

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, subserv 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 remove 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.

We are informed by private note of the librarian that the Y. M. C. A. has closed its rooms at Oregon City. The indifference of the young people of the subject of religion is said to be the cause.

The season for protracted meetings in this country, is now upon us. Let us hear a rousing report of work all along the line. Preaching brethren, go to work in earnest for the salvation of souls for the next few weeks, and let our readers know what you have been doing.

We are receiving more new subscribers lately than we have done in the same length of time for months past. Our agents and friends are doing a noble work for their paper. That's the way to keep a paper from dying, just send the names along brethren.

Bro. Franklin has prepared a second volume of "The Gospel Preacher," which is just ready for the trade. The first volume has already gone through eight editions, which speaks well for Bro. F's ability in the way of plain practical sermons, and for his success in gaining the attention of the people in this way. We have not seen the new book yet, but Bro. Franklin thinks it in advance of the first volume.

Bro. J. J. Moss came on a visit to Monmouth last Friday. He delivered some excellent discourses during his few days' stay, which were well received. He is well advanced in years, but has still much of the vigor of middle age, and he preaches with no uncertain sound, but strikes boldly for what he believes the Scriptures to teach, regardless of the consequences to the debilitated fringe of sectarianism.

Brooklyn is to have a Roman Catholic Cathedral that will cost \$2,000,000.

Annual Meeting.

The committee appointed to locate grounds for the Annual State Meeting, have failed to take any action, owing to their remoteness from each other. If they had met, we do not know that any change in the grounds would have been thought advisable, as the people of Dallas were at considerable trouble and expense in putting up a shed and cleaning off the grounds last year, and it would scarcely have seemed like justice to them, to have changed the meeting this year, even though a better place could have been found. But nothing has been done toward a new location, and it is now too late to make a change, so it is understood that the meeting will be at Dallas again this year. The people of Dallas who have already done their part so well, will no doubt take it in hand to put the grounds and sheds in good order for the meeting and we hope to have another happy season with the brethren. Let us not be content with having a good time, but make it a profitable one in uniting our strength for the spread of the Gospel during the coming year.

Condolatory.

OFFICE OF THE "CHRISTIAN,"
St. Louis, April 13, 1877.

My Dear Bro. Stanley:

I have just received the MESSENGER, announcing the temporary suspension of the paper. I know this means financial pressure, and sacrifice on your part. Unless you see a sure prospect of getting it back, do not invest too much in it. I sympathize with you, having been there myself.

If there is anything the *Christian* can do for you, let us know. I shall be glad to aid you in any way possible.

Fraternally yours,

J. H. GARRISON.

There are many things in this world we can never know but by experience. The trials and disappointments, the ups and downs, the fruitless hopes, that attend the early years of the life of every religious paper, none can appreciate so well as those who have "been there." We are glad to believe that *The Christian* has passed from under the cloud into the sunlight, and is a contemporary of which we have every reason to feel proud. We appreciate the sympathy of our excellent brother. If we can only as time wears on, succeed under the blessing of our Father, in making the MESSENGER to the brethren of this coast what Bro. Garrison has succeeded in making the *Christian* to those of the Mississippi valley, we shall feel that our labor has not been in vain.

Queries.

Bro. D. T. Stanley:

Please give your views on verses 38, 39 of the second chapter of *Acts* of Apostles. 1st. What the apostle meant by the gift of the Holy Spirit? 2d. What was the promise? And 3d. Who were those stars off?

Your brother in Christ,

H. LINVILLE.

Buena Vista, April 28, 1877.

REMARKS.

1. We have never been able by the study of either the original or translations to decide definitely which the apostle meant by the gift of the Holy Spirit; whether the gift was the spirit itself, or the miraculous power conferred by the spirit under the ministration of the apostles. Bro. McGarvey is certain that by the "gift of the Holy Spirit" Peter meant, the spirit as a gift, but it occurs to us that if that was the idea intended that "the gift of" should have been omitted and that Peter would have said, "and you shall receive the Holy Spirit." We are inclined to think that the gift of

the spirit meant those things miraculously conferred by the spirit, and was not the same as the ordinary reception of the spirit by all Christians.

