

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Communications.

Admission Into the Kingdom.

Dear Bro. Stanley:

As I have been hindered from writing the article I promised to write on the terms of admission into the Kingdom of God, as foretold by the prophets, and as I am now unable to work and am able to write, I will apply myself to the task.

All civilized governments have, and have had terms upon which they admit persons of other governments, to citizenship with them, so Christ the King of the kingdom of God, gives authority to his ambassadors to admit aliens to his kingdom. All both Jew and Gentile except the few to whom Christ committed the work of giving the kingdom its start on earth, were aliens. Therefore there must be some imitation, reconciliation and adoption.

The question that is now agitating the religious mind, is what are the works necessary to adoption; what is the word of reconciliation? Some say one thing and some another. This has confused the public mind, and consequently caused indifference which is now the greatest obstacle in the way of the extension of the kingdom of God on earth. This indifference is like a two-edged sword—it cuts both ways. Those that have settled down in this state of indifference, have no interest in the matters or subjects of the kingdom, therefore they say or do nothing concerning them. This leads those professing to be subjects of the kingdom, to indifference, and soon their influence for the spread of the kingdom is lost.

That we begin to feel the dire influence of this indifference, on this coast, is a fact and that every true lover of the Lord desires to see the spell of indifference by which the people are bound, broken, is no less a fact. But how this can be accomplished by the means that has brought the "spell bound" into that condition none will contend, but other means must be resorted to, but what are these means? Here is the trouble, to find what we must do. Past experience is useful, if properly used. Our experience has shown that when we actively engage in the work of the King, that this has an influence on others to engage in it also and thus the work spreads and widens. But some say we have been engaged all the while, but our labor seems to amount to nothing.

Hear what Paul says, Heb. iv. 11: "Let us labor therefore to enter into that rest," &c. But I am wandering. What are the terms of admission? Look at Matt. xxviii. 19; Mark. xvi. 15 and 16; Luke. xxiv. 46-48. Here we have the second commission given to the King's ambassadors. In it there are five distinct items to which nearly all of those who recognize Christ as King agree, viz: repentance, faith, preaching, remission of sins and baptism. In the arranging of these items

is where the division of which I have written begins, and our brethren at the beginning of this reformation took much pains to make this division stand out prominent before the people and to make all men see that the King had it arranged right, but of late years our brethren have been less earnest and more indifferent on this subject than at first and consequent others are in the same condition.

I will now arrange these five items as they are arranged by three different classes of religionists, first, the Roman Catholics and all those who hold to infant church membership arrange the items thus; first, baptize; second, preach; third, repent; fourth, believe and fifth be saved. The second class, which embraces nearly all the Baptist families, arrange it thus: first, preach; second, repent; third, believe; fourth, be saved, and fifth be baptized.

A third class arrange them in this order: first, preach; second, believe; third, repent; fourth, be baptized; fifth, receive remission of sins.

The question in the inquiring mind is, which is right, or are all equally right to individuals according to their various notions, and all stand on equal authority. According to the general belief and action of professed Christians, all three of the arrangements are right and will be recognized by the King. I take the position that if that is true no man on earth knows it, for his ambassadors have completed their revelations, and gone to their rest, and have not at any time neither in word or by example or in any way arranged these five items but the one way.

Therefore if we want to be sure that we meet the approbation of the King eternal, it would be wise in us to examine narrowly into these arrangements. Some may answer that they know they have them right. Ask how they know this. O, I know it by my feelings. God's spirit bears witness with my spirit. I am sure of it, in fact, says another, I do not consider it is necessary at all to observe all of these items as enumerated; in order to be translated from Satan's kingdom into the kingdom of God's dear Son.

As science has shortened methods of communication and hastened transportation. So the transition state is shortened. We are now translated out of the kingdom of darkness into the kingdom of light by faith only, and that faith is not dependent on hearing the word of the Lord, but it is the gift of God.

Verily if this is all true, what darkness covered the minds of the ambassadors of our King. O, says a third, do not pretend to doubt this, for I have known too many good people give their dying evidence in favor of its being true. What shall we do dear friends, for if we take such evidence as it introduces to prove the truthfulness of the arrangements of the five items of the commission as arranged by the two first named classes, then we are bound to take the evidence that will do away with at least three of the five items, and if we disprove of that many why not with all, and stand out full and complete infidels on the subject at once.

One great trouble with good and honest people on this subject arises from want of distinction between the present and future kingdom of God. That many persons who have never been in the present kingdom, will be in the present, without complying with the five items as set forth by the third class, who will affirm I will venture to state that there is not an intelligent

believer in Christ, that will deny that the person that hears what the apostles preached concerning the Christ and believes it with all their heart, repents of their sins and is buried with Christ by baptism into his death and arises to walk in newness of life, is pardoned and consequently translated out of the kingdom of darkness into the kingdom of God's dear Son. So believes your humble servant

MARTIN PETERSON,
Mound Ranch, Or., July 10, 1877.

Office of Evangelist.

NUMBER 1.

