

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Bro. Newton Stone's Questions.

(Continued.)

We believe that the conclusions reached in our last will be found in harmony with the teaching of all the Scriptures that refer to this subject. It may, however, be necessary for us to examine closely some passages that this harmony may appear.

In 1 Cor. xv., Paul speaking of the resurrection, says: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

This has been supposed, by some, to teach that the mortal body does not come out of the grave; but we think that a fair construction of the language teaches as clearly as the other Scriptures, that the mortal body is brought out of the grave. Notice in all these expressions, "It (the body) is sown." "It (the same body) is raised." By a very common figure of speech, Paul puts that which is an immediate consequent upon the resurrection, in the place of the resurrection, so as to complete his antithesis. This is quite evident from what follows in the 50th verse, and onward: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." How then, asks one, can it be that the body is raised? Paul answers: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." So immediately, in the twinkling of an eye, does the change from mortality to immortality of the body, take place, that he speaks of the result in regard to those who are raised, explaining what he means by being raised incorruptible in the next sentence: "For this corruptible (body) must put on incorruption, and this mortal (body) must put on immortality." This is the mortality swallowed up of life, 2nd Cor. 5th chapter, already noticed. If the mortal body is not raised, or brought out of the grave, and changed to an immortal one, then mortality is swallowed up of death; but Paul says it is swallowed up of life in the resurrection. If the mortal body does not come out of the grave, in the resurrection, the corruptible cannot put on incorruption, nor this mortal put on immortality, but Paul says this must be done, immediately following the resurrection.

Let us return to the 50th verse: "Flesh and blood cannot inherit the kingdom of God," (enter into heaven). Our natural bodies are flesh and blood. "Neither doth corruption inherit incorruption." Paul does not in this last expression repeat the idea of the former one, but adds another idea, as seems evident from the following considerations. Our flesh and blood are not corruption, but corruptible. After death our bodies become corruption, and this, Paul says, cannot inherit incorruption. What then must be done that the promise of the resurrection may be fulfilled? Our flesh and blood (not corruption but corruptible) must be brought out of the grave, and changed to incorruptible bodies, fitted for the entrance into, or inheritance of heaven. As corruption cannot inherit incorruption, God delivers us from the bondage of corruption (Rom. 8th) by bringing our bodies out of the grave, but as flesh and blood (our corruptible bodies) cannot enter heaven, they are immediately changed into incorruptible bodies, "made like unto the glorious body of our Savior." Mark Paul's language now in the 54th verse: "So when this corruptible shall have put on incorruption," &c., "then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?" If death and the grave keep the body, their victory would be eternal, and we could never sing the song of triumph over them, which the apostle represents us as singing. When the body is redeemed from the bondage of corruption (death and the grave), and changed from a corruptible body to an incorruptible one, then, and not until then, can we sing "O grave where is thy victory?" then, and only then, will "death be swallowed up in victory." Paul, however, had more than an antithetical reason for saying, it is raised a spiritual body. Note his language: "There is a natural body, and there is a spiritual body, and so it is written, the first man Adam was made a living soul; the last Adam a quickening spirit. In the first Adam we receive a body fitted for the residence of our spirits, in the beginning of their existence, but after the spirit has been quickened by the last Adam, (the first fruits of the spirit of Romans viii. 23), and in the separation caused by death, has gone to Paradise; and there grows and expanded from death to the resurrection, the natural body would no longer be a fit residence for our spirits, and hence God provides a body for our spirit—a spiritual body—by changing the raised body into an incorruptible one. Mark now the language in the 49th verse: "And as we (both spirit and body) have borne the image of the earthy, we shall also bear the image of the heavenly." The body is delivered from the bondage of death and the grave, and changed into an incorruptible one, by the power of God; the spirit, redeemed from sin, while in the natural body, by belief in Christ, and obedience to him, and dwelling in Paradise from death to the resurrection, reinhabits the body, which is now the "building of God, the house not made with hands, eternal in the heavens," of 2 Cor., v. 1; and thus, Paul explains, most clearly and beautifully, the language of Jesus in John ii. 25, 26. "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" said Jesus to

Martha, so we say, dear reader, Believest thou this?