2. Here again we must differ from our venerable brother, who thinks the promise was the Holy Spirit. Jesus had told the Disciples, that I send the promise of the Father upon you; but remission of sins upon the terms of the Gospel was to be preached among all nations. See Luke xxiv. 47 and 49. Peter on Pentecost said the promise of which he spoke was for as many as the Lord our God shall call. We conclude, then, that the promise in Acts 11. 39, was the remission of sins upon the terms of the Gospel.

3. The gentiles. "But now in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ." Eph. 11. 13. Jesus said, "Other sheep I have which are not of this fold: them also I must bring and there shall be one fold and one shepherd." John x. 16. We see then that those "afar off" were unquestionably the Gentiles.

Bro. Campbell and Mr. Nichols of McMinnville, have had some correspondence regarding a discussion by them, of the differences between the teaching of Disciples and Second Adventists. We learn that Mr. N. is circulating the report extensively that Bro. Campbell is backing down from his positions, and declines to discuss any question except the "kingdom question," which Mr. N. thinks hardly worth discussing. We hope the people of Yamhill county will not allow themselves to be deceived by these reports. Bro. C. is willing and anxious for the discussion, if Mr. N. is a man of sufficient standing and ability to make a debate respectable and interesting. The correspondence leaves these matters in some doubt. Mr. N. or any other man, who is restless for glory on the battle field, will find no trouble in finding an opponent to the prominent points of second Adventism.

The *N. Y. Independent* says: The Disciples are pretty sharply divided into two wings—not yet separate sects—which oppose each other with great energy. At least, the old-fogy wing, pro-slavery and anti education; is fearfully annoyed at the changes which it thinks it sees creeping into the body. Its chief organ, the *American Christian Review*, has been for some time ignorantly abusing the progressives for their great crime—imagining it—of having settled "located" pastors over their churches. We warrant that the editor, J. A. Headington, who signs his initials to these attacks under the atrocious title of "Pastorating," is himself a "located" preacher, and we imagine it would be hard to show why a church is not as much in need of a settled pastor as a newspaper is of a settled editor.

Leave consequences to God, but do right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is, trim your sails and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. You must not yield to customs, but, like the anvil, endure all blows, until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart, "I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness." Finally be just and fear not. Corruption wins not more than honesty. Truth lives when falsehood dies and rots.—Spurgeon.

Social Meetings.

Bro. Stanley:

In Malachi iii. 16, is found this declaration: "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Query: Does this declaration refer to this age and people? If not, to whom does it have reference? Query, again: How long will Christians continue to be active living members of the body of Christ, and not assemble themselves together in a social capacity, to exhort one another to love and good works, and to pray with and for each other?

I have often asked the question, but never received a satisfactory answer. If prayer meetings are needful through the winter season, why is it thought best by some of the brethren to discontinue these meetings, so soon as balmy spring arrives in all her loveliness and grandeur? Do we need the prayers and encouragement of one another less now than we did last winter? Surely not. Why then are they discontinued?

The church at Monmouth has young men and women too, endowed with more than one talent. The social meeting is the place where, with proper encouragement, they will improve those talents.

H. A. A.
Monmouth, April 29, 1877.

REMARKS.

From the paragraph in which the above occurs on, the prophet is giving some glimpses of the church; its forerunner, its establishment, its practices, and its rewards; contrasted with the punishment of the wicked.

2. Mutual prayers and exhortations are to a large extent the means of life to a church. A church may exist in name for a long time and like the church at Sardis, have only a name to live, and be dead. When the members of a congregation do their duty in meeting often together to join in worship, and mutually strengthen each other, they may be vigorous and active Christians, with out a regular preacher, while with the best preacher in the land, if they neglect to meet for the purpose of growing in grace by exercise, they will become weaker and weaker till many will have entirely starved and gone to the world, and only the strongest remain and they able to do nothing for the glory of God or the salvation of souls.

