

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

VOL. VII.

MONMOUTH, OREGON, JULY 26, 1877.

NO. 20.

THE MESSENGER

PUBLISHED EVERY THURSDAY BY THE
Messenger Publishing Co.,
MONMOUTH, POLK CO., OREGON.

Is devoted to the cause of Primitive
Christianity and the diffusion of General
Information.

Price Per Year, in Advance, \$2.50
All business letters should be addressed to the
Messenger Publishing Co. Articles intended for
Publication, should be addressed to the Editor.
Send money by Bank Draft, Registered Letter,
or Money order on Dallas, at our risk.
Advertisers will find this one of the best mediums
on the Pacific Coast for making their business
known.

Into Rest.

I am weary, weary, weary,
And my soul is very sad,
All the days seem naught but dreary
Try I do, but can't be glad.
And the morning and the evening
Both are dewy, wet with tears,
Life is but a road deceiving,
Only just a "gate of tears."
Shadows now begin to lengthen
Ah! this world is dearer now;
Help me yet this form to strengthen
And to cool this heated brow.
Tell me are the angels coming
Clothed in robes of shining white?
Farewell earth, I'll now cease roaming
And ascend the world's of light.
Hark! I hear the boatman calling,
Calling from the other side;
Don't you hear the waters falling,
And the music of the tide?
See! the gates of heaven standing
Open on their hinges wide;
Bear me on, Oh! boatman, landing
Me safe on the other side.
There the angels! they are waiting,
Loth' they be, now to me,
Oh! how glorious is the meeting,
Now the Lord of hosts I see.

M.

Dr. D. J. Moyer to Mrs. Sallie
Barnett.

(Concluded from last issue)

And you are now ready to say why
not the spirits of the righteous as well
as the wicked be seeking a resting
place in the bodies of the living. I
would answer that Christ prepared a
home for his children, and when they
die the gates "are ajar." They enter
into rest, and don't desire to return
back unless sent on an errand of
mercy. But Christ said the wicked
should be "cast into outer darkness."
These persons possessed of demons or
devils, as the word is translated, when
Christ headed them "he sometimes
called them "unclean spirits," and
those same spirits cried aloud with
voices, and evidently must have spoken
the language of the Israelites, or
they would not have been understood,
and they exerted a wonderful influ-
ence over the people, so much so that
God gave Israel a law saying, "You
shall not permit to live among any
one that useth divination an enchan-
ter, a witch or a consulter of familiar
spirits," &c., all of these is an abomi-
nation to the Lord, and for these
things the Lord thy God doth drive
the nations out before thee, and those
who were convicted of these things
were put to death. Necromancy was
the foundation from which sprang all
of the "above practices. Necromancy
is a Greek word and means demoniacal
influences, and implies a consulta-
tion with demons or the spirits of
dead men.

The subject that concerns us most
and upon which we have the greatest
anxiety is the "world of spirits and our
own future destiny." And upon these
subjects God is silent, hence the strong
desire to consult the spirits. They
having passed into the great unsee'n
world are believed to possess more

knowledge of that region than we do,
and it was really popular to be a
Necromancer, but heaven pronounced
a curse upon all such efforts to learn
the hidden mysteries of God.

You are now ready to ask "can any
spirit of man, dead or alive, foretell
future events? Does any one know
the future but God? I would an-
swer only God knows the future, but
angels and demons may know much
more of it than man. Indeed they
certainly have seen and experienced
more than the living, they have
passed through death's dark dominion
and have arisen in the world beyond,
and therefore can tell something that
the human heart yearns to know,
and this proves beyond a doubt that
there is a spirit in man that will live
after his body has gone back to dust,
for the idea of consulting familiar
spirits could not have existed without
there were spirits to consult. Man
was made intelligent at his creation
and his fall respecting his own being
and destiny than he has ever been
since, except the knowledge obtained
through a new revelation, therefore
the ancients knew more of the present
and future of man, than we at this
remote age. Man never began to
philosophize in regard to his destiny
until he lost his way, until darkness
closed around him, then he began to
speculate, hence the "light as divines"
to-day.

A learned writer said: "All of our
ideas are the result of sensation and
reflection, or of experience and obser-
vation," that the arch types of all of
our natural impressions and views are
framed in material nature, and there-
fore man could not possibly create a world
as a ghost either by imagination,
vision or reason. A supernatural
idea must therefore have a supernat-
ural origin. And it is proven that
man can have faith without hearing
and testimony, and appreciate color
without sight, or know that it is hot
or cold without feeling, then man can
not until then may it be explained how
without the aid of supernatural influ-
ences the idea of a spirit, ghost or
demon ever entered the human mind.
If a man can create the idea of a
spirit he can create matter by volition
and a universe out of nothing.

