

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

VOL. VII.

MONMOUTH, OREGON, OCT. 4, 1877.

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THE MESSENGER

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Advertisers will find this one of the best mediums
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known.

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 8 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., Evan-
gelist, 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 Re-
ligion or Culture, by H. M. Waller.

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

Many other topics should be dis-
cussed, but your committee thought it
would be better to take time for a
fuller discussion of the topics intro-
duced, 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, Sec-
retary, Salem, Oregon, and then all
come to Salem on Monday, don't wait
till Tuesday, and be here at the be-
ginning, 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.

Knowledge.

BY ROBERT T. MATTHEWS.

"Knowledge," this is one of the
keys in the well-known exhortation
of the Apostle Peter.

Knowledge, in the common uses of
the word, has several shades of mean-
ing. There is a knowledge which, in
the ordinary routine of life, means
an understanding of facts stated—of
events happening—a mental percep-
tion of whatever the five senses re-
cognize. Then there is a knowledge
which is gained by a more purely in-
tellectual exercise—an apprehension
of causes and effects in history, the
grasping and retention of theories, a

possession of stores of learning and in-
formation. Then there is a knowl-
edge which is synonymous with in-
sight, wisdom, experience, because the
possessor keeps a practical eye on life,
watches the manifestations of human
nature, understands men, is good at
counsel, is ably furnished—in short,
to be a leader in all practical mea-
sures.

The knowledge in that Petrine ex-
hortation is of this practical kind—
the fruit of insight—the result of a
study of life—a possession which will
enable the possessor to act with judg-
ment and discrimination in all the
transactions in which he is called
upon to assume a part. It is a knowl-
edge, however, which is essentially
spiritual; and it is of it in this light,
and of its acquirement, and of its
teaching that we wish to write.

A secret, and the way of adding
this knowledge, is revealed to us in
the Epistle to the Philippians—that
sweet-minded, tender-hearted, dearly
confidential letter, whose keynote is
one of abounding joy. "And this I
pray that your love may abound yet
more and more in knowledge and in
all judgment." The Philippians had
already abounded in knowledge and
all judgment; and Paul now prays
that there may be an increase over
that. We all know what we will do
for those whom we love. We will go
the length of self-sacrifice, and we
shall do it wisely. Our love gener-
ates a quickness which discerns their
wants, so that they do not have to
make them known, and we go
about supplying these needs spiritu-
ally, and with a certain fine tact that
leads us well-nigh unerringly in the
right way. This is just the illumina-
ting that the light of love produces,
and it inspires us also with a full-
nerved readiness to be active in help-
ful ministries. And if the loves of
earth are thus enlightening, how love
to God will quicken every faculty,
and inform it with delicate instincts
and clear perceptions. Who has not
had luminous days—days in which
everything seemed to go on right—
days in which duty became a privi-
lege, and the service of God an atmo-
sphere of freedom in which the soul
rejoiced—days in which one had more
of insight into conduct, and was ar-
mored with knowledge against sur-
prises. There were days in which
God's love was throbbing in us at its
highest pulse. Cultivate that love.
Entertain the sweetest conception you
can of God; bring your souls to feel
the fascination of his holy attributes;
recount to your heart in moods of
thankfulness, the sum of his good and
perfect gifts; let love thus abound,
and when it has abounded, then let
it "abound yet more and more in
knowledge and all judgment."

In some words that fell from the
lips of our blessed Lord, we get a hint
at the way of acquiring knowledge.
"If any man will do his will, he shall
know of the doctrines, whether it be
of God, or whether I speak of myself."
Here is the great truth that knowl-
edge of God is gained by serving
God. The knowing spoken of is not
theoretical, but practical; not a mat-
ter merely of intellectualization, but
of experience. Go forth doing God's
will—keeping his commandments,
serving him in the spirit of humility
and trust, and you shall gain a fund
of knowledge—rich, satisfying, experi-
mental.

