

traditions, and from the structure of the three great dialects of speech from which the modern gibberish of nations has descended. This, however, is a task not to be imposed upon us, nor undertaken by us, in order to the consummation of our present argument. The strong probability that God has spoken to man is, we presume, already established from the simple fact that man himself speaks; and that no man can give himself intelligible language, but must receive it from another.

But we shall ascend from the possible to the probable to the absolutely certain evidence which the Bible itself furnishes, that God has, in that volume, spoken to man. The evidences which that mysterious and sublime book tenders to those who approach its sacred pages with a candid temper and a becoming reverence, are its doctrines, its precepts, its promises, its miracles and prophecies. To these are added the testimonies of unbelieving Jews and Pagans, living contemporaneously with the periods of its development and establishment in the world.

Now, as the miracles and the prophecies are matters of record in the book itself, as much as its doctrine, its precepts, or its promises, they are equally matters of faith, because alike matters of sacred history. Still, portions of the prophecies, not fulfilled when the last of the Prophets and Apostles died, being yet in progress of fulfillment, afford good authority for classifying the evidence of the divine origin of the Bible under three distinct heads—the intrinsic, the extrinsic, and the mixed.

The intrinsic evidences consist in doctrine, the precept, the promises, the miracles, and the prophecies, published and fulfilled in the records of the book itself. The extrinsic are the testimonies of unbelieving Jews and Gentiles, given to the facts reported in the Old and New Testament records. The mixed are its prophecies fulfilled since the book was completed, those now fulfilling, and those hereafter to be fulfilled, together with those monumental institutions appointed in the Holy Book and observed ever since its publication, down to the present day.

Now of all these classes of argument and evidence, we shall select but one, or a part of one of them, in demonstration of what we mean by the absolute certainty which the enlightened Christian enjoys, that God has, in very deed, spoken to man. That shall be a portion of the class of mixed evidences.

Nothing, it is alleged by some, produces absolute certainty but the evidence of sense. But even our senses sometimes deceive us. There is perhaps, something better than the mere evidence of sense. The doctrine and the miracle combined, or the thing seen by the outward eyes corresponding with the promise of it, is better than either apart. They are, indeed, two witnesses instead of one. The doctrine speaks for God, and so does the miracle. A prophecy written in a book a thousand years ago, fulfilled before our eyes, is the highest demonstration that can be given to man of the authenticity and inspiration of the book in which it is written. The proposition and the miracle must agree. They must be equally worthy of having God for their author.

But under the same miracle we include more than is sometimes designated by that very indefinite term. The raising of a dead man to life by a word, and the foretelling of a complex event, not depending on the laws of nature, a hundred or a thousand years before it happens, are equally demonstrations of the divine presence and power in the person professing to be sent by the Creator of the universe.

With us, a miracle is a display of supernatural power in attestation of some proposition presented by God to man for his acceptance. Miracles are,

therefore, signs manual attached to commissions to authentic messengers from God. They are always vouchsafed to special messengers to gain special credit to their messages.

By a supernatural power we understand a power that holds in obedience the laws of nature, according to the will of him that possesses it. It is a power that suspends, governs, or directs the laws of nature according to the pleasure of its possessor, but with reference to public advantage. Such was the power vouchsafed to Moses, to Jesus, to many of the Prophets, to all the Apostles, and to some of the Evangelists of Jesus Christ.

Of this supernatural power there are two sorts—one that extends beyond the physical laws of nature; and one that extends beyond the intellectual power of man. The foretelling of some complex future event, not depending upon any human knowledge of the operations of matter or of mind, is as clear a proof of supernatural intellectual power, as the removal of a mountain by a word would be of a supernatural physical power. A man that could now predict the fortunes of a city, a family, or a nation, for one or five hundred years to come, would give as clear indications, that he possessed the Spirit of God and was divinely commanded, as if he raised the dead.

