

PACIFIC CHRISTIAN MESSENGER.

Miss Mary Stamp

"GO YE, THEREFORE, TEACH ALL NATIONS."

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known.

For the Messenger.

"Come Back Soon, Charly."

BY MRS. LAURA ROSS OSBORN.

He stood at the door,
Ready to go away. His foot still
Staid upon the threshold, and
His brow was still uncovered.
Outside, the night with cold,
Unfeeling arms drew round the
World her robe of darkness;
And the stars that twinkled
Here and there from the gloom,
Seemed but to mock the blackness
With their steely light. He thought
He lingered, as if loath to change
The cheerfulness of home, for the brisk
Air and gloominess of outside world,
Nor could I blame him, slantwise
Through the partly open door,
The warm home, picture streamed
Upon the night, breaking the darkness
With its softly glimmering brightness,
And showing far away, like a beacon,
That sends forth its light, to show
The mariner his path.
And one could see the gay wood-fire,
Lending it long and quivering shafts of
light,
To flicker o'er the carpet, re-marking it,
In patterns of flame-like pillgree, and
Throwing upon the wall an imagery
Of oddest phantasy.
Upon the floor small toys were strewn
In sweet confusion, as though a child,
Whose tired eyes, the drowsy god was
Sealing fast, had left his play heavy
With slumber, to finish in dreams
The childish games.
And some one held the door. Her
Form I could not see, but not her face,
'Twas in the shadow. But her voice
Came forth upon the night,
In tones so loving, that I knew,
'Twas wife or mother. The air seemed
warmer
For the tones; the few stars glowed
More brightly, as in her gentle voice,
She called him, Charly, and bade him
Tarry not, but come to them again,
Oh, loving words. We women under-
stand therefore
They mean, that home's not home,
Without you that our love is absent,
With you, and we long for your return,
And then he went away. His steps
Bang out upon the night air and
The light from the yet open door
Streamed after him, and when
At last the footsteps ceased, and the
Closed door shut in his home the light
Still clung to him, looking like golden
Atmosphere, wrapping him in halo,
As though to guard from rough approach
Or touch. I followed him, for my way
Was his, and saw the light around him
Outside the lamplights,
But I saw, when the sound of loud
And boisterous laughter came near him
Or a man with foul and poisonous breath
The atmosphere shrank closer round
And seemed almost to melt away,
Just then a man came by who knew him,
For he took him by the arm and led
Him on. I thought they talked of
pleasant things
For oft they laughed, and I said they
Must be friends, but I was sad,
For the soft light seemed leaving him,
It scarcely clung to him now.
And then, alas! I saw the man
Was leading him toward a low, red
House with a too brilliant light
From which came strange distorted
Sounds. And glancing at the sign
I trembled much, for I saw 'twas
Infanny's worst den. I strove to warn
him
But found not my voice, so on he went
Up to the very door, which opened then
And coarse voices called him
Charly, and bade him come in,

O, then a moment did the home light
Shine brightly around him. But the
Man with him took his hand and
Pulled him in, and they shot the
Door, and the soft light sank away as
If offended. Yes in the den where
Sin and shame vie with each
Other in great dishonorable argies
The fire at Rome shall be mended
In vain Charly will not come
Soon to-night.

O, Prince of darkness,
When will thy terror cease?
Wine, thou art the minister
Plenipotentiary of hell.

Oregon Christian Ministerial Association.

The Oregon Christian Ministerial Association will meet at Salem, Or., on Monday, October 29, 1877, at 7 o'clock P. M.

PROGRAMME.

Evening sessions, from Monday night to Friday night, from 7 P. M. to 7 1/2, social meeting; 7 1/2, preaching under the direction of the church at Salem.

Opening address, Monday night, by T. F. Campbell.

Sessions each day, from 9 A. M. to 12 A. M., and from 2 P. M. to 5 P. M.; 15 minutes each session for business; 75 minutes for opening address, and 2 hours for discussion.

Tuesday, Oct. 30th, A. M., Evangelists, opened by S. C. Adams.

P. M., Education, or our College, by L. L. Rowland.

Wednesday, 31st, A. M., Pastors or Elders, by J. J. Moss.

P. M., The Press, or our Paper, by T. F. Campbell.

Thursday, Nov. 1st, A. M., Finance, by A. W. Lucas.

P. M., Discipline, by P. R. Burnett.

Friday, Nov. 2d, A. M., Family Religion or Culture, by H. M. Waller.

