

For the Messenger.
Which Side Are You On?

"He that is not with me is against me; and he that gathers not with me scatters abroad."

These are the words of Jesus, and they are for you and me to consider earnestly. Which side are we on?

Many people seem to think that when they have made one public confession of their faith, and went through the form of uniting with the church, that they are all right, that is, if they don't do any very wicked things, such as lying, stealing, drinking, dancing, and the like; taking the promise of Jesus, as recorded in Matt. x. 32, to themselves, when they have no right to do so. Jesus said, "Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven;" also Luke xii. 8; Rom. x. 10.

But before you take these promises to yourself, and rely on your first confession for your hope of heaven, you had better deeply study on the full meaning of *confessing Jesus before men*; then if you will act on it you may have a more sure and acceptable hope.

Let us begin at the first now and consider it awhile. You have confessed in the presence of many witnesses that you believe with all your heart that Jesus is the Christ, the Son of the living God; and that was a noble confession, a grand start. But that is not all that is to do, it was *only* a start. You have not run the race and won the prize, you have only made the first step. When you have obeyed the Lord in baptism, you may go home feeling happy and at peace with God and man, for you have done a good work, set a good example for others, for you must remember that every good and worthy deed done by you strengthens some one else to do their duty.

Now you must march steadily on.

"Ever firm and true"

For many eyes are watching, taking note of you."

Yes, you will be closely watched, and if you still confess your faith and love by your words and works, you shall receive the respect of men, and the approval of your Heavenly Father.

Be careful now and don't let Satan tempt you to deny your faith in God, for fear of what people will say, or think of you. If you care for what people think of you let me tell you one thing for your encouragement. If you stand firm to the truth, and confess your love and faith by your obedience to his commandments, rest assured that those who may mock and scorn you because they cannot tempt you to follow in their wicked ways, in their heart respect your faith and devotion, and their jeers and scorn are to cover their shame for they feel and know that you are right and they are wrong, and they despise themselves for it, and try to bring you to their level.

In your every day life you will often, very often, fall in company with those who openly ridicule religion and those who have taken up their cross to follow Jesus. Now, which side will you take? Will you confess him who

"Left his starry crown,
And laid his robes aside;
On wings of love came down,
And wept and bled and died."

That we, and you are one, might have a right to a home in heaven? You say, I will just keep silent. Will you? Jesus said, "He that is not with me is against me; and he that gathers not with me scatters abroad." There is no middle ground. Which side will you take?

Again, you are at a meeting of the disciples to edify one another and to comfort one another, speaking in love. Now there is something in your mind you wish to say; it is to speak a word of love in the name of Jesus, or to tell some of the joys of your new life; that you may possibly induce some one else to walk in the straight and narrow way that leads to eternal life. You tremble, and

your heart beats fast, and you hesitate to rise; so you try to excuse yourself. The tempter will be on hand too to help you invent excuses. "May be if I will keep still somebody else will say just about what I wanted to," "Everybody that is here knows I am a Christian, so what is the use to say anything," "I cannot talk as well as others," "I've waited so long now that I'd better not say anything," &c. Such excuses will not answer with the Lord, it is only Satan's vow. What if somebody else should say what you want to; it won't do any harm to say it twice, will it? It will be remembered better. It is doubtful if every one present knows you are a Christian, and if they do, they would like to see you act like one and not be ashamed to own it. If you cannot talk as well as others, remember "Unto whomsoever much is given, of him shall much be required." Luke xii. 48. And, of course, if but little is given, but little will be expected; and if you have waited too long, I can say you had better have spoken sooner. "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

Again, you usually have family worship; but to-night some stranger has come, and you begin to consider whether it is best to take your Bible, read of its holy counsel, and kneel in prayer and adoration to that kind and wise Father, and sing hymns of praise to his holy name, or to pass that hour in light and careless talk. Satan will soon be on hand again, and can quickly remind you that Paul said, Be not forgetful to entertain strangers; and perhaps this man would not like to have the subject of religion mentioned; so if you would gain his good will you had better avoid that subject.