But they are not always proof to the same persons. Sensible and outward displays of physical power—such as the miracles of our Lord and his apostles, were addressed to the senses of living men, in support of their pretensions to a divine call and mission. But the foretelling of an event long distant is not a proof to any contemporary auditor of the divine mission of the Prophet. The miracle is developed in the accomplishment, and not in the uttering of the prediction.

When Jesus foretold that within that generation the temple would be so razed to its foundation that "not one stone should be left upon another" not the prediction, but the accomplishment of it, was a miracle, to those who witnessed that awful catastrophe. But who will not admit that those who had heard him utter the prediction, or those who had often heard or read it, before the siege of Jerusalem, and who afterwards saw the city and the temple in ruins, according to the prediction, had just as ample proof and as full assurance that he spoke the truth, and was sent by God, as they had who heard him call Lazarus of Bethany out of his grave, and who witnessed his resurrection in obedience to the call? The fulfillment of prophecies long since uttered, written and published, is, therefore, we argue, a perfect assurance of the divine mission and inspiration of the Prophet to all who live contemporary with the accomplishment, or even after the accomplishment, provided only that the document containing the prophecy was certainly extant before the consummation.

The way is now open to a full development of the assumption, viz: that we who now live have just as perfect an assurance of the truth of the sayings and doings of Prophets and Apostles as they had who lived in their times; or, in other words, that it is not only possible and probable, but absolutely certain that God has spoken to man.

An induction of fulfilled prophecies, equal to a volume, might be exhibited from the Jewish and the Christian Scriptures. The Bible is the only book in the world, now or at any other former period, whose prophecies are almost as numerous as its pages. No other volume presumes to give the whole history of time and of man but the Bible. The book, as before shown, contains the history of one family for seventy generations, and foretells its future fortunes to the end of time. The Ishmaelites, the Idumeans, the Israelites (descended from Ishmael,

Esau and Jacob,) and their countries, together with Egypt, Syria, Moab, Ammon, Amalek, Babylon, Tyre, Sidon, Nineveh, as well as the Chaldean, Medo-Persian, Grecian and Roman Empires, with all the fortunes of the Christian church, are written out on the living pages of the sacred book of Prophets and Apostles. Persons, places and events, ages before their appearance, are foretold with the accuracy of history, by Him who speaketh of "the things that are not" yet in existence, "as though they were." I shall, however, only illustrate and exemplify in two or three particulars.

Had we room for a display of singular items occurring in the fulfillment of ancient prophecy, as a specimen of the unerring agreement between the prediction and its accomplishment, we would quote and comment upon Deuteronomy, Chapter xxviii, from the 48th to the 58th verse inclusive. In this passage, Moses predicts the final catastrophe and ruin of his own nation by the Romans, fifteen hundred and twenty years before it happened.

He specifies various particular characteristics of that calamity. We shall notice but ten of them—1. The people or nation by whom they should be destroyed, were to come from a remote country. 2. Their armies were to come as an eagle to its prey. 3. They were to speak a language unknown to the Jews. 4. They are described to be a fierce and savage people, not respecting age, sex, or condition. 5. They were first to station themselves among them, and then to devour their provisions. 6. They should besiege them in all their high-walled towns and fortresses throughout their whole country. 7. They were to be reduced to such distress and famine as to eat their own offspring. 8. The most affectionate brothers would become evil-disposed and cruel to one another; as also husbands and wives, parents and children. 9. The most delicate and tender-hearted ladies would devour their own offspring. 10. They should perpetrate these awful deeds secretly, through fear of being robbed of their repast.

Let any one now read the account which Josephus gives of the fall of Jerusalem and the final calamities of that devoted nation, and see whether these ten items were not accomplished to the letter! Let him read to the close of his narrative of the delicate and elegant lady, who, in every circumstance, verified the prediction, in killing, roasting, and devouring secretly her own innocent and beloved infant, and say whether Moses did not speak by the inspiration of God.

