

PACIFIC CHRISTIAN MESSENGER.

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THURSDAY, AUG. 30, 1877.

OUR AIMS.

1. To fearlessly advocate the teachings of the Bible, in the spirit of kindness.
2. To earnestly plead for the union of all Christians on the Bible alone.
3. To point out evils in the church and suggest remedy.
4. To keep our readers posted on the movements of the brotherhood in this state and elsewhere.
5. To entertain and instruct the young.
6. To give a brief summary of state news and the latest telegraphic despatches.
7. To make this the leading religious paper on the Pacific coast, either at the same or any other price.

Our Missionary Effort.

In looking over the few weeks that have past since our Annual Meeting, we have reason to thank God and take courage. The movement that was then inaugurated for a more systematic effort to spread the Gospel, has awakened a new interest and a new life that does not diminish as time passes, but is increasing. The brethren constituting the Missionary Board seem to realize the heavy responsibility that rests on them, and are putting forth every effort to put laborers into the field wherever needed. Wherever these men have gone, success has crowned their efforts. But the direct results are of less importance than the reciprocal effect upon the churches that are engaged in putting forth the effort.

There has been more activity among the churches, and consequently more spiritual growth. The hearts of the Disciples of Jesus are being warmed with a love of the Gospel and a desire to give it to others. Notwithstanding the busy harvest season is upon us, the work does not falter. Our readers, no doubt, notice that there have been more reports from the field, more rejoicings over returning prodigals, and more flattering prospects, reported during the last few weeks, than at any previous time.

The charge to preach the Gospel to every creature is now committed into our hands, and the Lord will bless us in our efforts, if we go forward with faith in his word and present the Gospel as God's power to salvation.

One gratifying feature is, there have been no grumblers to hinder the work. All seem rejoiced to see the good seed being sown on the rich fallow now before us.

So far the Board have had means to carry on the work, but it will require a response from every Disciple in the State of Oregon to enable them to do the work that urgently needs to be done this year.

Brother or Sister, have you paid your dollar yet toward aiding the work. Your dollar may be the means of bringing a soul to Christ, and in eternity, you find a bright star added to your crown of life.

If any congregation has not taken action yet, let them do so, at once. Let the elders appoint some one, say one of the deacons, or some warm hearted Sister, to canvass the congregation for the purpose of helping in the greatest work ever undertaken by the brethren of Oregon.

Does it Pay in the End?

A brother who has been traveling in Southern Oregon says, it was nothing uncommon to see professed Christians at work in the harvest fields on the Lord's day. Of course they say it is necessary in order to secure the crop. Men can always find some excuse for doing wrong. Men are doing a great many kinds of business on the Lord's day under the plea of necessity, when that is only an

excuse to get gain.

In most of our cities all Sunday laws have proven a failure, and business goes on almost to the same extent on Sunday as any other day. Business men argue that it is a necessity, that it would be almost ruinous to be compelled to suspend for one day in the week.

St. Louis is a worthy exception. All business houses are closed on Sunday, except eating houses. Quietness reigns in her usually noisy streets, and the worshipers on the one hand and the pleasure seekers on the other, go each to the place of his choice, for spiritual and physical rest and refreshment. Note the result: the other cities of the Mississippi valley have been too busy to suspend business one day in their rush for greatness, but St. Louis has gone steadily forward and stands to-day unmarred by any great calamity, with her half million of inhabitants, the mistress of the richest country in the world.

What is true of the cities is also true of individuals. There is no permanent gain in pushing every means for the accumulation of wealth regardless of God's law. "He that maketh haste to be rich shall not be innocent," and even if a little more might be gained in this world by disregarding the laws of the land and the laws of heaven, in the end, all will be lost.

BRIEF NOTES.

A new character of burglary has shown itself at Victoria. The thief entered St. Andrew's cathedral (Catholic) and carried away the silver vessels.

The *Catholic Sentinel* has a lengthy editorial on "Catholics as promoters of the republic." We would be glad to believe that Catholicism and republicanism ever were in harmony.

See the programme of the California State Meeting. The brethren in our older sister State, do things on a large scale in religious matters as well as in business. We hope much good may result from the meeting.

Let that man who says his business is such that he can not stop on the Lord's day, ask himself if he would be able to stop if that day the Lord should call him from earth to give an account of the deeds done in the body.

Bro. Peterson asks if the brethren in the Willamette can not induce Bro. B. H. Smith to make a trip into Oregon. It is at least worth an effort, and we opine Bro. Smith would like to see our beautiful country as well as the brethren of his old acquaintance.