R. H. Moss.

Monmouth, Or., Feb. 5, 1881.

Iowa Splinters.

Our work has been so pressing we have neglected to gather our usual bundle of splinters since early in November.

We visited the Big Cedar congregation, in Van Buren county, in Nov., and found a good house and several brethren, some of whom are well to do in this world, and well informed in the things that pertain to the cause of Christ. But upon the whole they could and should do more for the cause of Christ. They, at one time, cooperated with the churches at Big Mound and Keosauqua, and kept our good Bro. C. P. Evans in the work; but finally they let Bro. Evans go away, and now realize their mistake. During the past year some of our Van Buren county brethren rejoiced in capturing a preacher from the Latter-day Saints, by the name of Crawford. He was a fluent talker, and our good Bros. Grissom, of Illinois, and Hickman, of Missouri, wrote notes of rejoicing over him, but he proved to be more of a wolf than a lamb, and has fled the cause and country. Our people are so anxious to catch lambs they sometimes take a lion, and what is worse they too often set him out as a preacher.

In December we lectured one week at Fremont, Iowa, on "The Kingdom, the Sabbath, the Lord's day, the State of the Dead, and the Resurrection," and convinced those who were engaged in the speculation of Adventism beyond our most sanguine expectation. There were only a few whom we did not satisfy—a few zealous Adventists, Baptists and Methodists who would not come out to hear us. They are established.

While in Poweshiek county we spent two days at Grinnell, where Bros. Foote and Dungan were conducting a very successful meeting. The work was begun there about one year ago by our state evangelist—J. B. Vawter, and Bro. Foote located there last spring for half his time, now they demand his whole time. The stalwart preaching of Bro. Dungan greatly excited the great denomination of the city, and caused the D. D.'s to flutter around like a hen endeavoring to control a flock of ducks with a lake in sight. We always go away feeling that it was a feast of good things when we hear David D. Dungan contend for the faith. Those people who are educated under such preaching are not among your "tender foets" who think we are to build up a denomination.

During the past year's travel we have several times met with Prof. Kellogg, of Griswold College, and Canon of the Cathedral at Davenport. He is a companionable sort of a fellow, and yet greatly disgusted with anything in church polity save that that is fashionable after the Episcopal model. While listening to his just rebukes of the abuses of Congregationalism we are compelled to behold the tyranny of Episcopacy on the one hand and the majority dictation of a church on the other as the two extremes which generate and foster each other. The examples of the Apostolic church equally condemn them both. Prof. K. laments the conflict between the pulpit and pews and regards the pews as a rather

egotistical set of sinners, because they call in question what the man in the pulpit says. We took a place, in the pew as it were, and asked our man in the pulpit to enlighten us on the building up and the character of the Church of Christ. He gave us a glowing picture of Episcopal theology while the train rushed forward at 20 miles an hour, the thermometer 15 degrees below zero, and still falling. We contrasted this man's cold theology with the glorious Gospel of Christ, and it seems to us it stood about in the same ratio as the cold winds of an Iowa prairie to a comfortable parlor. By the time we got to Baly Rantism the train halted at Iowa City 15 minutes. It was my time to talk, and I soon had all the passengers in the pews with me gazing at the Prof. in the pulpit, trying to make us believe that the jailor of Philippi had a baby, must have one to have a family. We shut in so closely on the pulpit that the man seemed in despair. Then we referred to Dean Stanley as the road for our friend to escape by. "But no sir, not he! Stanley was neither a scholar or a historian. Perfectly reckless in his statements of facts, an eccentric, progridy seeking notoriety by his reckless heresy. All you can truly say of the Dean of Westminster is that he is an orator. But his heresy is everywhere despised, so much so that but for the Queen and courts of England he would not hold his position a single day."

