

PACIFIC CHRISTIAN MESSENGER.

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Messenger Publishing Co.

Jan. 1, 1879.

The Salvation of the Jews.

We are requested to give our views on the above subject, as indicated in the eleventh chapter of the letter to the Romans, especially from the twenty-fifth verse to the close of the chapter.

A concise summary of the chapter would show, I presume, that all Israel has not been rejected, that a chosen few have been retained, who have sought favor through Christ.

To the remainder, hardness of heart has happened in rejecting Christ, and this hardness will continue until the full measure of mercy has been bestowed upon the Gentiles, then the hardness will disappear, and Israel will be converted through the Gospel.

As salvation was of the Jews, it was necessary that they should preach it to the Gentiles. But its reception by the Gentile caused the Jews to reject it, and to harden their hearts against the truth, until, with respect to the Gospel, they are hated for the sake of the Gentile, while with respect to the chosen, they are yet beloved for the fathers' sakes.

When the full time, or perhaps, the full number of the Gentiles has come in, then the Gentiles will find the hardness of heart so removed that he can and will preach the Gospel to the Jews, and they will accept it, as the Jews first preached it to the Gentiles and they accepted it.

The Jews are not to understand however that God has forgotten his covenant with Abraham. For the gifts and callings of God are without repentance.

The whole concludes with an apostrophe to the depth of the riches of God's wisdom and ways, knowledge and judgments, which are past finding out.

We can add only a few words: The "mystery" in the 25th verse was that hardness—not blindness—had taken hold of Israel through unbelief—in part—not to the whole nation, but to a part of them.

This hardness grew mainly out of jealousy because the Gentiles were included in the Gospel dispensation.

When it is said "all Israel shall be saved," we are not to infer that every Jew will be saved, but a very large number—the greater part, as this word often signifies.

Here is then a very clear and distinct assertion that the Jews will ultimately as a people be converted to Christianity—not miraculously, nor with a restoration to Judea, but through the preaching of the Gentiles, and in the ordinary way of the Gospel, 1st, by turning Israel from iniquity; and 2nd, by forgiving their sins.

That "the deliverer shall come out of Zion" was a future event when the

prophecy was first uttered, but it is an event now long past. Jesus is evidently the "deliverer," for he alone brings salvation for all.

In the progress of civilization as the light of the Gospel is made brighter and clearer by the researches of the wise and the lives of the good, the opposition of Israel will be gradually broken down, and they will yield, at first, a tardy faith to the testimonies of apostles and evangelists; afterwards, their conversion will, I presume, be very rapid.

Then, and not till then will the "middle wall of partition" be fully broken down, and the two will be made one, so making peace.

Apparent Discrepancy.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Matt. xxvii. 3, 4, 5.

"Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst and his bowels gushed out." Acts i. 18, 17, 18.

What, at first glance, might seem to be a discrepancy in the foregoing Scriptures as to the fate of Judas and the purchase of the potter's field, is, when properly considered, a link in that chain of internal evidence which links the Scriptures together as the word of Him who is infinitely wise.

Mathew's statement is that "he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

There is nothing remarkable in this statement if we remember that Judas was prompted solely by avarice, believing that Jesus would escape out of their hands, as he had often seen him escape from the multitude, and with no thought that he would suffer.

But when he saw that he was condemned, and, in all probability would be executed, he was seized with remorse for "betraying innocent blood," and having no more use for the money in view of his purpose to commit suicide, he would very naturally cast it away.

Peter's statement is that "this man purchased a field with the reward of iniquity and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

This is not inconsistent with the statement of Mathew. Having hanged himself, no man would touch his body, and after hanging there for many days, possibly months, the cord with which he was hanged finally giving way, the body would fall, and being in a putrid state would burst asunder, and the repulsive scene described by Peter, following naturally, would make such an impression on an observer, that in speaking of the fate of Judas he would couple this horrible death with his crime.

It is simply a case of two witnesses testifying to the same fact, each giving that part of the incident which made the most vivid and lasting impression on his mind.

The purchase of the field was by the priests with the "reward of iniquity."

But Peter, in harmony with recognized Jewish style, says the man did that which he caused to be done.

Had it not been for the sin and remorse of Jesus, the field would not have been purchased. Hence, Peter ascribes to Judas, as his act, what he was the necessary cause of being done.