A large number of our readers are now reaping their wheat and we are sure they will not forget that the MESSENGER which has visited their homes so faithfully during the past year is in need of the amount due from them. We don't want to "dun" you, brethren, but give a hint to the wise, and believe you will act promptly.

The following from the advertisement of the *Bee*, is so true that it deserves to be republished, as it is as true of other papers as it is of the *Bee*:

We Don't Expect to Please Everybody.

A newspaper must be taken like the weather. If it rains, grumble at the wet; if the sun shines, growl at the heat—as humanity has the undoubted right.

Remember that, if anything in the paper is rain to you when you desire sunshine, somebody else enjoys the rain to-day, and will grow to-morrow when the paper pleases you and you have sunshine.

Announcement.

The State Meeting of California will open on the fourteenth of Sept., 1877, at 2 P. M., on Santa Rosa creek, two-and-a-half miles west of the city of Santa Rosa. Convention will meet Saturday morning, the fifteenth, at 9 A. M. Order of arrangement will be at 7 A. M. Social prayer meeting, Breakfast at precisely 8 A. M. Convention at 9 A. M. Preaching at 11 A. M., at 3 P. M., and at 5 P. M. Dinner at 2 P. M.

The free table will furnish two meals per day, as above stated, free for all. Coaches will convey persons from the depot upon the arrival of the trains. Besides the free table, a first-class restaurant will be open at all usual hours to accommodate the traveling public. A telegraphic line will connect the State Meeting with Christian College by Prof. A. Hoyt.

It is hoped that the friends of our common Christianity will meet with us. The meeting to continue ten days at the shortest.

Fraternally,

G. O. BURNETT,
Chair. Com. Cor.

PENCIL AND SCISSORS.

We take the following from an article in the *Oregon Churchman* under the head of "Religions at home—religious abroad." Read it and see if it is you that it is describing:

"Many when at home, are seen regularly at church, and who would not engage in any work or worldly pleasure on the Lord's day seem to have no scruples about engaging in such things when abroad. Persons who would never think of such a thing as playing croquet, dancing, fishing, or hunting on the Lord's day when at home, seem to have no hesitation about doing these things when off on a vacation to the mountains or the sea-side.

Now we beg to enquire of such persons whether the Lord's day is not as truly his day when it finds us by the sea-side, or on the mountain top, as when at home? Are not God's commandments to be as truly honored and obeyed outside of the narrow limits of town and city as within those limits? Does the fact that we are off on a vacation, and in the midst of the wonderful works of God as displayed in forest and uplifted mountains, or bounding billow, release us from all duties? Surely no one who thinks will admit this for a moment. No, the Lord's day is his day wherever it may find us, and we should, as far as possible, spend it in holy duties; at least nothing should be done that is a plain profanation of it.

When Christian people are abroad they should bear a decided testimony for Christ. It may not be possible for them, in all instances, to attend some place of religious worship, or to hold services in their own room or tent. And yet this may be done in more instances than we imagine. All can take their Bibles and good devotional books with them, and spend the day in reading, meditation and prayer.

Justification.—In What Does it Consist?

It will be the object of the writer in this paper to look at the question from the Pauline side of view, our intention will be to stand by him, and from his vision see how he understood it; and thus to endeavor to reflect his light.

As a preliminary to that end permit us to state this important fact without which we can never fully understand the thing. It is this: The word justification, as it stands at the head of this paper, is a low phrase and does not mean in Paul's view of it precisely what is meant by the word in the common business affairs of life.

In our courts of justice its leading thought may be brought out by saying a person has been accused of crime and is brought before the court

and put upon trial and it turns out in evidence that the act committed was proper or lawful, and consequently no law violated. The individual stands justified in the sight of law. Not so with the word in Paul's use of it. He supposes a person accused of crime (sin) and is put upon trial and it turns out in evidence that he is guilty of the crime (sin), but upon certain contingencies the judge forgives him, and this is what may be called the Pauline view of the word justification.

This being admitted we see at once the force of his expression found in his letter to the church at the city of Rome, as follows: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." It seems to us admitting the foregoing to be true, that faith is the great and leading principle and the only one by which we can approach God and be justified, because without faith we can't please God.

In order to arrive at a full orb view of Paul's vision we will state a postulatam in his own words as introductory to his conclusions. It is this: For when we were yet without strength at the appointed time Christ died for the ungodly. It was whilst we were sinners we learn Christ died for us; and hence we conclude we were all guilty before God, and if guilty, our justification must be upon the principle of forgiveness through faith.

