

PACIFIC CHRISTIAN MESSENGER.

D. T. STANLEY, EDITOR.

ASSOCIATE EDITORS:

T. F. CAMPBELL.

L. L. ROWLAND.

G. O. BURNETT.

THURSDAY, SEPT. 13, 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.

The Time for Effective Work.

The harvest is nearly over and the press of business incident thereto is subsiding. The evangelist may soon take the field with prospects for large audiences and a good hearing. The demand for the Gospel was never greater in Oregon than at the present time. The country seems to be awakened to the necessity and importance of Christian effort, and a general impression prevails that there is to be developed within the next few months an awakening in religious matters more thorough and active than anything which has preceded it on this western coast. The apathy and consequent inactivity of Christians in the past have given infidelity such a hold on the people and such an influence in the country, that lovers of order and friends of moral institutions are becoming aroused to the necessity of counteracting these pernicious influences by some more salutary system.

Few are so blind or so prejudiced as not to know that the Gospel is the only instrument available to us by which we can hope to carry forward our civilization. It alone comes to us with that authority which commands respect and with promises and threatenings which enforce obedience. To it we must appeal for results desired by all good men. A recognition of this fact has given rise, no doubt, to the prevalent notion that something more is to be accomplished in Christianity in the near future than has been done in the past.

The evangelist should avail himself of these favoring circumstances to carry forward the work with zeal and energy. Now is the time to arrange for protracted meetings in October and November. The evangelists should send in their list of appointments for publication so that the brethren generally may know where they are.

The harvest is plenteous and truly the laborers are few; yet they should not be discouraged, for the Lord will be with them and will bless their labors in his work.

It is not sufficient, however, that the evangelists give themselves to the work; every Christian should be zealous and careful that he perform his whole duty. If he can not preach the Gospel, he can sustain him who does and be partaker in the fruits of his labor. In many ways, by prayer, by praise, by singing, by money, by presence in church, each may aid in carrying forward the good work. If we all do our whole duty the Lord will pour us out a blessing richer than that promised to Israel of old.

T. F. C.

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.

Self-Culture.

The wise man says: "The eyes of the fool are in the ends of the earth." It is much easier to look outward than inward. The duty of examining ourselves is by no means easy of accomplishment, nor is it always pleasant. To make ourselves the object of scrutiny and our sayings and doings subjects of criticism will often reveal blemishes in our character which, in another, we would censure, and errors and faults in our conduct the grossness of which, shocks our pride, and justifies sharpest reproof. Yet we are commanded to examine ourselves and prove ourselves. Without such examination in the light of the truth we shall never know ourselves as we ought, nor be able to know whether we can appear at the bar of God sustained by the law of liberty and justified by the Gospel of Jesus Christ.

If our hearts condemn us, God is greater than our hearts and knoweth all things. How shall we know whether our hearts condemn us unless we arraign ourselves in our every word and action before the tribunal of our conscience and with the word of God as the standard, subject every thought, desire and impulse to the perfect measure of righteousness in Christ Jesus. The wise man dwells at home. He should ever have such command of himself as to be able to bring himself to the standard and such firmness as will enable him to walk in the truth. We, too often, refuse to submit ourselves to the righteousness of God, and like the Jews, go about to establish our own righteousness. We set up a standard of our own, often prompted by selfishness and dictated by ignorance, and justify ourselves in the things which the Bible and enlightened reason alike condemn. It is not enough that we examine every word and every act and receive the approbation of a vitiated or ignorant conscience. The Christian must place himself in the light of the truth as it is in Jesus, and try his words, thoughts and purposes by the divine rule. Where there is even the appearance of evil, he must shun it. He should never ask, will the world approve, but will God approve my conduct? Realizing by strict self-examination that all his purposes are pure and right he will have an approving conscience, and he may safely say, "The Lord is my helper, I will not fear what man can do." The first step in self-culture is to know thyself in the light of truth.

T. F. C.

Christian College will open next Monday.