To those who witnessed these events and who had in their hands the book of Deuteronomy, then extant in Hebrew and Greek, may we not say that a miracle was exhibited, as indisputable as any miracle performed by Moses or Jesus in the presence of living thousands of spectators? But, to us, both the prophecy and the accomplishment are matters of record, and therefore matters of faith and not of sight.

Camp Meeting.

The Annual Camp Meeting of the Christian church at Waitsburg will commence on Friday, June 17th, to continue over two Lord's days. Bros. C. J. Wright, S. Hamilton and Neal Cheatham have been secured as preachers for the occasion. Brethren of Oregon consider yourselves invited, especially preachers intending to visit our country.

By order of the committee,
W. P. BRUCE,
Chairman.

—It is so annoying, oftentimes, to have everything go contrary to our wishes—all wrong, we think. But what does it matter for the little time we stay here, whether things suit us or not. We shall soon be called away, and it will make no difference then. The principal thing that should concern us, is that we live in such a way that we shall be ready when called.—*Sel.*

Meeting at Chehalem.

Leaving home on Saturday morning, I took the train for Carlton on my way to my monthly appointment at Chehalem, this being my seventh trip there since my removal to Bethel.

Along the route, on both sides of the railroad, is an expanse of grain-fields, all verdant with smiles of promise to the hopeful husbandman. Certainly the farmer in the Willamette has reason to be hopeful as well as thankful not only for fertile soil and prolific crops, but a climate temperate and free from the extremes of other parts of the country.

Stopping at McMinnville twenty minutes, I was happy to meet with Bros. Todd and Judge Cowles, from whom I learned that Bro. Peter Burnett, who is now located there and preaching for them one-half of his time and one-fourth of his time at Lafayette, was engaged in a meeting at Hopewell.

Reaching the Gibbs' school house at 7 P. M., I found a fine congregation assembled; and after addressing them on the subject of religion, three came forward and confessed their faith in the blessed Savior, desiring to be buried with the Lord in Christian baptism. On Sunday (the fourth Sunday) a fine congregation assembled for "basket meeting," and we had two discourses, and met after dismissal at the water and attended to the ordinance of baptism; after which I hurried to my appointment at West Chehalem school house at candle-lighting, where I met a good audience; and, after discoursing to them, another came forward and confessed her faith in the Savior. She is to be baptized at the next meeting.

These results are encouraging to all, and to the Lord be the praise.

Your brother in the Gospel,
T. M. MORGAN.

Obituary.

Died, April 21, 1881, of consumption, in Portland, Oregon, Brother George L. Slater, aged 21 years, and two months lacking one day.

Bro. George had been afflicted with this disease about 16 months, and had been to Hood river to regain his health, but continued to grow worse, and was on his return home, but was not permitted, death overtaking him as above stated; his only regret being that he could not see mother, brothers and sisters, and talk with them before he died (his father being with him). When asked by his father if he was afraid to die, his answer was: "No father I am not afraid to die."

Death had no terrors for him. He died talking to his friends and others who stood around, to prepare to meet their God.

Deceased was baptized in the year 1875, by Elder Peter Burnett, and has lived a consistent, honest, upright Christian from that time until his death. He was one of the charter members of Oak Creek congregation and his death has cast a shadow over us, but we feel comforted with the assurance that if we are faithful Bro. George will on the other shore meet us and greet us in the sweet notes of the angelic ones.

To the bereaved family we extend our heartfelt sympathy. To these may it be said, Be faithful until it is said of thee "Tis enough come up higher."

J. M. CHURCHILL.

Albany, Oregon, April 25, 1881.

Mothers! Mothers!! Mothers!!!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. Winslow's Soothing Syrup. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels and give rest to the mother, and relief and health to the child, operating like a magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle.

Impure Blood—Symptoms: Sluggish circulation, Dyspepsia, Liver and Kidney Complaint, Biliousness, Constipation, Piles, Langour, Weakness, "the blues," skin disorders, Pimples, Swellings, &c. Purify with King of the Blood. See advertisement.

