

CHRISTIAN MESSENGER.

D. T. STANLEY, Editor. T. F. CAMPBELL, Ass't Editor. THURSDAY, APRIL 26, 1877.

OUR AIMS.

- 1. To fearlessly advocate the teachings of the Bible, in the spirit of kindness. 2. To earnestly plead for the union of all Christians on the Bible alone. 3. To point out evils in the church and suggest a remedy. 4. To keep our readers posted on the movements of the brotherhood in this state and elsewhere. 5. To entertain and instruct the young. 6. To give a brief summary of state news and the latest telegraphic despatches. 7. To make this the leading religious paper on the Pacific coast, either at the same, or any other price.

TO OUR CONTRIBUTORS.

- 1. Articles intended for publication should be written with ink, legibly, and on one side of the paper. 2. The Editor claims and will exercise the right to reject such manuscript, as from any cause will not, in his judgment, subsolve the best interest of the paper and its readers. 3. We do not hold ourselves responsible for the sentiments of contributors, or the truthfulness of advertisements, without our personal endorsement. 4. Contributions on all matters of interest to the cause of Christianity, are invited.

THE LAW OF NEWSPAPERS.

- 1. Subscribers who do not give express notice to the contrary are considered as wishing to continue their subscriptions. 2. If any subscribers order the discontinuance of their newspapers, the publisher may continue to send them until all arrearages are paid. 3. If subscribers neglect or refuse to take their newspapers from the offices to which they are directed, the law holds them responsible until they have settled the bills and ordered them discontinued. 4. If subscribers removed to other places without informing the publisher, and the newspapers are sent to the former direction, they are held responsible. 5. The courts have decided that refusing to take newspapers from the office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud. 6. The postmaster who neglects to give the legal notice of the neglect of a person to take from the office the newspapers addressed to him, is liable to the publisher for the subscription price.

Missouri is said to have two hundred and fifty Christian preachers, which would be an average of about two to each county, but many counties have none.

Bro. S. C. Adams, who has been for some time in Cincinnati, superintending the publication of his Historic Chart, is returning and is expected to reach Salem this week.

It is estimated that 97,000 of the 297,000 Indians in the United States, believe the Christian faith.

When a man professing to be a Christian will sign a petition for dram shop license, he has not enough religion to hinder his doing the devil first class service.

Some men preach so long that their congregations conclude they have the "everlasting Gospel" to preach.

The first number of the clergyman's new magazine, The Complete Preacher, is just issued. It opens with a translation of a powerful sermon just prepared for the press by the great German preacher, Prof. Christlieb. It contains, also, able sermons by Spurgeon and Archbishop Tait of England, and by John Hall and J. P. Newman of this country, also a comprehensive report of a sermon by Rev. Dr. Brown, the author of "The History of Preaching." The object of this monthly is to print, in full, sermons by the most representative preachers of all denominations in the world. We are glad to say that the monthly is proving a very great success; several thousand annual subscriptions were received before the first number was issued from the press. This is a hopeful sign that the taste for healthful sermonic literature is reviving. This monthly is published at \$2.00 per year, by the publishers of The Metropolitan Pulpit, 21 Barclay Street, New York.

An Incident.

A meeting was in progress in the city of Chillicothe, Mo. On the last night of the meeting (Sunday night), a young lady came forward and confessed her Savior. On being asked when she wished to be immersed, she said, "immediately." But the night was dark and cold and it was four miles to the river. So the preacher asked her to put off her baptism till the following Wednesday. She reluctantly consented. On Wednesday morning, she and her sister were on hand promptly at the house of Bro. W., who was to do the baptizing. The day was uncommonly cold and stormy, even for Missouri. Bro. W. thought that, under the circumstances, they certainly would be justified in postponing the baptism till the following Sunday. The young lady was unwilling that the matter should be deferred, but by some persuasion agreed, and returned to her home with her sister. A day or two afterward she was taken sick, and on Sunday was not able to get to meeting. From that sick bed she never arose, but was called to give an account of the deeds done in the body. That she had not fully obeyed the Lord was evident, and the question is and was, "Who was responsible?" It was a severe lesson to those interested. Bro. W. would not be comforted when he saw the termination of his lack of attention to duty. Preachers who knew of the circumstance, were forcibly impressed with the importance of obeying the Lord's commands promptly. There is great carelessness on the part of some preachers in this matter. Baptism is deferred without excuse. The preacher will show his inconsistency by exhorting sinners to obey the Savior now, presenting the uncertainty of life and the danger of delaying. Impressed by this the sinner comes forward confesses his faith in Christ, and then the preacher will defer the baptism till the close of the meeting, if it be a protracted meeting, or till the next monthly meeting. It is assuming a terrible responsibility on the part of the preacher, without exempting the candidate from responsibility. The candidate sometimes wishes his baptism deferred, but he should be impressed with the importance of obeying the Lord while he has the opportunity. We do not know that any apostle or evangelist under them, ever deferred baptism till the next day. Brethren, think, then, act.