We should remember just here that
the Bible is given to us for just this
purpose, that we may have a knowl-

edge for right-living and right-doing.
Who so readeth the Bible, and con-
tinueth reading, the same being a
student not for satisfying critical
curiosity merely, not to gain a repu-
tation as an expounder of abstruse
passages, but to gain knowledge for
leading a righteous life, shall be
blessed in the reading. How signifi-
cant this utterance. "Who is wise
and endued with knowledge among
you? let him show of a good conver-
sation his works with meekness of
wisdom!" What a fascination in this
double thought! One must do
Christ's will to know Christ's doc-
trine, and yet that doctrine is taught
to induce men to do Christ's will. We
must be living right and doing right
to gain an insight into divine knowl-
edge, and yet we gain divine knowl-
edge to live right and to do right. It
is one of these subtle paradoxes whose
truth is verified and made clear in
the practical things of life. You must
be strong enough at first to lift the
Indian clubs for gymnastic exercise,
but repeated exercise enables you at
length to wield them with power and
grace.

Above everything else in acquiring
this knowledge, we must depend upon
God in prayer. Consider this petition
of Paul for the Ephesians: "That
God... may give unto you the spirit
of wisdom and revelation in the
knowledge of him; the eyes of your
undertaking being enlightened." Note
this prayer for the Colossians: "We
... pray for you... that ye might
be filled with the knowledge of his
will in all wisdom and spiritual un-
derstanding, that ye might walk
worthy of the Lord unto all pleasing,
being fruitful in every good work,
and increasing in the knowledge of
God." From these quotations we
learn that we must seek God in
prayer; that he grants knowledge,
enlightenment, wisdom. We are not
to bother our heads about how he
thus blesses us. One thing is certain,
we shall not get at once knowledge
of everything. No man can go to his
closet, pray for an hour, and come
forth a Solomon. We gain this
knowledge by degrees. We are en-
lightened so as to "walk worthy of
the Lord unto all pleasing, being
fruitful in every good work," and this
"worthy walking" leads to more of
blessing, increasing in the knowledge
of God." We are to read our Bible
for knowledge of duty; we are to go
forth serving God as our day and our
strength are; we are to pray to him
for wisdom and guidance. The glori-
ous result of it all will be more of
knowledge and more of spiritual
development, clearer heads, purer
hearts, and better lives.

The gain of knowledge tends to es-
tablish character. Christianity is
something more than singing and feel-
ing good. It is a thing of life and
conduct, and he is blind who estimates
its blessings for himself only by the
stirrings of heart and raptures of feel-
ing which it excites. If one depends
on these experiences, and looks to
these alone—he will never become
rooted and grounded in faith, and he
will be at the mercy of every wind of
doctrine. One must apply the doc-
trine of Christ to daily living; one
must watch every step in recognition
of the inspiring principles which
Christ has uttered; the enlightened
eye must conscientiously study the
ways of conduct, and this exercise
will gather into the capacities of
character the knowledge which com-
pacts character, and solidifies it like

granite. This knowledge, which we are to
add to faith, is really that faith with
its blessings fully realized. The life
we now live in the flesh we live by
faith; and this life of faith is just a
life controlled by faith—faith domina-
ting the judgment, the conscience, the
affections, the will, and the dominance
of these faculties; and the fine results
as a matter of consciousness, we call
knowledge. For this is the blessing
of faith—the confidence in things
hoped for—the conviction of things
not seen—the ruling element in our
lives, and the obedience of everything
to this element a matter of experience
of which we are joyfully conscious—
knowledge!

Having this knowledge, we shall
also be able to act promptly and prop-
erly in difficulties which sometimes
beset us. If the moral sense is ex-
ercised, it will discern good and evil.
We shall not so often be in doubt as
to the propriety of any line of action.
We shall be able to understand men,
and to adapt ourselves to their dis-
positions. We shall be tender of the
feelings of others, courteous in man-
ner and words, quick at little favors,
slow to pass judgments. Finally, the
addition of knowledge gives us a
calm, serene, hopeful outlook for the
future. The "we know" and "I
know" of the Scriptures are signifi-
cant. How confident is this utter-
ance of Paul: "We know that all
things work together for good to them
that love God." How assuring is this
statement of John: "We know that
when he appeareth we shall be like
him, for we shall see him as he is."
How cheering these words: "We
know that if our earthly house of this
tabernacle were dissolved we have a
building of God, a house not made
with hands, eternal in the heavens."
"Add to your faith virtue, and to
virtue knowledge."—*Apostolic Times.*

Seek the Straying Lamb.

