit given to Christ, the Apostles, Samaritans, and Cornelius; all Christ's miracles and works; the baptism of the Holy Spirit upon the Apostles and Cornelius; all the mighty signs and wonders through Christ and the Apostles; all the wonderful display of God's mighty power in all this, and in the resurrection of Christ from the dead. Eph. i. 19, 20; and what is the exceeding greatness of His power toward us, who believe according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, * * * and what, I say again, is it all for? It is the Spirit's testimony in power, to confirm and demonstrate the truth of the Spirit's words. As well might we talk of the revelation of new truths, of a new Gospel, (if any man can preach any other Gospel to you than that ye have received, let him be accursed—Gal. i. 7.) as to talk of a baptism of the Holy Spirit now.

I put all such teaching under the head of false teaching. 2d Pet. ii. 1: "But there were false prophets also among the people, even as there shall be false teachers among you." * * * and they have made others to hope they would confirm the word." Does God's word need confirming now? If not, then we have no need of the baptism of the Holy Spirit now. We have the Spirit in word, and that word confirmed, demonstrated by the Spirit in power, and that is all we need for the conversation and salvation of a sinner. I will illustrate: Twelve men tell an incredible story. A thirteenth man confirms and demonstrates the truth of that story. The story and its confirmation is put on record in court. The twelve men are dead and the thirteenth has departed from the country.

I tell the story and am sued for slander. Must I bring up the twelve men from their graves, and bring back the thirteenth one to testify again? No I appeal to the record. The application is easy. As well might we claim that the Apostles must come up from their graves, and tell us the story again, as to claim a baptism of the Holy Spirit, or the signs and wonders and miracles to come back to confirm that story. The vision and prophecy was sealed up, at the end of the seventy weeks, Dan. ix. 24. "That which is perfect is come, and that which is in part is done away," and, therefore, the baptism of the Holy Spirit in prophecies, tongues, and knowledge, as a gift of the Spirit, and as a part of that baptism, have "vanished away." 1 Cor. xiii. 8.

If a preacher is in doubt what to preach about, he should preach about ten minutes.

Bro. Waller at McMinnville.

On Friday, June 8th, Bro. H. M. Waller left his home at Monmouth, for the purpose of meeting an appointment for Saturday evening and Lord's day at McMinnville, after which he intended joining the brethren of Washington Territory at their Annual Meeting.

After a hard days travel he reached his destination, and through his ministrations with that of Bro. Peter Burnett, three were brought within the fold of Christ.

Learning from the brethren of McMinnville and vicinity that it would be impossible to reach the meeting in W. T. before its adjournment, he accepted the counsel of brethren and friends, and returned home, delaying his visit to W. T. till some more favorable time.

M. S.

Notes by the Road Side.

It had been settled for several days that just as soon as the condition of our son Albert's health would permit we would take him to the mountains.

This condition was reached on Monday, the 11th of the present month. Accordingly Bro. Judge Derham with family, Bro. James Fulton and family, and Bro. Dittmore and his family, together with a number of the old students of Christian College, with self and son, set out, some in spring wagons, and other in larger ones, for Clover Dale, the point of meeting.

Passing through Healdsburg, a beautiful town of some three thousand inhabitants, and distant from Santa Rosa sixteen miles, we were very kindly entertained by Bro. Dr. George Summers, of Missouri, memory whose hospitality is proverbial.

The church at Healdsburg is composed of some of the best Christian material in California, and would compare favorably with many of the more favored portions (religiously) of our state, and number, we think, over a hundred. One want is greatly felt in their midst, and that is a good efficient pastor to labor with and for them, both in word and doctrine, and from house to house during the week.

It has been our experience for more than thirty years that no church will come up to and continue in a Scriptural standard of spirituality in the absence of labor thus performed. It does appear to us that just at this particular time when Scriptural discipline is almost entirely ignored, that there is greater demand for pastoral work under the present driftings of society, that in years gone by. For it has been noticed, and is worthy of attention, that in the ratio of the faithfulness and efficiency of pastoral work the fewer cases of discipline are found to be necessary. In other words, the greater number of faithful visits by the minister, the fewer number of visits by the elders for discipline is demanded.

It is a fact that ought to alarm every true disciple of Christ namely, there is a fearful repugnance all over the land to all moral restraints, not alone confined to the state, but also in the family and church of the living God.

On our way we passed over a beautiful and rich section of our state dotted with many fine farms, whose golden grain was ripe for the harvest. We don't remember ever to have seen a more promising yield than the present one.

From Healdsburg we traveled to Cloverdale, a distance of eighteen miles.

Cloverdale is a thriving little town on Russian river, and the present terminus of the North Pacific Railroad. Here in Cloverdale there are a few disciples partially organized, numbering about thirty. It is here, as in Healdsburg, no one to take care of them, spiritually, and consequently but little good is being done there for

the cause of Christ. Our beloved Bro. Sam Logan stops occasionally, as he is passing, and preaches to the few.

Cloverdale is destined to become a considerable point or centre of trade, and it may reasonably be expected that a good field will be opened for the sowing of the good seed.

In a few days we hope to be again by the road side, and tell of other things by the way.

G. O. B.

Married.

At the residence of the bride's father, Henry Hampton, near Eola, Polk county, on June 24th, by T. Pearce, J. P., Mr. T. M. Anderson and Miss A. O. Hampton, all of Polk county, Oregon.

Obituaries.

Died, May 20, 1877, nine o'clock in the morning, near Prineville, Wasco county, Oregon, Savannah Florentine Hayes, daughter of Wm. and M. E. Hayes, granddaughter of Elder Philip Mulkey, of Lane county, aged 18 years, 6 months and 16 days.

She suffered grately without a murmur, was perfectly reconciled. She leaves a father and afflicted mother, brothers and sisters, with a large circle of relatives to mourn her untimely death. Please give this a place in the MESSENGER. X.

Bro. Stanley.

I announce the death of Sister Mary Jane Hetherly, May 27, 1877.

She was born in the state of Georgia, in the year 1823, emigrated to Oregon in 1850, in company with her husband, James Hetherly. Between them they had 19 children, only four of whom remain with their aged mother to mourn their loss.

A few years ago the writer of this, had the pleasure of immersing her, since which she has lived a consistent Christian. I attended the funeral. Commented on the 15th chapter of first Corinthians, to a large and attentive audience. Was followed by two Baptist ministers with very appropriate remarks. Then the procession followed the remains to its final resting place, till the trump of God shall wake the pale nations of the dead. "Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors, and their works do follow them." What a glorious promise that there is rest for the people of God. X.

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