"Then," said I, "If the whole body were as free as they are in America I suppose Stanley would be pushed down and out." "Yes, sir, immediately." Then what benefit is the Episcopacy since you are praying for the liberty of young America? Do not America's pews have as much right to dispossess you and your fellow clergy for your rotten theology and Catholic tradition as you have to denounce the Dean for his statements of facts, especially those relative to the origin of infant baptism? and many other things were said pro and con. Our change for the south-west at Wilton closed the chat. We got our pews to Fairfield, and I suppose the professor has his pulpit in the Cathedral, but we think he will not likely ascend into it again when riding with us in a railroad coach. We are further prepared to say that if Dean Stanley is no more familiar with history than Prof. Kellogg appears to be with the teaching of the New Testament, that his statement of facts are not safe for anyone to rely upon.

The church at Fairfield has had a good meeting, Bro. White remains with us another year. He began a meeting about the first of December, aided by Bro. Rains, and a few evenings we could preach, and finally we sent for our old colaborer, H. U. Dale, of Centerville; he spent two weeks, and we had quite a contest with cold weather, but we continued the longer, and altogether a pleasant and profitable meeting; nearly twenty additions, and the preaching was such as only a good man and scholarly man like Bro. D. can present. Now, this is no puff, if you please, but it is a writable fact.

Just now there are many churches calling for help in a meeting. Those who prepared for it and engaged a preacher some weeks ago are having their meetings; those who supposed that their call would be answered on short notice are calling still with no prospect for any answer till the March

mud and rains come on. No sympathy for them, they ought to know better. But I fear many will be as poorly prepared in the day when the Bride comes, and while they go out to engage a supply the door will be shut. Certainly it will be if they make no better preparations for heaven than some do for a meeting.

A heavy sleet, followed by about two inches of snow since Dec. 15th, gives us the finest sleighing possible, and the jingling of the bells testify that the people are utilizing it. We have had an abundant of frosty days and at times quite cold.

We are now in the north part of Keokuk county, in a meeting at White Pigeon; just began three days ago and have a good house and fair prospects. We are to stay three weeks.

We enjoyed a recent visit to Centerville to fill Bro. Dale's appointment, and my return soon to assist in a meeting.

Last week we were called to Solina, Iowa, to address the Teachers' Association of our (Jefferson) county. In appearing before the assembled wisdom we read from manuscript. The Editors of the MESSENGER can have it for publication if they so desire.

The last verse in a noted chapter in Mrs. H.'s Bible reads: "Hiram Dele Hedrix was born Dec. 21, 1880. While our good Bro. from Centerville was visiting, wife submitted this verse as a query, and he decided that it is genuine and means just what it says.

What has become of Bro. Hodgen? He should write more for the MESSENGER.

S. H. HEDRIX.

Jan. 10, 1881.

[Bro. Hedrix will please send us the manuscript he refers to above.—Ed.]

Weather Report for Jan., 1881.

During Jan., 1881, there were 11 days during which rain and snow fell, and an aggregate of 7.79 in. of water, 5 clear and 15 cloudy days, other than those on which rain fell.

The mean temperature for the month was 39.21°. Highest daily mean temperature for the month 52°, on the 11th. Lowest daily 29°, on the 22nd.

Mean temperature for the month at 2 o'clock P. M. 45.42.

Highest record of thermometer for the month 54°, at 2 o'clock P. M., on the 11th. Lowest thermometer 24°, at 7 o'clock A. M., on the 23rd.

Frosts occurred on the 8th, 13th, 14th, 16th, 20th, to 31st inclusive. Lunar halo on the 12th.

The prevailing winds for the month were from the North during 19 days, South 5 days, S. W. 6 days, N. W. 1 day. Five inches snow fell at this point on the 25th, all of which disappeared on the 28th.

During Jan., 1880, there were 19 rainy and snowy days, and 7.92 in. of water; 4 clear and 11 cloudy days. Mean temperature for the month 39.54°. Highest daily 49°, on the 15th. Lowest daily, 27°, on the 28th.

T. PEARCE.

Eola, Or., Jan. 1, 1881.

DANGERS OF CHLOROFORM.—The wife of Prof. F. R. Honey, of the Yale Art School, being in ill health, kept a bottle of chloroform in a closet. On Sunday while her husband was at church she fell asleep in her chair, and their child, about two years old, crept to the closet and obtained the bottle of chloroform and inhaled the contents. When the professor returned to his home his wife was yet asleep in her chair and the child was dead on the floor.