Now look at this case. Suppose that man was brought up in a home where night and morn the voice of praise and prayer was heard and the parents taught their children to love and revere the word of God, obey its commandments, and trust its promises; but now he is out in the world, surrounded by temptation; he needs your help; if you stand bravely on the Lord's side that man will go from your house strengthened and comforted. He has been drawn back to the dear old familiar house; again he bears his father's voice pleading in prayer to God to protect his son, and he thinks of his mother's tearful "Good by, may God in safety keep you, my boy." He renews his vows, to walk in faith and live in love; and the peace of God is with him, and the blessing of God with you.

Or perhaps he is one who does not believe the Bible you love. His mind has been embittered by the hypocritical acts of some, or by the indifference of others who have faith without works.

If you will be for Jesus before such a man you will make a favorable impression on his mind, and possibly lead him to think so seriously on your consistency that he may be led to believe truth of the Bible and glorify God because you let your light shine.

Now you have seen the result if you have been a brave soldier of the cross. Would you like to see the other side the result if you have been a coward? how the man would go away disheartened, forgetful of loving counsel at home, and of the word of God; or go away still a bitter unbeliever, because you was afraid to confess your Savior? The resolve that you will stand bravely on the Lord's side.

I hope I have succeeded in showing you a little of what confessing Jesus before men is, and that you will not be satisfied to let your hope of heaven depend on a confession at the start, but that by your upright walk and godly conversation day by day you will confess that you have learned of Jesus; and if ever it should be a cross to confess him just think for a

moment of the cross he bore for you, and hide your blushing face, and be this your shame, that you no more sever his name.

To all who would like to stand on middle ground I would refer to the words of Jesus: "He that is not with me is against me, and he that gathereth not with me scatters abroad."

Would you be among those who plaited the thorny crown to pierce his kingly temples? Would you smite him and spit upon him? Would you have driven the cruel nails through those feet, that have been swift to bear your burdens, and those hands that have been spread in deeds of mercy and love? You cry out, No! no! I would never do that.

Let me tell you then, my friend, that when you refuse to take up your cross and follow him, when you are afraid or ashamed to confess him before men, and would try to be neutral where he is despised and mocked, and by keeping silent when you ought to speak a brave and noble word. O, you pierce his loving heart, and he would turn a look of grieved reproof upon you such as made Peter weep. O, you should weep and pray for every time that you have denied him. O, be brave, and firm, and true; ask the Father to help you to live for him and walk with him; and remember Jesus said, "He that is not with me is against me, and he that gathers not with me scatters abroad," "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name from the book of life, but I will acknowledge him before my Father, and his holy angels."

L. E.

Moral and Religious Education.

We are called to the work of moral and religious education. Indeed, secular education is a part of our vocation. We hear a great deal of late about a divorce between the Bible and the schools, religion and education. But the history of the world shows that there has been little education, secular or otherwise, where there was no Bible and no church. Education has advanced or retrograded, gone up or gone down, in the ratio that the church has been effective and earnest, or cold, indifferent, dead. How many colleges are there in this land, or any land, that are not directly or indirectly the children of the Church? A few have been started on a strictly secular basis, but they have either come under Christian influence in a greater or less degree, or they have been of questionable utility in the world. The scholar who slights the Church smites the mother from whose breast he drew his intellectual life. The public schools, though supported by the State, are insufficient in the ratio that they feel the influence of Christianity. Go into any city or community where the Church is active and influential,—I do not mean the embalmed memory of a Church, like the Catholic establishment, but a broad, living, progressive Church, such as the real Church of Christ will always be,—and you will find the public school alive and in good condition. Go into any city or community where religion has lost its influence over the public mind and conscience, where men have learned to scoff instead of pray, and you shall find the schools, though sustained by all the power and treasure of the State, in a sickly or dying condition. It is the duty of the Church to guard well the interests of education; to see to it that our schools are not permitted to fall into the hands of godless men. While our children are learning the truths of science let them also be taught the fundamental doctrines of morality. And the best text book of morality, in school or church or home, is the old neglected Bible. It will be a sad day to our country, if we should ever permit it to be expelled from our public schools.—*Christian Statesman.*

MISCELLANEOUS.



