

PACIFIC CHRISTIAN MESSENGER.

T. F. CAMPBELL, EDITOR.

MISS MARY STUMP,
OFFICE EDITOR AND PUBLISHER.

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Will Subscribers please notice the date following their names on the paper? It tells the time when your subscription expires; thus, if the date reads 1881, your subscription will expire Jan. 1, 1881. If the date after your name is a time past, you are in arrears. Please remit a little before your time is out, if possible.

Bro. E. W. Barnes, of Scio, sends us seven new subscribers, and says he intends to keep on till the Scio congregation can show a larger list of subscribers, according to their number, than any other in the State. Who will do likewise?

Bro. K. Bailes, of Ellensburg, W. T., sends us three new subscribers and renews one old one, for which he has the most sincere thanks of the MESSENGER. Cannot more, who would like to see their paper upon an independent basis, help in this substantial way. For every five new names, at \$2.50 each, we will send an extra copy to any name or address. Be sure and write plainly name, county and post-office address in full that no mistake may be made.

"Rightly Divide the Word."

Whoever would teach must first be taught. Not only first principles but general principles must be mastered. "Whoever would perfectly understand anything must know something of everything."

He who has not a general stock of knowledge, sufficient to enable him to generalize accurately, will never be able to communicate instruction to others in detail successfully.

The Bible, more than any other book, requires to be studied by him who would teach it to others. It is not sufficient that he have a smattering of traditional theology, some denominational principles and peculiarities and a set of proof texts. With such an outfit he will prove a blind guide. He can never rise to a comprehensive view of the true and wonderful love which brought Jesus from heaven to earth to die for his enemies.

The Bible, as the text-book of God, must be studied under a teacher, in order to fair progress and satisfactory results.

The division into Old and New Covenants or Testaments must be recognized and the distinction on which this division is based fully comprehended. The four fold division of the New Testament must be seen in the light of the result which each is intended to produce. The four Gospels as four witnesses testifying to the truth of the great central idea around which all others cluster—Jesus is the Christ, the Son of God.

Every word in these four Gospels goes directly or indirectly to establish the truth of this angelic annunciation; and the conclusion is summed up by the last of these witnesses in these words: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 30, 31.

He who has reached this point in his reading, and has not faith would do well to return, and examine again the testimony of prophets and apostles; for, "The spirit of the prophecy is testimony concerning Jesus." Faith rests upon testimony; for faith comes by hearing the word of God.

Here then is the limit of the four Gospels—Faith. This point established, the learner is ready to advance to

the next division, or next book in the divine curriculum—The Acts of the Apostles.

The leading question in this department is: "What shall we do?"

This question has direct reference to the fact established in the four Gospels—that Jesus is the Christ of God.

The Acts of Apostles teach the learner what he must do to be saved. As the preceding book treats of believing, this treats of doing. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Matt. vii. 21.

Having entered the kingdom of heaven by doing the will of God, it becomes important to know how to live in that kingdom. The Epistles are given for this purpose; as Paul says to Timothy, "That you may know how to behave yourself in the house of the Lord."

This is the *Discipline* by which the church is to be governed. No need for further legislation in the kingdom of Christ.

Here is the one law of love with ample rules to meet every possible case.

The Apocalypse is for the senior class in this great study. It is the effort of infinite love to bring the glory of heaven within reach of our feeble powers of comprehension.

Whoever would teach this great book should himself be taught so that he may be able to give to each his portion in due time. He should not reject one part and give undue prominence to another. He should realize the fact that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

Trip to California.

The protracted sickness of Mrs. Campbell has prevented us from visiting the churches in California in the interest of the PACIFIC CHRISTIAN MESSENGER, as we announced. The same continued affliction will defeat our purpose of attending the State Meeting at Sacramento in September. This disappointment is cause of deep regret on our part, not only because of care and anxiety at home, but also because of the anticipated pleasure of renewing with the brethren the acquaintance formed at the meeting a year ago, and the new acquaintances we hoped to form on the proposed trip.

Apart from these personal considerations however we lose nothing, for we have been very fortunate in securing the cooperation and aid of Bro. R. H. Moss who will attend the State Meeting at Sacramento as agent for the PACIFIC CHRISTIAN MESSENGER, to solicit subscriptions, receive and receipt for money due, and generally to transact any business relating to the paper; and particularly to receive the money pledged by resolution in the State Meeting of 1879, to be raised by the time of the State Meeting in 1880, as a permanent investment in the office of the PACIFIC CHRISTIAN MESSENGER.