Two witnesses who testify in the same words are justly suspected of collusion; but when the testimony of one is the complement of that of the other it adds weight to the value of each.

Such are the statements of Mathew and Peter in reference to the death of Judas and the purchase of the potter's field.

Reports from the Field.

McMINNVILLE, OR.,

March 17, 1879.

Ed. Messenger:

Our meetings closed last night, having continued over three Sundays. Bro. Burnett was with us until last Monday morning, and Bro. Barnes came that evening and remained till Saturday morning. Both of them, it is needless to say, rendered very efficient service.

The visible result, in accessions to the congregation, is as follows: By primary obedience, confession and baptism, 14; one from the Methodists and one from the Catholics; by letter and commendation, six; one of whom came from the M. E. church south; and one reclaimed; making a total of twenty-one, with two yet to be immersed.

Perhaps this is not the greatest good done. We have all been greatly strengthened, and more firmly grounded in the truth. The way of the Lord has been taught to good congregations almost every night of our meetings. There is great cause for encouragement in our work here. Among the membership there seems to be developing considerable energy and activity, inasmuch that preaching is not confined to the pulpit nor to the tongue. We are getting the armor on and some are becoming very adept in the use of the "sword."

The prayer meetings on Wednesday evenings are well attended.

The Sunday school numbers about 175 in average attendance, with about 20 classes. On yesterday the attendance was over 200. The school is telling in its influence on the church as from it thus came most of the accessions to the church by primary obedience.

By the way, why can there not be more preaching and preachers in the congregations?

Prof. J. P. Powell is doing a wonderful work in his sphere, and why cannot all use the talents that are committed to them, and work in the "vineyard of the Lord?"

Fraternally, WOLVERTON.

Silent Influence.

It is the bubbling spring that flows gently, the little rivulet which runs along day and night by the farmhouse, that is useful, rather than the swollen floor or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he "pours it from the hollow of his hand." But one Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow and every garden, and that shall flow on every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done—it is by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends, and all that it is to be done.—Albert Barnes.

THE AFFECTIONS.—Oh! man! fear not for thy affections, and feel no dread lest time should efface them. There is neither to-day nor yesterday in the powerful echoes of memory; there is only always. He who no longer feels, has never felt. There are two memories, the memory of the senses, which wears out with the senses, and in which perishable things decay; and the memory of the soul, for which time does not exist, and which lives over at the same instant every moment of its past and present existence. Fear not ye who love. Time has power over hours, none over the soul.—Lamartine.

Church News.

(From Richmond Christian Examiner.)

—Bro. L. Scott has been employed by the church at Ft. Smith, Arkansas, to labor for them six months.

—Bro. D. A. Snow preached for the church in Lynchburg last Lord's day, both morning and night. The audiences were fine; and one made the good confession at night.

—Do not think that because you can point out some mistakes and faults in others that you are therefore right. Give the world some better evidence than that.

—Bro. R. L. Coleman has been confined by sickness; but we are glad to learn he is improving and hopes soon to visit his many friends at Scottsville.

—The Seventh Street Christian church in this city, closed a series of meetings last Lord's day, resulting in fourteen conversions and two additions to the church by letter.

—At the funeral of a member of the Wisconsin legislature, the officiating clergyman raised a tremendous storm by making a rousing temperance speech and declaring that whisky had taken the dead man off.

—Bro. G. W. Odgen writes from Gainsboro, Va., February 55, 1879: "We continued preaching at Rock Enon Springs from last Lord's day until last night; deep interest. Five additions."

—"Many of the Corinthians, hearing, believed, and were baptized." That's the way Luke reports a meeting held by Paul in the city of Corinth. But nowhere in the entire Bible do we read "many rose for prayer," &c. Isn't that significant?

—Bro. Rowe says, "It is one thing to oppose missionary plans and missionary societies, and another thing to put the Lord's plan through." True, —and we need less of the "one thing," and a great deal more of this "another thing."

—The Rappahannock church has promptly met all her financial engagements for 1878, and had something with which to begin 1779. That's a good example. "Owe no man anything" applies to churches as well as to individuals.

—This week we report more than a thousand additions to the churches.

—The Beaver Creek church is one of the oldest churches in Maryland.