P. M., Sunday Schools, by R. H. Moss.

Many other topics should be discussed, but your committee thought it would be better to take time for a fuller discussion of the topics introduced, than to introduce more topics, and only partially discuss them.

We would again ask and urge every preacher, elder and deacon who have not already given us their names, to send them at once, accompanied with fifty cents, to S. C. Adams, Secretary, Salem, Oregon, and then all come to Salem on Monday, don't wait till Tuesday, and be here at the beginning, and all stay to the end. Surely we can all give that much time to the Lord and his cause, and eternity alone can tell the good that will result therefrom, to say nothing of our personal enjoyment. The brotherhood and the public generally are invited to attend.

T. F. CAMPBELL, Pres.
S. C. ADAMS, Sec.

"Justification in Consequents."

Bro. Stanley:

In the MESSENGER of Sept. 6th, is an article by G. O. B. on "Justification in consequents." In which he uses my language as found in an article in the MESSENGER not long since, on "The spirit helpeth our infirmities," and says, "with some degree of emphasis, that the view, (viz: that the spirit that helps our infirmities is God's spirit, or the Holy Spirit), here entertained, is sneered at by some materialists."

Now, I do not know that our good old venerable G. O. B. ever saw this article of mine, or that he had any allusion to it; but if he had, he has done me gross injustice; for if he

had carefully read my preceding six numbers on "The Holy Spirit, its operation," &c., and especially the sixth number on "The Inwardness of the Spirit," he never could in justice have called me a materialist. It is a little singular if I was not meant, that our good Bro. should have heard, or read after some materialists, (mark it, more than one), who used almost word for word my words, and certain it is that the readers of the MESSENGER will suppose he meant me, whether he did or not, therefore permit me to reply as though he did.

You say, my good brother, that "The view of the apostle as above given, is not responsible for this unchaste and materialistic supposed absurdity, because no such idea has any countenance in the passage, (italics mine). Very true, my dear brother, and without any seeming that was just what I was trying to show. But if your (I will not say absurd) position be true, that it is God's spirit that groans, then the absurdity is in the text, and it is you, not I or Paul that puts the unchaste and materialistic idea, if unchaste and materialistic it is, into the text. It is true, you admit all that I claimed, that it is our spirits in our bodies, ourselves within ourselves groaning with unutterable groans; that we know not what we should pray for as we ought; but then you retain without one particle of proof or argument, not the supposed, but the real absurdity of God's spirit presenting by its own unutterable groans, our spirits unutterable groans in intercession, and still worse, you represent God as searching our hearts, to find out the mind of his own spirits unutterable groans. No, no, Bro. B., it is Christ that searches our hearts, and knows the meaning of our spirits unutterable groans, while we ourselves within ourselves are groaning for the adoption, to wit: the redemption of our body; for its deliverance from the bondage of corruption, into the glorious liberty of the children of God; and though we know not how to pray for it as we ought, for we know not what it is; what we shall be doth not yet appear, but he Christ, knows what it is and how to pray for it, and therefore he makes intercession for us according to his Father's will.

Again, you say, "The text does not in the slightest possible degree involve such ignorance in the searcher of hearts." Granted again, for the text teaches, that because Christ is the searcher of hearts, therefore he knows the mind of our spirit, the meaning of those unutterable groans, but your position, that it is God's spirit, the Holy Spirit, most certainly involves the absurdity of Christ searching our hearts, and by knowing the meaning of our spirits unutterable groans, he finds out the mind, or meaning of the Holy Spirit's unutterable groans.

You say, "Once more it is said, with a seeming confidence only, evinced by the superficial, that it is absurd to make the spirit of God an intercessor, for intercession is a part of the work of mediation, and Paul says, there is one mediator (intercessor)." Not so, my dear brother, I never said it; Paul never said it; you said it with a seeming confidence only, evinced by the superficial reading, both of me and Paul, for Paul says, and I quoted it, "between God and men," mark it, my good Bro. B., "between God and man." "The difficulty in the minds of such