3. We too often make religion a matter to suit our conscience. In the winter season, the nights are long, people have leisure, and can go to prayer meeting and hear the exercises as well as not. So prayer meetings are well attended in winter. Not so in summer, nights are short people are busy, and some sacrifice is required to attend prayer meetings then. But this does not make them the less important in summer. Nay, they become the more important, as Christian zeal is the more liable to become relaxed under business pressure. Some hour in the day, probably Sunday, should be appointed for the summer prayer meeting. At this only the more zealous ones might be in attendance as it would not be so convenient to attend, but those who are unwilling to make any sacrifice for Christ are unworthy of him, he tells us. We know not why the prayer meeting in Monmouth was discontinued, those who had the meeting in charge can best answer. We believe they might be continued with profit. In the country, it is not so easy to keep up the prayer meetings in summer, yet none the less important.

Train up a Child in the Way he Should go.

"As the old bird chirps, the young one learns." "If the mare

have a bald face the filly will have a blaze." "Trot feyther, trot mither, how can the foal canter?" Children will follow the example of their parents, but will imitate their faults more surely than their virtues; and "it is not easy to straighten in the oak the crook that grew in the sapling." "What the colt learns in youth he continues in age." The Italian proverb says: "Little children and headaches—great children and heartaches;" but a mother's prudent love may greatly lessen both. "A crow like snaw ye never saw," and "As the crow is, the egg will be;" so if the mother's morality should be dark of plumage, it may be fairly predicted that the child's morality will be of an equally somber hue. Usually, the child is a chip of the old block, whether that be heart of oak or touch-wood. Let every mother remember that "a pet lamb makes a cross ram," and that her children are sure to be spoiled by coddling, as a great many children are.

Said an old crab to a young one: "Why do you walk so crooked, child? Walk straight!" "Mother," said the young crab, "show me the way, will you? and when I see you taking a straight course, I will try and follow." Example is better than precept, and where the fox steals geese the cub will prowl for goatings. A crooked stick has a crooked shadow, and a youth whose early training has been in sin is likely to bring both himself and his trainers into sorrow. It may be true that "bairns are certain care and nae sure joy," but it is also true that sufficient care may insure the joy; for the Good Book teaches that if we train up a child in the way he should go, when he is old he will not depart from it. It is quite true that this rule appears in actual life to have its exceptions, just as "a good cow may have an ill calf;" but, as every farmer will tell you, the latter is not probable if due care be taken in the breeding. A discreditable old saw, which is sternly Scottish, says: "Hang a thief when he's young, he'll no steal when he's auld." True, but the wiser plan would be to do what the mother in the fable didn't do, correct the child and teach it better ways.

Parents, live godly. A bad example is a contagious disease. If you would enjoy the fruit, fence the flower; for if you rule youth well, age will rule itself. Begin betimes, however amiable the child may be, for the sweetest wine makes the sharpest vinegar. "The mill can not grind with the water that is paid." When the horse is at the gallop the bridle's over late. "Mother, may God give thee grace, To train thy infant for the race Of life, that it may reach the goal God's love has set before his soul. Begin thy labors from the first, Bid the young seed of spring-time burst, And lend it on from hour to hour, To ripen into perfect flower."

—Christian at Work.

Brother T. F. Campbell has been conducting a very pleasant and profitable meeting in the college chapel, during the last week. The attendance has been large, the interest good and the results satisfactory. Thirteen confessed the name of Christ; and were baptized on Sunday, with one who had recently made confession of faith in Christ. There has been no excitement, but the Gospel with its application to our necessities has been faithfully presented, and people have been induced to accept the offers of mercy, because they felt there was mercy for them and blessings, both in this life and that to come. The meeting is being continued this week by Bro. Moss.

The M. E. Conference of New England and New York, passed resolutions strongly condemning the policy of President Hayes. But after more deliberately contemplating the matter, or hearing from the "laity," they unanimously adopted a substitute, approving the course of the President.