One of those boys left the school.
The teachers were not glad of it; but
none of them went after him and
tried to win him back. The superin-
tendent missed him, and was not
willing to give him up,—at all events
until every effort of love had failed.
Of course that boy would be in the
school again long before love wearied,
or its devices were exhausted; for
love "suffereth long and is kind,"
and of devices it knows no end. A
few of its plans only were required to
reach this boy's heart. Although the
superintendent is at the head of a
large commercial house, he took time
from his business hours to see this
young man, and invited him to his
house, to talk over an important mat-
ter in which his assistance was needed.
At the appointed hour the lad pre-
sented himself at the home of the
superintendent, where he was cordially
welcomed. After half an hour of de-
lightful social converse the "business"
was introduced, which was the pro-
posal to start a "young men's Bible
class," for which this "young gentle-
man" was to work among his friends.
On the following Sunday that boy
was at the school, and two young
friends were with him. After the
opening exercises, the superintendent
gave ten or fifteen minutes to the
new-comers, and they all promised to
come the next Sunday, bringing some
of their friends with them. The
class numbered six at the next meet-
ing, but "our boy" was absent, and
the teacher could learn nothing of

him. Early on Monday morning he
called on the absentee and learned
that he was sick. How gladly the
boy welcomed his new-found friend
can easily be imagined. Now he
knew that Mr. L. loved him; for, had
he not left his business to visit him,
just because he was absent from school
yesterday. He had not expected a
visit from his teacher, and his mother
thinks that visit really did him more
good than the medicine the doctor
gave him. When he was strong
enough to walk to church, he was
asked if he was going to that Sunday-
school any more. "If I ever go any-
where, that will be the first place I
go to. I would not stay away for
anything." He was drawn by cords
of love. No wonder he could not stay
away. Visiting that school not long
since, a friend remarked to the super-
intendent, "You have the largest
young men's class I know of." "Yes,
it numbers about ninety now, and it
was gathered for one boy." I had no
idea of bringing in so many; I wanted
to do what I could to save that way-
ward one, and my class has grown to
this." The same love and thoughtful
Christian interest that won and drew
the first member of that class was
sufficient to draw eighty-nine others,
and the soul that poured out its first
offering of love for one boy is now full
to overflowing for ninety young men.
One boy is worth caring for.—*The
Christian.*

Supply for Every Need.

Physicists perpetually insist that
there must be somewhere a supply for
every need which nature reveals. Bear
this in mind, and begin your study of
man. Like any other animal he has
physical wants; and so the world
offers him bed and board, and a field
for the exercise of his senses and in-
stincts. But man has an intellectual
nature also, of which the physical is
only the scaffolding. Science, faithful
to its principles, recognizes this fact
and devotes itself to the study of the
laws of this nature and of the supplies
which the universe offers to its de-
mands. Have we now reached the
end of our analysis of human nature?
Is this all of man? Do body and
mind complete the inventory? Is
the world no more to him than der-
matory, larder, gymnasium, school
house, work-shop and museum? Nay,
more than these; it is a temple; man
worships. He has a moral and spiri-
tual nature. This nature has its
needs, no less distinct and urgent than
those of the body and of the mind.
The canons of science are bound to
hold that there exists somewhere a
supply for these highest needs. We
need God, and a hereafter, and a
revelation, and a redemption. Those
inspired seers who cried, "I thirst for
God, for the living God," "O that I
knew where I might find him," "If
man die shall he live again," and "O
wretched man that I am, who shall
deliver me from the body of this
death?" were only articulating the
wails of the race of mankind.—*From
President Foss' Baccalaureate Sermon.*

A Chinese minister in Washington
went to hear the Marine Band play.
He was particularly impressed with
the trombone player, and offered him
a handsome engagement in China;
"for," he said, "I have never seen a
juggler who could swallow as much
brass as you, and spit it out again, and
yet the people here seem to regard it
as an every day affair!"

Dr. H. B. W. W.