The wisdom of the delay in opening the session until the third Monday in September, instead of the first, is apparent, since the harvesting will be completed and all students will be ready to enter the first week. The classes can be promptly arranged, and all start together. A full and prosperous session is expected. The abundant harvest and the fair price of grain will furnish ample means to educate the children, and parents can not make a better investment of their surplus. We hope to greet many of the former students in our midst next week and to welcome many new ones.

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.

The Consequents of Justification Considered.

It was Martin Luther who said: "The doctrine of justification, as held by a church, is the test by which it is to stand or fall." If Scriptural on this subject it is easy to be Scriptural on all other subjects connected with salvation.

It will be noted by the interested reader of these essays that the one preceding this closed with a brief review of the Materialistic standpoint of the spirit intercession. They insist that it is contrary to reason to conclude that it is God's spirit that dwells in the saint that intercedes, and is therefore absurd. Their notions of absurdity reminds us of a conversation listened to a few days since. We heard an elderly man insisting that it was contrary to reason and absurd to think that Moses' account of creation was divine or true, because, said he, it contradicts the rocks and the rocks' wont lie. It turned out however, that the Bible only contradicted his false notions of it. Just so with the case in hand, all the absurdities have their beginning and ending in a Materialistic view of spiritual things. But so long as it is written, "The spirit itself beareth witness with our spirit that we are the children of God," so long will it be true that God's spirit given to the saints intercedes for them. The views of the Materialist to the contrary notwithstanding what does the spirit do for the saints? We answer, he intercedes for them.

Again, what is it to be a saint? does it include the body only? or does it include body, soul and spirit? If they answer by saying it only includes the body, then we say the body of a horse can just as well be a saint. If it takes body, soul and spirit to be a man, it takes body, soul and spirit to be a saint, because a man may be a saint, consequently when it is said the spirit helps our infirmities the entire saint is included, not one part of him, and the other part left out. The spirit of God helps our infirmities; he knows in what they consist, he is ever present in the saint and takes cognizance that the saint does not know what to pray for as he ought to know; he hears the groanings of the saint to be clothed upon with his house from heaven, and hence he intercedes for him; Christ who ever at the right hand of God also intercedes for him. And thus it is first the saint intercedes, second the spirit intercedes for him, and third Christ intercedes for him. Every saint therefore has not less than three intercessors, and may have more, consequently I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from the love of God, which is in Christ Jesus my Lord." And yet there are still incalculable blessings of the spirit waiting for utterances. Christ said: "If ye love me keep my commandments, and I will pray the Father, and he shall give you another comforter that he may abide with you forever, even the spirit of truth, whom the world cannot receive." And says the apostle: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you." Again, as saith God: "I will dwell in them and walk in them."

The indwelling of the spirit of God in the saint does not cease its work when the soul leaves this life; but on the other hand is present at his resurrection.

Will we be permitted by the patient reader to linger here until we can behold the part taken by the spirit, in order to our full realization of the redemption wrought out for us by the love of God the grace of Christ and the quickening power of the spirit that intercedes for the saints according to the will of God.

Jesus said on one occasion: "It is the spirit that quickeneth." This important fact will be fully recognized at the resurrection of the saints. In speaking of the dwelling of the spirit in our hearts the apostle says: "But if the spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his spirit that dwelleth in you." At the coming of Christ the bodies of all the saints are to be raised up and changed like unto the glorious body of Christ; for we shall all be changed (I speak of the saints). The question once asked and still insisted upon by many will be realized, and the divine force of the apostle's argument will be verified in the fact that as is the seed sown so will be the body produced. The spirit of the first Adam dominates in the wicked, and consequently when the time comes for them to be raised we read of no change of their bodies. But as the spirit of God dominates in the saint, we read of him as he has borne the image of the earthy, the first Adam, he shall also bear the image of the second Adam which is Christ, consequently his body is to be quickened by the spirit of God that dwells in him.

As is the earthy, such are they that are earthy (at the resurrection), and as is the heavenly (righteous) such are they that are heavenly (at the resurrection). To them there will be spiritual bodies given; for there is a natural body and there are spiritual bodies. The wicked having undergone no change cannot inherit the kingdom of God. Thanks be to God who giveth the saints the victory.

G. O. B.

Christ All to Me.