Has your congregation appointed a regular correspondent for the MESSENGER? If not, mention it at your next meeting and have the matter attended to. We want to hear from every part of the country. Everybody is an authorized correspondent, but as what is everybody's business is nobody's business, it is better to have some one designated by the congregations to report all matters of interest promptly.

We have secured the assistance of Sister Mary Stamp, who will hereafter have the editorial management of the "Christian Family" Department. Her ready pen and good taste will doubtless contribute largely toward making the CHRISTIAN MESSENGER indispensable in every family. The ladies are especially invited to correspond with the editor on all matters of interest pertaining to the household or family circle.

We are sending out blank receipts for the use of our agents in receipting subscribers for money. If there are persons who are willing to act as agents in localities where we have none, they will confer a favor by informing us of their willingness so to do.

Bro. D. T. Stanley:

Please give us some light on Heb. vii, 27: For this he did once when he offered up himself? Tell us where and when he made that offering.

Your brother in Christ, Wm. McCall.

Trent, Jan. 25, 1877.

REMARKS.

Since writing the above query our beloved brother McCall has been taken to his reward. So far as he is concerned we need not make remarks on this passage of Scripture, for he will not longer be in doubt on the full import of the plan of redemption, and the full value of that sacrifice for sins made once for all. The query was sent to a brother here who mislaid it for a time, but is still of interest to others who remain on the "Time Shore" of the dark river. In the connection in which the above occurs, the apostle is showing that the High Priest under the law was the type of Christ. The daily sacrifice spoken of in the same verse, was offered by the priests, at whose head was the High Priest. These sacrifices differed in four particulars from the sacrifice offered by Christ.

- 1. The priest must first make an expiatory sacrifice for their own sins, in doing which he offered the following prayer. "O Lord, I have sinned, and done wickedly, and gone astray before thy face, I and my house, and the sons of Aaron, the people of thy holiness. I beseech thee, for thy name's sake, blot out the sins, iniquities, and transgressions by which I have sinned, done wickedly, and gone astray before thy face, I and my house, and the sons of Aaron, the people of thy holiness; as it is written in the law of Moses thy servant, 'On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.' Lev. xvi. 30. To which the Levites responded, "Blessed be the name of the glory of thy kingdom, for ever and ever." This prayer shows us that the priest offered sacrifice first for himself as stated by the apostle. Christ did not offer sacrifice for himself. 2. The sacrifices of the law were offered continuously, every year, Heb. x. 25 the sacrifice Christ made once for all. 3. The priest offered animals in sacrifice; Christ offered himself. 4. The sacrifices of the law were for Jews only, the sacrifice Christ made once in the end of the world, was for all, both Jews and Gentiles.

The Savior offered himself in sacrifice, when he died upon the cross. By his own blood he entered into the holiest (the heavens) to make atonement for us. Thus he has consecrated for us a new and living way by which we draw nigh to God.

The mother of Pres. Hopson, of Christian University, Canton, Mo., died at Hannibal, same state, on March 16th. She was one of Christ's faithful cross bearers.

The following from the Record and Evangelist, just expresses our sentiments on the question:

No paper can be successful without friends, friends who not only wish it well, but work well. He is a friend who promptly sends on his own subscription in advance. He is a still better friend who, in addition, seeks to extend its circulation among his acquaintances. We ask every reader to enroll among the constantly increasing number of our working friends.

Punctuation was first used in writing in 1520. Before that time words were written together in this manner.

Says the N. Y. Observer: Two persons are still kept waiting for their recognition and credentials as saints of the Romish church—namely, Joan of Arc and Columbus. Influential friends of both parties write long and urgent letters in their behalf, and it is feared that the Pope will be with those eminent persons before he gives them the compliment of an earthly beatification.

The Cause of Hard Times.

Says the Sunday Welcome on this subject:

The frequent complaint of hard times is beginning to tell on the habits of men of ordinary means, who heretofore have spent freely of their income in following pursuits of pleasure and luxuries. Now they are economizing in their habit, thus withdrawing the nimble penny from general circulation and increasing the general complaint of "hard times" amongst retail merchants. But there are many things which conduce to being on a stringency in our financial affairs. As a general thing, merchants are too anxious to sell their goods, in order to keep up appearances in trade they will sell too much on credit. Instead of teaching the industrious poor economy, they have taught them extravagance and aided them to get in debt beyond recovery. The goods are consumed unpaid for, the merchant broken up, and all for no other reason than a union of sentiment carried out by himself and customer. The farmers cry hard times without any excuse at all; they complain of hard times without any excuse at all; they complain of high taxes, which is all a farce, for they universally own more land than they till, and because they fail to raise enough on forty acres to support them and pay the tax on from three hundred to three thousand acres, and often more, they hang their lip and cry hard times. There are men holding property in Portland and in fact all over the State, who are complaining of high taxes, yet they won't sell to persons wanting a home—persons who are willing to buy and pay the tax, for they want a home. Now the only plan for our protection is to study economy and indulge only in such things as our financial safety will permit—mind our own business more than our neighbors, and a brighter day will soon dawn for business men, mechanics and laborers. If the farmer would only thoroughly till all the land he can, and let and encourage others to buy and do the same, thousands who are now out of employment might be comfortable, and thousands of acres of the now useless land would be panning out its millions, and instead of hard times the cry would be, "the blessing is so great we have not room to receive it." But who will begin this great and much needed reform?

We acknowledge the receipt of Mnemonics or Aids to Memory, by W. Begg, from the publishers, Chase & Hall, Cincinnati. It seems to be a text book for study rather than to be "read through." It is rather a curiosity as it is so unlike anything of the book kind we have ever before seen. It is in two parts. In Part I, "its principles are stated and explained." In Part II, "the system is variously applied, and many proofs given of its availability and utility." Sent by mail on receipt of price, \$1.50.

Pope Pius IX, has issued a brief "extending the graces of a plenary indulgence for the third day of June, 1877, on the usual conditions." To those who fulfill the conditions, it is said:

"We do mercifully grant, in the Lord, a Plenary Indulgence of all their sins—which also may be applied, by suffrage, to the souls of the faithful who have departed this life in the charity of God.

"It is Our will, also, that copies, or transcripts, of this Letter, even printed, subscribed by the hand of any Public Notary, and furnished with a seal of a person in ecclesiastical dignity, shall have the same effect as this present writing, where it is to be shown. Given at Rome, at St. Peter's, under the ring of the Fisherman, this 27th day of February, 1877, and of Our Pontificate the thirty first."

The power of Protestantism has become too great to allow the sale of these "indulgences" at public auction.

The constitution of New Hampshire allows only Protestants in the Gubernatorial chair and in the Legislature.

Persons sending communications for publication, discussing religious questions and matters of interest to the church, will please notice that their communications must reach us by Monday in order to appear that week. Correspondence relating to the passing events of the various parts of the country, notes of travel, descriptions of countries, scenery, &c., must be in by Thursday, in order to appear the following week.

Chicago National Reform Convention.

This Convention met in Fairwell Hall, Tuesday and Wednesday, April 10 and 11, with over a hundred delegates from Illinois, Indiana, Wisconsin, and Iowa, Jonathan Edwards, D. D., L. L. D., was chosen Chairman, and Dr. R. B. Cannon, of Wisconsin, Secretary. Addresses were delivered by D. McAllister, Dr. Edwards, Dr. W. W. Everts, Prof. C. A. Blanchard, Pres. Wallace, Pres. Blanchard and others. The following resolutions were unanimously adopted.

RESOLUTIONS.

- 1. That it is of the utmost importance in the present stage of our national history to emphasize the fact that this country was settled by Christians who came hither with a free and open Bible and founded free institutions of government on the basis of the principles of the Christian religion. 2. That the most vital national issues of to day involve the relations of Christianity and the state; and that the truth which Christianity teaches concerning these relations never demanded clearer assertion than now, viz; That Almighty God is the ultimate source of all authority in civil government; that Jesus Christ as ruler of nations has given a moral standard for their conduct, and that the standard of His word is their supreme law. 3. That we perceive with grave apprehensions the determined and often successful attempts which are made to expel the Bible from our public schools, to abolish the oath, prayer in our national and state legislatures, days of fasting and thanksgiving, and other christian institutions of our state and nation, and so to divorce the American government from all connection with Christianity. 4. That a written constitution, as fundamental law, ought to provide an explicit and undeniable basis for the vital institutions of the nation for which it is formed; and the fact that the constitution of the United States may be, and is, used against the existing institutions of our government constitutes the best of reasons for a religious amendment. 5. That such an amendment of our national constitution, harmonizing as it would with all the precedents of our early history, and with religious acknowledgements in many of our state constitutions, could not conflict with any individual rights of conscience, just as the establishment of state education does not conflict with the rights of citizens who believe that education belongs only to the family and the church, or the constitutional authentication of the war power does not conflict with the rights of those who denounce even defensive war as sin; and further if there be any plea for rights of conscience it must be entered against the Christian laws and institutions rather than against a constitutional basis on which they might rest. 6. That the indifference of many professing Christians, as well as the assaults of open enemies, calls imperatively on all who discern the danger that threatens our Christian institutions of government, to unite and labor earnestly for their maintenance; and that, taking courage