—The Seventh Street Christian church, in this city, was organized in March, 1832. It is nearly forty-seven years old.

—If all in the churches were just like you, what kind of a church would it be? Pause and think.

—The good work goes on in Norfolk. Brother Blackwell is the man for the place.

—Bro. Z. Parker Richardson will begin a protracted meeting at Cedar Lake, Hanover county, next Lord's day.

—Bro. P. S. Rhodes, of Gordonsville, was in this city this week. He is one of our best preachers.

(From the Record and Evangelist.)

—The Gospel Star, recently published by Bro. U. M. Browder, Bethany, Mo., has been sold to A. G. Lucas who will publish at Albany, Mo. Dr. Lucas is not new to publishing enterprises and if he fails it will not go so hard with him. He is used to it.

—J. Z. Tyler, of Richmond, Va., has five services to attend a week as pastor, and fills in odd times editing the weekly Christian Examiner. At present he is recreating in a protracted meeting.

—The Paer Street Christian Church, Baltimore has had a number of additions this winter under the labors of I. J. Spencer. Some twenty have been added to the fold.

—The Copenhagen mission is still prosperous. Bro. Holek reports ten more additions. The little flock now numbers about ninety.

—Some of our western preachers have joyful heavenly prospects before them, having no earthly reward from

the Heavenly Father who seeth all their toils and trials. Of this class in Geo. E. Biglow of Geneva, Nebraska.

General Church News.

—The Voice of the People says there are sixty thousand Baptists in Texas.

—Rev. W. M. Patterson, superintendent of missions of the M. E. Church, South, in the City of Mexico, was robbed by a band of Mexicans while on a recent trip among the mountains. He lost a watch and other valuables.

—Rev. J. L. Kellogg, who went to Liberia last year to serve as Principal of the Monrovia Seminary, has been suffering with African fever most of the time since his arrival. He is hopeful of final victory over the malaria.

FOREIGN MISSION ITEMS.—The King of Siam has, by public proclamation, assured freedom of religious opinion in N. Saos.—In Shantung Province, in China, where two years ago, was much suffering from famine, plenty has returned again. Much more inquiry for Christian truth abounds, and more than a hundred have been baptized during the year.

—Sunday schools furnished 18,000 members to Illinois churches during 1878.

—In forbidding the sale of relics Pope Leo XIII said the traffic had become an abuse.

—Questions of ritualism continue to receive much attention in the Church of England.

—The Boston "Carnival of Authors" netted \$10,000 toward the redemption of the Old South Church.

—The Presbyterian Women's Board has now 24 missionaries in Utah, 23 in New Mexico and 5 in Alaska.

—Chicago women have started a five-cent lodging house under religious influences. It is pronounced a success.

—Baptist churches in Great Britain and Ireland have 1,028,833 sittings, and Congregational churches 1,604,844.

—The First Presbyterian church in Wilmington, Delaware, has celebrated its one hundred and forty-first anniversary.

—The General Congregational Association of Missouri reports 70 churches, but only 41 pastors and a membership of 3400.

—The Jewish population of Russian cities is said to be increasing. A \$200,000 synagogue has just been opened at Warsaw.

—Edward Everett Hale is so nearly orthodox that some of his Unitarian brethren have been criticising his use of theological terms.

—When all churches in this country are free to the rich and the poor alike the United States may call itself a perfect republic.

—The new King of Burmah, was educated by an English missionary. His Prime Minister has visited both England and France.

—The London Hospital fund received this year from the various church collections of that city \$124,520, the smallest amount ever received.

—Mr. Moody, criticising the self-conceit of many reformed drunkards and others, once said, "You might as well be full of rum as full of egotism."

—One of the most distinguished conversions reported from the Northwest is that of one of Sitting Bull's sons. He takes a seat in the Episcopal church.

Minnesota has 109 Congregational ministers, 25 of whom are without churches, yet 15 churches are without pastors. The church membership is 6223, of whom 765 were added during 1878.

To any church (old) that wants or may want a preacher or an evangelist (old) to hold a protracted meeting or build up a church that has gone down, they would do well to address Elder W. Z. Hopper, at Trenton, Tenn., P. O. Box 17. We do heartily and cheerfully recommend him to the brotherhood.

B. A. BURNETT, H. NORTHCROSS.