Whatever the apostles did as Christians, Christians should do now. We should follow them as they follow Christ. "Be ye followers of me, even as I also am of Christ." 1 Cor. xi. 1. "Brethren, be followers together of me, and mark them who walk so as you have as for an example." Phil. iii. 17. "For yourselves know how you ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for naught; but wrought with labor and travel night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an example unto you to follow us." 2 Thes. iii. 7-9.

Whatever they did as deacons, deacons should do now. "Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables." Acts vi. 7.

Whatever they did as elders, overseers or shepherds, elders should do now. "The elders who are among you I exhort, who are also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not for filthy lucre, but of a ready mind; neither of being lord's over God's heritage, but being examples to the flock. And when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away." 1 Peter v. 1-4.

And that whatever they did as evangelists, evangelists should do now.

As prophets, there is no one to prophesy now; "prophecies shall fail." 1 Cor. xiii. 8.

As apostles; they were to do three things (a) To testify of Christ. "But when the Advocate is come, whom I will send unto you from the Father, even the spirit of truth, who proceedeth from the Father, he shall testify of me, and you also shall bear witness because you have been with me from the beginning." John xv. 26, 27. "And you are witnesses of these things." Luke xxiv. 48. "But you shall receive the power of the Holy Spirit coming upon you, and you shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i. 8. "Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness of his resurrection." Acts i. 21, 22. "But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those

in the which I will appear unto thee." Acts xxvi. 16. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; for the life was manifested, and we have seen it, and bear witness and show unto you that eternal life; which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that you also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John i. 1-3. No one can thus testify of Christ now. (b) To work miracles, speak with tongues and to impart the same by the laying on of hands, for the confirmation of said testimony. "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark xvi. 20. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will." Heb. ii. 4. "Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit; for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit." Acts viii. 14-17. "And when Paul laid his hands upon them, the Holy Spirit came on them, and they spoke with tongues and prophesied." Acts xix. 6, and when the last apostle died, and the last man upon whom the apostles laid hands died, the miracles &c. ceased; "Tongues shall cease." 1 Cor. xiii. 8. (c) To speak, and write, by inspiration, and by whom revelations were made. "But when they shall lead you, and deliver you up, take no thought before hand what you shall speak, neither do you premeditate; but whatsoever shall be given you in that hour, that speak you; for it is not you that speak, but the Holy Spirit." Mark xiii. 11. "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. He that hath an ear, let him hear what the spirit saith to the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii. 1, 7. "Howbeit when he the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." John xvi. 13. No one can thus speak, and write, or receive revelations now: "Knowledge shall vanish away." "Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. And now abideth faith, hope, love, these three; but the greatest of these is love." 1 Cor. xiii. 8-10 and 13. All else done by them was done as evangelists, elders, deacons, or Christians, and all that was done in either of these positions by inspiration, was inspiration in them

setting us an example of what we should do in the same position.

J. J. Moss.

The Foundation.

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11.

The great apostle some years after the death, burial and resurrection of the Savior, gave utterance to the foregoing.

More than seven hundred years previous God had said by the mouth of the holy prophet, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isaiah xxviii. 16.

This foundation God was to lay in Zion, yet in the future. This stone was to be laid a "tried stone," 2d, a "precious stone," 3d, a "sure foundation." Consider, if you please, the importance and profound interest attributed to this foundation by the pen of inspiration. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken." What has the Lord spoken? He says, "Behold I lay in Zion for a foundation a stone." What kind of a stone? "A tried stone." Anything more? Yes. "A precious corner stone." Anything more? Yes. "A sure foundation." Now we have it in full; certainly no one could conceive of a better foundation. If we are going to erect a magnificent edifice, above all things our foundation must be sure and permanent, and in order to this, it must be of tried stone; if possible dig down to the main "bed rock."

Our magnificent bridges that span the mighty rivers of our continent rest upon piers reaching down far beneath the water and sand to the "bed rock," calculated to stand for centuries to come. Consider, if you please, the foundation of the temple of Solomon, in Jerusalem, for centuries commanding the admiration of all nations, which was simply a type, a mere shadow of the foundation under consideration, which temple would have been standing to-day, yea, even to the end of time had it not been superseded by a temple more glorious, i. e., the "temple of the Living God."

What was this foundation stone that God was going to lay in Zion? Paul says in the text, it "is Jesus Christ."

Is this foundation good enough? Yes. The prophet says it is "a sure foundation." Do you need any other? No. The apostle says, "Other foundation can no man lay." From the foregoing we conclude that there is but one foundation and it is good enough.

Now we have the foundation, and what is it for. Was there to be a building erected upon it? Yes. How many? When we lay a single foundation, do we erect more than one building upon it? by no means. Well then, did God erect or authorize to be erected more than one building upon this foundation? By no means, says the apostle, "Ye are God's building," not "buildings." "Ye are the temple of the Living God," not "temples." "There is one body," not "bodies." On this Rock (the confession of Peter. "Thou art the Christ") I will build my church, not "churches." "On this Rock I will build my church," not "have built it." But says one, "Was not the church built in the days of Abraham?" In reply, I will ask did God build the church before he laid the foundation? The laying of the foundation was yet future in Jonah's day. But says another, was not the

(Concluded on page 4).