Dying Words.

COQUILLE CITY, OR.,
April 7, 1881.

Editor Messenger:

It is believed by many that a person about passing the portals of death realize the joys of heaven if they are bound hence and *vice versa*. However this may be, I shall neither palliate nor deny, but will give the dying words of a ten year old boy of my acquaintance (Georgie Cessor), and before doing so it will be well to mention some of the circumstances by which he was surrounded, and a retrospective glance at his family. His father is a man of the world and wicked, but honest and generous, the mother a church member for a short time only previous to his death, and not inclined to inculcate religious doctrines in small children. He had three sisters and two brothers, the oldest of which was Louanna, a young lady of eighteen, amiable, gentle and kind, who died a week before our dear little Georgie, in the triumph of a living faith.

Georgie said, "I am dying. Pa, you and ma go and kiss Johnnie and Mamie for me and tell them good bye," (here he meant his sick brother and sister), "tell them to be good. Don't fret for me for Jesus has got me and will take good care of me. My spirit is in heaven, I see Louanna, we will never part again, we will always be happy. I see Willie Herbie and Frankie," (playmates of his who died a few days before), "I can almost see Rosa," (his little sister who died soon after), "she will soon come where we are. You must all be good and you can come where we are. Papa, you have been a kind and good papa to me, and I have never told you a lie. I am going now, and there are large stone steps all the way, there is no danger of me falling. When I am dead ring the bell. I hate to leave you, papa and mama, but I had rather be with Louanna than to be here. Good bye; ring the bell."

The above are some of the words used by that dear little boy, whose brief life was meekness, gentleness and love. Some of the rest of his brothers and sisters expressed the same hope (they all died in a space of eight weeks). They were all an exemplary set of children, loved by every one to such a degree that the example of those loved ones and the admonition of Georgie will not be void of good results.

Your brother,
J. A. DEAN.

Literary Notices.

LANDS OF THE BIBLE.—This new book contains 624 octavo pages with numerous engravings. Its author, J. M. McGarvey, Prof. of Sacred History in the College of the Bible at Lexington, Ky., it will be remembered made an extended journey through Palestine during the year 1879. His letters of travel were published simultaneously in the *Christian Standard*, *Christian and Apostolic Times*. They now reappear with additions and alterations as part third of "Lands of the Bible." Part first is concerning the geography and part second the topography of Palestine. It is a book that all who love descriptions and instruction concerning Bible lands will appreciate. Advertisement of this new and useful volume of History and travel will be found in another column.

VICK'S MAGAZINE for April is welcome and delightful as ever.

THE CHRISTIAN MONITOR holds its own as a monthly visitor and we hope it may continue its usefulness for many years to come. Christian Pub. Co., St. Louis, Mo.

Well Endorsed.

"Brick" Poneroy, in his Great West, has just published an editorial endorsement of Mrs. Dr. Smith, and her New Process Cure Treatment. Mr. Poneroy commends her to the sick everywhere. She has treated a number of his relatives and friends.

She has treated, and cured of deafness, a daughter of Eld. Jesse H. Berry, a widely known Christian preacher. This was a remarkable case—The cure is perfect and permanent.

She has cured Prof. J. R. Gaff, pastor of the Christian Church, Hamilton, Ohio, of disease of twenty years' standing. He commends her.

She has treated many prominent ladies and gentlemen—hundreds of them in all parts of the United States.

She is editorially commended by the *Sun*; *Times* of Lexington, Ky.; *Advocate*, of Nashville, Tenn.; *Witness*, of Fayetteville, Ark., and by scores of other leading papers.

She is endorsed by banks and city officials at her home—Springfield, Mo.

Her success is marvelous! Write to her for particulars, question-lists, etc. You can be cured at your own home, and at comparatively small cost. Enclose stamp, and address,

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