You are perhaps now ready to say
if all this be true and the unclean
spirit you asked me about was once
an inhabitant of a wicked man, why
is it that we don't have the same
thing now, and why are not persons
possessed of devils or demons now as
in ancient days. To this I would
reply that experience and not religion
must determine this. All of the
apostles who went forth in the begin-
ning of this dispensation and clear
down to the winding up of their
labors, cast out demons, restrained the
influences of Satan and made inroads
upon the power and empire of Beelzebub,
who is the prince of the demons,
and Christ entered into a personal
recount with the chief of all un-
clean spirits and so defeated and re-
pelled all of his assaults, and thus
Christ shows his power over all the
influences of darkness. He also says:
"I saw Satan fall like lightning from
heaven." He speaks this when his
disciples said to him, "The demons are
subject to us through thy word." He
goes on further and says, "Behold I
give you power to tread on serpents
and scorpions, and on all the power of
the enemy, and nothing shall by any
means hurt you." This declaration is
proof of his power over Satan. It
was a common expression in that day

when an empire was about to go
down they would say it has fallen or
I saw it fall. A Roman orator when
speaking of Pompey's overthrow, said,
"he has fallen from the stars," and in
another instance it was said, "Then
hast pulled him down from heaven."
And so Christ said, "I beheld Satan
as lightning fall from heaven." And
he said again, "Now is the prince of
this world cast out." And from these
and other expressions I am convinced
that from that time the power of
demons over the followers of Christ is
destroyed, and if not entirely so great-
ly restrained in all lands where the
Gospel has found its way. And in
the language of an old prophet I
would say, "There is no enchantment
against Jacob, there is no divination
against Israel."

You perhaps are wondering where
I am going to make the abode of these
disembodied spirits, I will answer at
once it is in the air, and will be until
the judgment day, when they will
take up their final abode. Satan is
called the prince of the power of the
air. Paul tells his disciples, "You
fight not against flesh and blood, but
against principalities and powers,
against the rulers of the darkness of
this world, against spiritual wicked-
ness in high places, or against wicked
spirits in the regions of the air." The
Lord permitted this prince to exercise
his power over the ship when Paul
was wrecked on the island of Malta.
Paul calls it the Cyclops. From this
I conclude that the atmosphere or
rather the regions above it are the
abode of these spirits, and not heaven,
earth nor hell, for they often declared
that there was a time when they
would be put to rest, and they were
after the judgment, at the
coming of Christ. They often said
that they were to be resurrected
with the flesh. They must be re-
surrected in perpetual expectation
of the final doom which they
know will come. They seem to desire
an embodiment again. They are
seeking rest but find none, and when
Christ drove them out of the body of
the Gadarene, they besought him to
let them go into a herd of swine; they
would rather dwell in the swine than
live as they were. Their prison is
called "outer darkness."

Now you will remember that Paul
says, "Satan is the prince of this
world and the ruler of the darkness of
this world, also prince of the power of
the air," and Paul also says the Chris-
tian is not fighting against flesh and
blood. I would ask then if Paul is
not fighting against flesh and blood
what is he warring against. Hear
him answer this, he is fighting the
"prince of the power of the air, and
against the rulers of the darkness of
this world." Then the location of
outer darkness must be above us.
The air is said to reach about forty-
five miles height, and above that there
is no air and there is nothing to reflect
the sun's rays of light, and therefore
it is enshrouded in never ending mid-
night darkness. Then could not this
be truly called outer darkness, they
are cast off from the earth and do not
approach within the sphere of any
other heavenly body; and there they
wander too and fro, in this limitless
space. In this "outer darkness,"
where truly there may be weeping
and much lamentation. But as Beel-
zebub has full possession over that
region, and none but those who have
chosen to do his bidding while in this
world are admitted there is unknown
by any save those who are equally

doomed, and their answer can only be
a sob and a sigh for the irremediable
mistake they made in the flesh.

These spirits possess much hatred
to the now living, and if left to them-
selves would soon take possession
of the world. But the true Christian
has a guardian angel or angels that
are more powerful than these wicked
spirits.

You remember that the apostles
said the demons obey our voice. Yes,
Christ has the power. The seed of
the woman has truly bruised the ser-
pent's head. Certain it is that angels
have and do operate for good in the
days of the apostles. We read that
Peter was smitten on the side by the
hand of an angel, and the gates and
bars of the prison opened at his ap-
proach, and close as he passes out.