We are informed in a preceeding chapter that the world was guilty before God, and in addition to that we also learn that by works of law no flesh shall be justified in the sight of God. Still God's plan of justification without law has been revealed and attested by the law and the prophets. I repeat it, God's plan of justifying men through faith in Jesus Christ, which is for all and on all that believe, because there is no difference, for all have sinned, and come short of the glory of God. Still all may be justified freely by his grace through the redemption that is in Christ Jesus.

The church to which the letter was directed, from which we have taken the liberty in this paper to draw largely from, was composed in large part of converted Jews, all of whom were very tenacious of the law of Moses, consequently they insisted that justification together with all God's blessings to our race, must necessarily flow through its blood besprinkled pages. This fundamental error the apostle meets in one comprehensive argument, showing conclusively that whilst the law was just and holy it was not able to take away sins, or in other words, could not justify a sinner in the sight of God.

To that argument, in part, we propose to devote the remaining portion of this paper. And first of all it will be proper to state that the law never was intended to take away sins. Law is materialistic in all its requirements and acts from without, and consequently cannot meet the wants of the race, but is on the other hand contrary to us. The law was given on account of transgression (of which we propose to speak in a future paper) and was appended to the promise made to Abraham; and was only to last until the seed should come, which was Christ.

To bring this fact clearly before the mind, the apostle uses a very strong figure, called by rhetoricians, prosopopoeia, by which dead persons are represented as alive and present, including personification. The apostle personifies the dead by saying, I was alive once without the law, or before the law came, but when it came sin became alive, and I died, and the commandment which was given for life, I found to be unto death, because sin took advantage of the commandment and by it slew me. In this way he describes the Jew living before the law and up to its introduction. And not only so, but sin took

occasion by the commandment to render active every evil desire in his nature. This it could not do before the law, because without law sin is dead and is not counted.

To show the impotency of the law in appealing to its requirements for justification, he says the law is just and spiritual, but I am, notwithstanding, carnal, sold under sin; for what I wish to do I do not, but what I wish not to do that I do, consequently he discovers a law (or force) that when he would do good, evil was present with him. This announcement leads him to bring to view two laws (or if you please) two forces in our nature opposed to each other. The one he calls the law of sin and death, which was in his members. This force in his members the law of Moses could not counteract, because its power was exhausted or expended from without, and this force was in his members and was within. The other force he calls the law of his mind, these forces were antagonistical, the one against the other. The law of sin in his members dragging him down to death; the law of Moses too weak to render adequate help to redeem him from its power. In this extremity in personification he exclaims, Who shall deliver me from this body that subjects me to death. In his body the law of sin and death resided, over which the law of his mind could not prevail unassisted by a stronger power than the law of Moses. This extremity is fully met when we are informed that the law (or power) of the spirit of life in Christ Jesus has made him free from the law of sin and death. The law of the spirit is taken and set over against the law in his member and acts from within, and consequently free him from this force in his members, that is, dragging him down to death. Therefore he thanks God through Jesus Christ. We must for the present close.

G. O. B.

Watch Your Printed Address.

After your name, "v" stands for volume and "n" for number. You will always find the volume and number of each week's paper at the head of the first page. When the volume and number on the paper is the same as that following your name, your time is out. If the volume and number of the paper is more than that following your name, you are in arrears. To find the amount due, count \$2 50 for each volume and five cents for each number that you are behind.

Prayer! What battles has it not fought! what victories has it not won! what burdens has it not carried! what wounds has it not healed! what griefs has it not assuaged! It is the wealth of poverty; the refuge of affliction; the strength of weakness; the light of darkness. It is the oratory that gives power to the pulpit; it is the hand that strikes down Satan, and breaks the fetters of sin; it turns the scales of fate more than the edge of the sword, the craft of statesman, or the weight of sceptres; it has arrested the wing of time, turned aside the very scythe of death, and discharged heaven's frowning and darkest cloud in a shower of blessings.

We will send one copy of the PACIFIC CHRISTIAN MESSENGER free for one year to any person who will send us the names of five new subscribers with the money or a guarantee that the money will be sent in three months.

Contentment abides with truth. And you will generally suffer for wishing to appear other than you are, whether it be the richer, or more learned. The mask soon becomes an instrument of torture.

To have ideas is to gather flowers. To think is to weave them into garlands.