My soul is like a hungry and thirsty child, and I need his love and consolations for my refreshment; I am a wandering and lost sheep, and I need him as a good and faithful shepherd; my soul is like a frightened dove pursued by a hawk, and I need his wounds as a refuge; I am a feeble vine, and I need his cross to lay hold of and wind myself about; I am a sinner and I need his righteousness; I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit. In no situation, and at no time, can I do without him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the Divine tribunal? He must be my advocate. Am I in affliction? He must be my helper. Am I persecuted by the world? He must defend me. When I am forsaken, he must be my support; when dying my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with thee, my Savior; and, God be thanked, I know that thou too art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness, and I sin; thou hast oil and wine, and I wounds; thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Savior, whatever purpose and in whatever way thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul, quicken and refresh it with thy love. Take my heart for thine abode; my mouth to spread the glory of thy name; my love, and all my powers, for the advancement of thy honor and the service of thy believing people.—*Christian Treasury.*

Mr. Spurgeon on Perfectionists.

He who boasts of being perfect is perfect in folly. I have been a good deal up and down in the world, and I never did see either a perfect horse or a perfect man, and I never shall until two Sundays come together. You

can not get white flour out of a coal sack, nor perfection out of human nature; he who looks for it had better look for sugar in the sea. The old saying is "Lifeless, faultless." Of dead men we should say nothing but good, but as for the living, they are all tarred, more or less, with the black brush, and half an eye can see it. Every head has a soft place in it, and every heart has its black drop. Every rose has its prickles, and every day its night. Even the sun shows spots, and the skies are darkened with clouds. Nobody is so wise but he has folly enough to stock a stall at Vanity Fair. Where I could not see the fool's cap I have, nevertheless, heard the bells jingle. As there is no sunshine without some shadow, so is all human good mixed up with more or less evil; even poor law guardians have their little failings, and parish beaules are not wholly of heavenly nature. The best wine has its lees. All men's faults are not written on their foreheads, and it's quite as well they are not, or hats would need wide brims; yet as sure as eggs are eggs, faults of some sort nestle in every man's bosom. There is no telling when a man's sins may show themselves, for hares pop out of a ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it's in him, and the rider had better hold him up well. The tabby cat is not lapping milk just now, but leave the dairy door open, and we will see if she is not as bad a thief as the kitten. There's fire in the flint, cool as it looks; wait till the steel gets a knock at it, and you will see. Every body that will remember to keep his gunpowder out of the way of the candle.—*Es.*

What it is to Bear the Cross.

Let us have a true understanding of what bearing the cross is. He after whom Simon bore the cross is now far above all woe and weariness and pain, and needs no help or comfort of ours. We cannot even follow him in person, as He called the rich young man to do. It is in heart and spirit, in life and conversation, that we are to bear the cross, not in an outward or bodily way. True, even outwardly the cross is a Christian symbol. But should the cross be made an ornament of the person? Should the symbol of redemption, the likeness of the cross of Calvary on which the Lord of glory died for our souls, be put on just as a brooch or bracelet is put on, and dangle from the neck amid dance and song and light-hearted mirth? Is this seemly or right? Is it not rather a painful parody on the bearing of the cross? Is not the cross to often thus borne when the mind of the bearer is still vain and frivolous, and there is no bearing of the true cross in the heart or life? The true bearing of the cross after Jesus is to follow him, in faith and love, through all that his service leads us to; to give up all that he requires to be given up; to undertake cheerfully whatever he calls us to; to be willing for him to suffer shame and loss, to be mocked, despised, disliked, persecuted; to submit cheerfully to all his dealings; to surrender our will to his will. An outward and formal bearing of the cross is easy indeed; such a bearing of it as this is not easy; nay, not possible for us, unhelped. Yet this is what our Lord calls us to, and he himself will give us help and strength. His grace is sufficient for us.—*Rev. F. Bourdillon.*

Meeting at McMinnville.

Bro. H. M. Waller returned from McMinnville on Monday, where he and Bro. J. J. Moss held a meeting on Sunday, resulting in one immersion and three accessions to the church by letter. Bro. Moss remained in Yamhill county carrying forward the Missionary Work.