I am convinced that with all the
vast multitude of demons surrounding
our entire earth, yet there are angels
of mercy continually hovering around
us and warding off the influences of
these wicked spirits. And I have but
little doubt that when we are sound
asleep there are hovering over us good
spirits who protect and guard us from
evil approaches. These we learn are
ministering spirits waiting on the
needs of salvation. These spirits
know our spiritual needs and are
equipped by the power of Christ's name
to drive them away. For you will
remember that when Paul had a vision
that all power in heaven and
earth was given into his hands, and
that he would reign until the last
enemy was put under his feet, then he
will turn the kingdom over to his
Father and our Father. And I would
in this life when we are freed
from this body of flesh we will meet
those angels who were watch of long
and much ago, and they will
have the same joyous times when
they protect us from the evil influ-
ences that were against us.

When our spirits are gone from our
sight they are yet very near us. I
know this is true, for I am positively
certain that he has stood over me in
the dead hours of night and communed
with my spirit, for impressions have
been made upon my mind while sleep-
ing that are as indelibly impressed
upon my mind as things that trans-
pired while he lived; and when I
meet him again we will talk over the
days of my earthly life and the aid he
has rendered me in life's journey.
Rob me of this and much of my con-
templated joy in the future world will
be gone.

But I must close, this already too
long letter, by saying what I set out
with that the spirit which is mention-
ed in the text was a disembodied
spirit of a wicked man, who had taken
up his abode in a living person, and
the other spirits that he brought with
him was evidently the same sort only
worse. The man who expelled the
first spirit gave way to the tempter,
and permitted him to return with the
other spirits in company, and when
they all got possession they were more
powerful than the man himself.
Therefore, once in their coils he had
not sufficient power within himself to
drive them all out. And truly his
last end when governed by these evil
spirits was worse than when he only
had one demon in him, and had the
moral power to drive that one out.
Then the devils or demons of the
Bible are the disembodied spirits of
the wicked dead.

Sallie, I want you to read this and
ponder it well, for it is not an idle
curiosity that has induced me to put

in the labor necessary to develop this
subject as I have done. You may
submit it to any theologian whom you
meet, and unless he can give you a
more intelligent opinion don't condemn
this.

How a Spanish Sexton Imper- sonated the Devil.

A strange story comes from the
North of Spain. A merchant landed
proprietor, notwithstanding the en-
treachery of his family and friends, re-
fused to receive consolations of reli-
gion. His family thinking they had
overcome his scruples, sent for the
parish priest; but upon his arrival the
sick man declined to receive him, and
the priest withdrew, declaring that the
devil would come in person to carry
off so hardened a sinner, as he was
dead.

A few hours afterward the sick man
died, and while the family were
watching over the body the door of
the room was opened with a great
noise, and there appeared upon the
scene a personage arrayed in red,
brandishing a pitchfork, dragging a
long tail after him, and snuffing very
strongly of sulphur. His appearance
excited so much terror that the wo-
men present fainted and the man
rushed out of the room by another
door. A man servant, hearing the
screams and thinking that the door had
broken into the house, armed himself
with a revolver, and made his way to
the room from whence they proceeded.

For a moment he was terrified
by the appearance of the "devil," who
by the discharge of the fire by his
arms, but most of the women, he had
three barrels of powder at hand,
and he supposed that who fall in
the room, and he was the parish
priest, who by the order of the priest,
had the pitchfork, and the sulphur
was cast. He was quite dead when
picked up, and four priests, who are
suspected of complicity in this account,
to work upon the superstitious feel-
ings of the family of the deceased,
have been taken into custody.—*Ec.*

How Cabbage in the Morning.

It is quite noticeable that the very
best and most uniform patches of cab-
bage are raised by the Holland gar-
deners about our cities. Their selec-
tion of plants first are good; that is
they take an even lot, with no stunted
ones; then the hoeing is continued
through the season—not to keep the
weeds down, but to stimulate vigor-
ous development. It is their uniform
practice to stir the soil in the morning
and if the plant does not exhibit a
tendency to head at night time it is
assisted by closing up the leaves in
the proper form, and occasionally a
pinch of salt is given, which they
maintain is an excellent tonic for the
cabbage.—*Ec.*

Greatness lies, not in being strong,
but in the right using of strength; and
strength is not used rightly when it
serves only to carry a man above his
fellows for his own solitary glory. He
is the greatest whose strength carries
up the most hearts by the attraction
of his own.

Many persons complain that they
cannot find words for their thoughts,
when the real trouble is that they
cannot find thoughts for their words.

He that cannot find enough in Christ
for a day, how can he expect to find
enough in him for eternity?

David Sawyer 1881