

PACIFIC CHRISTIAN MESSENGER.

Miss Mary Stamp

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Communications.

Sinlessness.

Bro. Stanley:

Will you please give the following to your readers?

"Whoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John iii. 9. Also v. 18.

We might ask, who is referred as being born of God?

Christ is the only begotten of the Father, says one; but from the following passages it would appear to be the Christian:

"Whoever believeth that Jesus is the Christ is born of God," &c. 1 John i. 5. Also, "But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12, 13.

If it is the people, when are they born?

If in this world, how are we to reconcile their inability to sin with the following? "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar and his word is not in us." 1 John i. 8, 10.

Will some of your readers answer through your columns?

Yours in Christ,

J. H. WATSON.

A Short Sermon on a Short Text.

Text—"Cut it Short." Rom. ix. 28.

Don't talk or write too long, cut it short.

"Brevity is the soul of wit," so, cut it short.

If you have anything to say, say it, and then quit. If not, cut it very short.

If you have anything to write for our MESSENGER, cut it short.

If you expect anybody to read it, cut it short.

If you have any regard for the editor or type-setter, cut it short.

A long article is very seldom read, so cut it short.

Time is money, and people are in a hurry, so cut it short.

Long sermons are seldom heard through, so cut it short.

They are never remembered, so cut it short.

Don't tell all you know, at any one time, but cut it short.

Leave something to say next time, so cut it short.

If you have preached forty minutes, cut it short.

Perhaps you have gained their attention, and produced a good im-

pression, if so, cut it short, and haul in your net.

If you have not done so in that time, don't "swell up again," but cut it short.

If you cannot awaken an interest in forty minutes, you never can, so cut it short.

If you want the children to attend your preaching, cut it short.

Don't repeat your words or ideas more than two or three times, in the same discourse, but cut it short.

Abbreviate, suppress, lop off, boil down, condense; if you cannot, then cut it short.

Don't make "long prayers" in public, but cut it short.

Do some of your praying in private, so that in public you can cut it short.

Don't tire out, and wear out the children, big or little, by long tedious sessions of the Sunday school, prayer meeting, or public worship, but cut it short.

That I may give you a practical example of my text and sermon, I will cut it short.

S. C. A.

Salem, Oregon.

The Holy Spirit.

ITS OPERATION, INFLUENCE, BAPTISM AND INDWELLING.

NUMBER II.

BY A. P. STONE.

If the position of the foregoing number is correct, then God by his Spirit only operates upon the spirit of man, and influences him for his conversion, through words and actions, things said, things done. Can any one imagine anything else, if spirit only operates upon spirit through the intervention of matter. If not, then, when we understand the Spirit's operation and influence in what we it says and does, we understand the whole of the Spirit's work in the conversion of a sinner. In this number we will investigate the Spirit in word. Acts vii. 51, * * ye do always resist the Holy Spirit, (that is what done but how) as your fathers did so do ye. And how did the fathers do it? Neh. ix. 30. Yet many years didst thou forbear them, and testified against them by thy Spirit in thy prophets yet would they not give ear. * * Zech. vii. 11, 12. But they refused to hear him, * * and stopped their ears that they should not hear yea they made their hearts as an adamant stone, lest they should hear the law and the words which the Lord of hosts hath sent in his spirit, by the former prophets * * The Holy Spirit in the prophets, and they resisted the Spirit by refusing to hear the Spirit's words. Eph. vi. 17. * * the sword of the Spirit which is the word of God. Heb. xii. 4.

The word of God is quick, (living) and powerful, sharper than any two-edged sword * * Rev. xix. 15: And out of his mouth goeth a sharp sword, that with it he should smite the nations * * Hos. vi. 5: Therefore have I hewed them by the prophets, I have slain them by the words of my mouth, * * Isa. xi. 4: * * he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

The spirit in word, is the sword that smites the nations; the rod of his mouth, the words of his mouth, the breath of his lips, with which he slays the wicked.

There is, no operation, or influence upon man, or upon his heart, mind, or spirit attributed to the Spirit of God, or the Holy Spirit, that is not attributed to the word, from the time he starts from the kingdom of Satan, till he reaches the Kingdom of glory. To give all, would take up too much space, but I will give a number of examples: Born of God. Jno. i. 13 Of the Spirit. Jno. iii. 5, 6. Gal. iv. 29. Of the word. 1 Pet. i. 23, 25.

And this word is by the Gospel preached unto us, also Ja. i. 18. Renewed by the Holy Spirit. Tit. iii. 5: In or by knowledge, or the word. Col. iii. 10. Quickened by the Spirit. Jno. vi. 63. The word quickens or gives life, same verse, and Jno. v. 24. Sanctified by the Spirit of God. 1 Cor. vi. 11; 1 Pet. i. 2: 2 Thess. ii. 13. By or through the word. Jno. xvii. 17; Eph. v. 25.

Justified by the Spirit of God. 1 Cor. vi. 11. By the knowledge, or word. Isa. liii. 11. Saved by Christ. Matt. i. 21. By the word. Ja. i. 21. Filled with the Spirit. Eph. v. 18, 19. Word dwelling in you. Col. iii. 16. Walk after the Spirit. Rom. viii. 1. Received of us how you ought to walk. 1 Thess. iv. 1. Led by the Spirit of God. Rom. viii. 14. By light and truth. Ps. xliii. 3. Love of God shed abroad in the heart by the Holy Spirit. Rom. v. 5. By keeping the word. 1 Jno. ii. 5. Raised from the dead, or quickened by the Spirit. Rom. viii. 11. By the word, or voice. 1 Thess. v. 16.