This investment, on the part of the brethren in California, will establish a community of interest in literary efforts, which will yield to them and us a profit in the future far beyond the present appropriation. For they will find the brethren in Oregon faithful to remember and prompt to reciprocate this manifestation of fraternal regard whenever opportunity shall arise.

Though the sum pledged is, to the brethren of California, a mere pittance, it is to us of very great importance, first, in establishing a community of interest in a noble enterprise, and then in putting the PACIFIC CHRISTIAN MESSENGER on a solid basis.

With such a channel of communication the brethren of the two States and the adjoining Territories will become better acquainted and more and more interested in the spread of the Gospel, and the building up of the Master's cause and kingdom on this western side of the continent.

Christian College.

The vacation is passing rapidly away, and the time for resuming study will soon be here.

It is important that those who enter college, be in attendance the first day of the session, if practicable; since much depends on a fair start on the literary course. Many students, forgetting that their classmates had weeks or months the start in the opening of the session, make unfavorable comparisons, become discouraged and drop out of the course. If such had been favored with an even start, the result might have been different.

Return to Primitive Christianity.

DISCUSSION OF LEADING PRINCIPLES.

THE SON OF GOD.

I. "The holy progeny (or thing) which shall be born of thee shall be called the *Son of God*." "Unto us a child is born; unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." "This is my Son the beloved; hear him." "No person has ascended into heaven, but he that came down from heaven, even the Son of Man, who is in heaven" or whose abode is in heaven. "God so loved the world that he gave his only begotten Son, the only begotten of the Father, full of grace and truth." "No man has seen God at any time, the only begotten Son, who is in the bosom of the Father, has declared him." "Rabbi, thou art the Son of God, thou art the King of Israel." "Glorify thou me with thine ownself, with the glory which I had with thee before the world was." "In him dwells all the fulness of the godhead bodily," or substantially. "He is the first and the last." "All things were created by him and for him." In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made." "The Word was made flesh and dwelt among us; and we beheld his glory, the glory as of an only begotten of the Father, full of grace and truth."

II. So speak the Divine Oracles of the supreme Deity and excellency of the author and perfecter of the Christian system. "By him and for him all things were created and made; and He is before all things, and by him all things consist." But "he became flesh." Who? He that existed before the universe, whose mysterious sublime, and glorious designation was the WORD OF GOD. Before the Christian system, before the relation of Father, Son, and Holy Spirit began to be his rank in the divine nature was the WORD OF GOD. Wonderful name! Intimate and dear relation! The relation between a word and the idea which it represents is in the word, and the word is in the idea. The idea is invisible, inaudible, untelligible, but in and by the word. An idea cannot be without an image or a word to represent it; and therefore God was never without his word, nor was his word without him. "The Word was with God, and the Word was God," for a word is the idea expressed; and thus the "Word that was made flesh" became "the brightness of his glory," and the express image of his person—inasmuch that "he who has seen the Son has seen the Father also."

III. While then, the phrase "Son of God" denotes a temporal relation, the phrase "Word of God" denotes an eternal, unoriginated relation.

There was a *word of God* from eternity, but the Son of God began to be in the days of Augustus Caesar. "Thou art my Son, this day have I begotten thee." He was by his resurrection from the dead declared to be the Son of God with a power and evidence extraordinary and divine. The WORD incarnate or dwelling in human flesh, is the person called our Lord and Redeemer, Jesus Christ; and while in the system of grace the Father is the *one God*, in all supremacy of his glory Jesus is the *one Lord* in all the divine fulness of sovereign, supreme, and universal authority. The Lord of Shem of Abraham, Isaac and Jacob, is the God and the Lord of Christians: for "the child" that has been born to us, and Prophet, came from eternity: "His goings forth have been from of old from everlasting. Such is the evangelical history of the author of the Christian system as to his antecedent nature and relation in the deity or godhead.

IV. He became a true and proper "SON OF MAN." "A body hast thou prepared me." But the "me" was before "the body." It dwelt forever "In the bosom of the Father." "I came forth from God," said "the incarnate Word." Great beyond expression and without controversy, great is the mystery—the secret of godliness. "God was manifest in the flesh." "He that has seen me has seen the Father also." The Son of Man was and is the Son of God—"Emmanuel, God with us." Adored be his name! The one God in the person of the Father, has commanded all men to worship and honor the one Lord, as they would honor him that sent him: for now in glorifying the Son we glorify the Father that sent him and that dwells in him. "Know ye not that I am in the Father, and the Father in me?" Thus spake our Lord Jesus Christ.