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THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

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are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

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No better cathartic can be used preparatory to, or after taking Quinine. As a simple purgative they are unequalled.

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ADVERTISEMENTS.

**CHRISTIAN COLLEGE,
Monmouth,
POLK COUNTY, OREGON.**

The College is under the care of a Board of Trustees, who will spare no pains to make it equal to the demands of the age.

The members of the Faculty are competent, energetic, and devoted to the cause of education.

THE LOCATION OF THE COLLEGE IS CENTRAL, ACCESSIBLE, AND BEAUTIFUL.

The Session consists of two Terms of Twenty Weeks each, and an Intermediate Examination and Renewing of Classes at the end of the first term.

The Collegiate year is divided into two terms of twenty weeks each. The first term begins on Monday, September 15, 1879, and ends January 31, 1880. The second term begins on Monday, February 3, 1880, and closes on Wednesday before the third Sunday in June, 1880. Intermediate examinations, last week of the first term, final examinations at the close of the session.

Annual Meeting of the Board of Trustees, on Tuesday before the third Sunday in June.

TUITION PER TERM OF TWENTY WEEKS.

Collegiate Department	: \$20 00
Preparatory Department	: 15 00
Primary Department	: 9 00
Janitor's fee	: 2 00
Music, (Piano)	
" Guitar or Melodeon	
" Organ	
Painting water color, Oil	At Teacher's prices.
Oil Drawing, Pencil,	
Crayon	
Wax work, &c.	
Vocal Music.	

One-half of the above rates must be paid in advance; and similar payments must be made in advance at the beginning of every ten weeks thereafter to the end of the session.

No fees will be refunded to students leaving before the expiration of the term for which they have paid, except in cases of protracted sickness.

Boarding can be obtained in private families at from \$3.00 to \$4.00 per week.

DISCIPLINE.

The discipline is mild and firm, administered on the principle that virtue brings its own reward and vice its own shame. The highest incentives to virtuous actions are impressed by precept and example, while vice and immorality are restrained by all proper means. Students are taught rather to govern themselves than to be governed. Moral power is the principle, an appeal to the head and heart, self-government from Christian motive. Hence no student can be permitted to remain who indulges in card-playing, intemperance, profanity, neglect of studies, or any other vice or impropriety. Daily moral instruction based on the Bible, leaves but little else to be done in government.

MIXED SCHOOL.

Experience has demonstrated conclusively that mixed schools, under proper regulations and restrictions, possess decided advantages over exclusive institutions. Young gentlemen and ladies exercise a refining, restraining, yet stimulating influence over each other, when associated in the same school and in the same class, which nothing else can supply. They vie with each other for the wreath of honor, as they labor side by side in a common cause.

THE BIBLE.

God has given us two great volumes—Nature and Revelation—suited to his physical and spiritual constitutions. These are full of facts addressed to the understanding.

From Nature, we learn the principles which minister to the wants of the body, giving food to eat and raiment to wear. From Revelation, we receive those principles by which the spirit is fed, and clothed with truth and righteousness. Any system of education, which neglects either of these volumes, is incomplete. To train the intellect in physical science and neglect the moral nature, is dangerous to society; for it imparts power which, without moral principle to guide, may be destructive to the peace and happiness both of the individual and society.

TO THE FRIENDS AND PATRONS OF CHRISTIAN COLLEGE:

The prospects of Christian College are most flattering. The institution is increasing in reputation, and its influence and popularity are rapidly extending. Its friends may anticipate a career of still greater usefulness. The patrons of the school will do well to begin now to shape their business so as to send their sons and daughters at the opening of next session. One full term, taking the classes in order, is worth more than double the time scattered over several sessions. We hope to welcome to the halls of Christian College on the third Monday in September next, a large number of students, and to inaugurate a more successful and prosperous session than the one just closed.