materialists, (I fail to see the materialism here, and I think it will puzzle you, Bro. B., to point it out), is found in the fact that they always, and under all circumstances, make mediation and intercession one and the same thing." Not so, my dear Bro., at least, it is not so with me. There can be intercession without mediation, and there can be mediation without intercession, but there can be no intercession between two parties at variance without a mediator between these parties. Grapple with this, Bro. B., and you will grapple with the true issue. Perhaps I am "blind to the clear statements of the apostle touching the work of the Spirit of God." I will let those who have read my seven Nos. in the MESSENGER on the spirit judge, and perhaps I am also blind in touching this subject of intercession, but I am perfectly willing, my beloved brother, to let our readers judge between your profound logic and mine. My logic is, that though we are to make intercession for all men, for kings, and all in authority, though we make all Christians intercessors for all other Christians, and though we make all known spirits intercessors, and thus have countless thousands of intercessors, yet we have but one intercessor, one mediator between God and men, the man Christ Jesus. Men, Bro. B., are all in one category together, and all constitute one of the parties at variance, so that one interceding for himself, or for another, or for all men, does not make that man an intercessor between God and men. I know you say, "Thereupon we have the human spirit as mediator between God and man." That may be profound logic. Excuse me, my brother, I say this, not meaningly; but in love and meekness, and if I am blind, bear with me; for how a man can yet between himself, or between another man, and much less between men, all men, and God, is what I cannot see. If there is a clear statement of the apostle to show that God's Spirit is an intercessor with God for us, and between us and God, as Christ is an intercessor with God for us, and between us and God, I trust, my dear brother you will show it to us. That you have any such statement in Rom. viii. 26, I think you have most singularly failed to show. Buckle on your armor, Bro. B., and try hard knocks, proof, or arguments, for the cry of mad dogs is not enough in this case.

In much Christian love to you, my fellow servant in the Lord, and in reverence for your age and long and laborious work for my Master; I subscribe myself,

A. P. STONE.

How to Discourage Your Minister.

1. Hear him "now and then." Drop in a little late. Do not sing; do not find the text in your Bible. If you take a little sleep during the sermon, so much the better.
2. Notice carefully any slip he makes while you are awake; point out the dull portions to your children and friends; quote what is in bad taste; mark all neglects of your advice; find all the fault you can; it will come round to him.
3. Censure his efforts at usefulness; deplore his want of good sense; let him know that you won't help him because A. B. does, because you were not first consulted, or because you did not start the plan yourself.

4. Let him know the folly and sins of his hearers. Show him how much he overrates them, and tell him their adverse criticisms on himself.

5. Tell him when he calls what a stranger he is; how his predecessors used to drop in for an hour's chat and how much you liked them.

6. Never attend the prayer meeting; frequent no special service. Why should you be righteous overmuch?

7. Occasionally get up a little gaiety for the young folks. This will be very effectual about the communion season. "There is a time to dance."

8. Give him no intimation when you are ill; of course he should know; and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

9. Require him to swell the pomp of every important occasion, unless, indeed, there are prudential reasons for passing him over.

10. If he is always in his pulpit, clamor for strangers; if he has public duties, and sometimes goes abroad, complain that he is never at home.

11. Keep down his income. Easy means are a sore temptation, and fullness of bread is bad for every one but the laity.

12. As he will find it hard to be always at home to receive callers, and always running among the people, and always well prepared for pulpit and platform, you will be sure to have just cause for complaint one way or the other. Tell it to every one, and then lament that there is so general dissatisfaction with him.

Patient continuance in courses like these, modified according to circumstances have been known not only to discourage, but to ruin the usefulness, and break the spirit of ministers; to send them off to other charges, and some times to their graves. Those who desire to avoid such results should avoid the practice of such things as are here referred to. Let us "help one another."—*Advance*.

Tell Your Wife.

If you are in any trouble or quandary, tell your wife—that is if you have one—all about it at once. Ten to one her invention will solve your difficulties sooner than all your logic. The wit of woman has been praised, but her instincts are quicker and keener than her reason. Counsel with your wife, or with your mother, or your sister, and be assured that light will flash upon your darkness. Women are too commonly adjudged verdant in all but purely womanly affairs. No philosophical student of the sex thus judges them. Their intuitions or insights are the most subtle, and if they cannot see a cat in the meal there is no cat there. I advise a man to keep none of his affairs a secret from his wife. Many a home has been happily saved, and many a fortune retrieved, by a man's full confidence in his wife. Woman is far more a seer and a prophet than man, if she be given a fair chance. As a general rule, wives confide the minutest of their plans to their husbands. Why not reciprocate, if but for the pleasure of meeting confidence with confidence? I am certain no man succeeds so well in the world as he who, taking a partner for life, makes her a partner of his purposes and hopes. What is wrong of his impulse or judgment she will check and set right with her almost universally unerring instincts. And what she most craves and most deserves is confidence, without which love is never free from a shadow.—*Selected*.