THE SPIRIT OF GOD.

I. As there is man and the spirit of man, so there is God and the Spirit of God. They are capable of a separate and distinct existence. "What man knoweth the things of a man," says Paul, "but the spirit of man that is in him? even so the things of God knoweth no man but the Spirit of God." There is in this case an image of God in man—not, indeed, an exact image, but an image; for as Paul says of the law, so say we of man—"For the law had a shadow [a resemblance] of good things to come, and not the very [or exact] image of the things." So man was made an image of God, though not the exact image. The active power of man is in his spirit. So John the Baptist came in the power of Elijah, because he came in his spirit. The Spirit of God is therefore often used for his power; though it is not an impersonal power, but a living, energizing, active, personal existence. Hence in all the works of God the Spirit of God is the active operating agent. Thus in the old creation, while ancient chaos yet remained—when "the earth was without form and void, and darkness brooded on the bosom of the vast abyss," the Spirit of God "moved [incubated and energized] upon the face of the waters." "The hand of the Lord has made me, and the Spirit of the Almighty has given me life." "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee." And thus was chaos subdued, man vitalized, "the heavens garnished," and the body of Jesus made by the Spirit of God.

II. The Spirit is said to do, and to have done, all that God does and all that God has done. It has ascribed to it all divine perfections and works; and in the New Testament it is designated as the immediate author and agent of the new creation, and of the holiness of Christians. It is therefore called the *Holy Spirit*. In the sublime and ineffable relation of the deity or godhead, it stands next to the In-

carate Word. Anciently or before time, it was GOD, the WORD of God and the SPIRIT of God. But now, in the development of the Christian scheme, it is "the Father, the Son, and the Holy Spirit"—one God, one Lord, one Spirit. To us Christians there is then, but one God, even the Father, and one Lord Jesus Christ, even the Savior; and one Spirit, even the Advocate, the Sanctifier, and the Comforter of Christ's body—the church. Jesus is the *head*, and the Spirit is the *life* and animating principal of that body.

III. The whole systems of creation, providence, and redemption are founded upon these relations in the Deity. Destroy these, blend and confound these, and nature, providence and grace are blended, confounded and destroyed. The peerless and supreme excellency of the Christian system is, that it fully opens to the vision of mortals the divinity—the whole godhead employed in the work of man's regeneration and ultimate glorification. God is manifest in human flesh, and is justified and glorified by the Spirit, in accomplishing man's deliverance from ruin. Each name of the sacred three has its own peculiar work and glory in the three great works of creation, government and redemption. Hence we are, by divine authority, immersed into the name of the FATHER, SON, and the HOLY SPIRIT, in coming into the kingdom of grace; and while in that kingdom the supreme benediction is, "The grace of the LORD JESUS CHRIST, and love of God, and the communion of the Holy Spirit, be with you." Indeed, in the old church that was in the wilderness, while matters were comparatively in the shadows of the moonlight age, the High-Priest of Israel was commanded to put the name of God upon the children of Israel, in the same relation of the sacred three "The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." "Jehovah bless thee," is equal to "the love of God." "Jehovah be gracious unto thee," answers to "the grace of our Lord Jesus Christ." And "Jehovah lift up his countenance upon thee and give thee peace," corresponds to "the communion of the Spirit."

IV. The divine doctrine of these holy and incomprehensible relations in the Divinity is so inwrought and incorporated with all the parts of the sacred book—and so identified with all the dispensations of religion—and essential to the mediatorship of Christ that it is impossible to make any real and divine proficiency in the true knowledge of God, of man, of reconciliation, of remission of sins, of eternal life; or in the piety and divine life of Christ's religion, without a clear perception of it, as well as a firm unshakable faith and confidence in it, as we trust still to make more evident in the sequel.

Appointments.

The Lord permitting, I will visit and preach at the following time and places:—At Junction City, commencing on Saturday night before the third Lord's day in August, to continue over Lord's day. At Bethel, commencing on Saturday before the fourth Lord's day, to continue a few days. At Salt Creek on Saturday before the fifth Lord's day. Also at Sheridan, commencing on Saturday before the first Lord's day in September, continuing over Lord's day.

T. M. MORGAN.

SCIO, LINN CO., OR.,

Aug. 5, 1880.

Editor Messenger:

Please announce that there will be a protracted meeting held in the Christian church, in Scio, beginning on Friday, Oct. 8, 1880, to continue ten days or more. Elder J. P. McCorkle, of Brownsville, will assist in the meeting. Done by order of the church.

Yours in Christ,
E. W. BARNES.