But why multiply examples. Surely this is enough, to show the Spirit of God or Holy Spirit, in word, and to show, that in word, we have all the operation or influence of the Spirit we need. I will ask our scribes, not to criticise this till I get through; but if they, or any other scribes, think they can find anything that is attributed to the Spirit in or upon man, for his conversion, that is not attributed to the word let us have it.

Our Relation to Revivals.

BY J. H. HARDIN.

The past winter has been marked, in the religious communities of the country, by "union meetings," conducted by a class of professional revivalists. They being union meetings, our people and preachers in some instances have been invited to join them. Some have done so; others have refused.

The question now arises, which did right? Should we join in such meetings or not. This is a question which, in the not very remote past, would not have given the least trouble, for the simple reason that we would not have been invited; but the world has moved a little, and the orthodox can now screw their consciences up to the point of asking us to help in "union meetings." Whether this is because we have grown more "evangelical," or the orthodox less so, I shall not say. There is a possibility that neither is true; but that our modern revivalist having provided himself

plentifully with the wisdom which is like unto the serpent's, knows that we being a power with the people, it will not do to leave us out. However this may be, we are invited. Should we participate? I am constrained to believe that we cannot consistently do so. The following are some of my reasons, for so thinking:

1. It is not the apostolic method of converting men. To think of one of the apostles, or evangelists in the role of the modern revivalist is enough to make one ashamed of the comparison. I have yet to know of a revivalist who does not resort to schemes and tricks that are shamefully out of harmony with anything found in Acts of Apostles. In these meetings there is nothing of the dignity and power of the ancient preacher. The truth is, there is very little that can be called preaching at all. The effort to get men and women to do, not what the Gospel says, but something prescribed by the revivalist; to stand up or kneel down, or give the hand or anything, so they can be swayed by his will. I have been reminded of the scenes connected with the selling of indulgences by Samson and John Tetzel. Here is an example: "Fall on your knees," said the monk to the superstitious crowd; "repeat three *pater nosters* and three *ave marias* and your souls will be instantly pure as they were at your baptism." The doctrine of this extract of course I do not charge upon the revivalist; but I do claim that the way of influencing men is the same. When I see people kneeling at the feet of a preacher, be he Catholic monk, or modern revivalist, I long for Peter to say, "stand up; I myself also am a man." Think of that preacher of the cross proclaiming to those assembled in Solomon's porch, "I now give you five minutes by the watch to decide whether you'll go to heaven or hell." My candid conviction is that whenever we, by word or deed, give countenance to such procedure as is commonly seen in these meetings, we thereby divest ourselves of much of our power to preach the ancient Gospel, as did the apostles and their contemporaries.

2. My second objection grows out of the first; it is that the converts made in such meetings are not genuine, and soon go back to the world. Being influenced to make "profession of religion," by sensational methods and not by the preaching of the Gospel, when the sensation is over, their "religion" is over. Having got religion by the word of men, instead of being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever the word of man dies, and their religion dies with it.

It may sound strange to those who have always charged us with not making genuine converts, to hear the charge returned to them; but it is true, nevertheless. It may be replied that the same is frequently true of the converts made in our meetings. I am sorry to know that it is; but to me the cause of it is plain to be discerned. We have many of us modeled our evangelical labors after the sensational style of

the modern revivalists, rather than after the preaching of the apostles. In our great anxiety to make converts, we have built in wood, hay, stubble, which is a shame to the church now, and will be finally burned; and should the builders be saved, it will be as by fire.

I am told that many who are converted in these revivals have joined the Christian Church, because the Christian preacher was co-operating in the meeting. Well, possibly, I should not feel anything but joy at this; but I will say that the preacher whose church has received a large addition of this kind, may expect hard work to prevent the necessity for a very large exclusion very soon.

Have such converts any idea of our movement other than it is one of the sects? Have they joined the church from principle, or something less? We already have too many who come in untaught; and it is this element that is causing trouble in the congregations, by an effort to run the Reformation after the model of the "other denominations." They are ever a sensational, unwise, restless, and troublesome set. I would not be understood to that the additions made to the churches the past winter are this kind of material, but that here is one of our dangers in such meetings.

People are told to join "the church of their choice," that "one is as good as another," that "every one should be a member of some church." Persons joining us with such notions as these, will be a curse instead of a blessing. They may be good material for sectarianism, but they add weakness instead of strength to a cause which claims to be an enemy to all sects. They may be faithful to the denominations, but to us they will never be so long as we are faithful to our plea.

3. I object to working in such meetings, because in them we are forbidden to tell sinners what we know to be their duty. There may be an instance or two where our preachers have been allowed to go in untrammelled; but the rule is that certain subjects are forbidden. Into no meeting will I ever go where my mouth is locked and my tongue tied. I cannot agree to countenance as right any meeting where the Master is not allowed to speak.

It makes me indignant to think of men whose characters rise little above the mountebank sitting in judgment upon the words of apostles, prophets, and Jesus himself, determining what part of their teaching may be admitted in the meeting, and what part must be left out!

These are among the prominent reasons why I deem it wrong for us to work in, or countenance, such revivals. We may be called narrow-minded, prejudiced, bigoted; it may make us, apparently, unpopular to refuse; but really it will give us a power as a "peculiar people" that we cannot otherwise exert.—*Apostolic Times.*

It has been ascertained that Spiritualism in the United States has sent 16,000 persons to insane Asylums. It has wrecked homes—destroyed virtue, and ruined souls for time and eternity.