

The Intermediate-State.

SALEM, OR., Aug. 24, 1877.

Editor Messenger:

I have often wondered of late years, where, if there is a great judgment day, the souls of departed persons exist after their death, and before the arrival of that day. The letters you have recently published of Dr. Moyer's, take the position that the souls of the wicked exist just beyond the penetration of light. But that won't do, for if only the wicked are sent to any given place now, that of itself proves that a classification is made already, so what could be the use of a judgment day. If, when they die, the wicked are sent to one place and the righteous to another, must there not, of necessity, be a decision made now, before it could be known who was wicked and who righteous? And if the separation is made now, what could be the use of a judgment in the future?

In short, is it not a fact that either "Soul Sleeping" is true, and that all remain in the same condition until the judgment day, or else there is no "great judgment day"? I can't understand how it can be, as we are so often told in the funeral sermon of some good man, that his soul is now vying around the eternal throne, when there is a great judgment day awaiting him to determine whether he is entitled to be there or not.

Will you be so kind as to enlighten me and others of this community on this subject?

T. T. G.

REMARKS.

While we thought Dr. Moyer's articles good in general on the condition of the dead they contained some things with which we could not wholly agree. Toward the conclusion, he got the spirits around a little too thick, and having a little to much to do with our affairs, to suit us. Neither were we able to fully agree as to the location of the wicked, after death. From our study of the Scriptures, we have come to regard heaven and hell not so much in the light of a particular location, as being conditions. We remember once hearing a thoughtful Methodist preacher say that, "heaven is the presence of all good and the absence of all evil, and hell is the absence of all good and the presence of all evil, that if all the evil were taken out of the earth, and all the good remain, that we would have heaven on earth, and if all the good were taken away and all the evil remain, we would have hell on earth."

That was about as good an expression of our ideas of heaven and hell, as we could give. So of the intermediate state; we are not able to say that the wicked are in one particular locality and the righteous in another. But that each continues in a state of conscious existence we feel fully warranted in affirming, though we cannot go into the discussion of that question now.

But our querist wishes to know what is the use of a judgment day, if there is a difference in the conditions of the righteous and the wicked between death and the judgment. An illustration will best present our idea on this point.

A murderer is on trial for the highest crime possible in man. The evidence is all in, and the jury pronounces him guilty. The court adjourns and sets a day in the future when sentence will be passed on the criminal. Now, so far as the law and the evidence are concerned, this man's doom is sealed; yet there is no person that dare execute him, until after the court shall sit and pass the death sentence upon him. Again, if the jury on the evidence, finds the man not guilty, he is not then at liberty to get up and walk off, but must wait to be released by the court.

So with us before the grand tribunal of heaven. At death our work is done. The evidence is in that shows us either guilty or not guilty. We

knowing this are either happy or unhappy, while we wait for the day of the Great Judge, when he shall sit upon his throne, not to try our cases, but to pass sentence. Then shall he say to the wicked, "Depart ye cursed into everlasting fire, prepared for the devil and his angels," but to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then will every man be rewarded as his works have been. The reward now is real, until this time only prospective.

We, too, have heard preachers speak of the dead as being now with the angels around the throne of God, but did not believe it because God has not so revealed it. But the dead are in the unseen world, represented by the Greek *hades*, and Hebrew *sheol*, in which condition (rather than place) the righteous are in "paradise," happy in patient waiting for the Lord to call them to them to come into the full enjoyment of his kingdom; while the wicked are miserable, knowing the Lord will soon come and pass sentence upon them, and they shall be punished with an everlasting destruction from the presence of the Lord and the glory of his power.

So when the Jesus told the thief on the cross, "This day shalt thou be with me in paradise," he did not promise to take him directly to the realms of eternal glory; but that he should with the righteous wait for the second coming of the Savior, when he shall come to place the crown of life on the heads of all who have trusted in him.

Reports from the Field.

SAN FRANCISCO, Oct. 10th.

Bro. Porter:

We immersed yesterday, an old lady brought up in the Scotch Presbyterian faith, she is remarkably well posted in the writings of the Scotch divines. She has learned the more perfect way, however. We have had fourteen added to the congregation here since I began.

J. H. McCOLLUGH.

Bro. Connell recently held a splendid meeting at Elmira, resulting in twenty additions, nineteen by confession and baptism.

OAKLAND, OR., Oct. 15, 1877.

Dear Bro. Stanley:

There was meeting yesterday at Camas Swale, with tolerably fair attendance. Bro. Harris was absent; cause unknown. Bro. Chase, who is one of the elders, was present, and preached from 1 John ii. 8.

Since the church was organized in May, there have been two additions. This should have been reported sooner.

L. F. EYLES.

From the Christian.

"At the Strait Gate."

BY BENTON.

"Whoever thy hand findeth to do, do it with thy might; for there is neither wisdom nor knowledge, nor work nor device in the grave whither thou goest."—Solomon.

"The night is far spent; the day is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk becomingly as in the day."—Paul to the Roman Disciples.

There is a sense in which we are to work out our own salvation with fear and trembling. Whatever may be the mission of prayer in the economy of the Christian life—and we must pray without ceasing, i. e., without ceasing the habit—whatever may be gained by investigation and searching after truth, there is yet a third line of action, which must not escape our attention, if we would become complete in Christ, namely, work proper. Herein is brought to bear our personal individual sacrifice. "A true heart and a determined purpose" will accomplish much. But these conditions are inseparable from an active life.

In every live Christian is apt to be found a symmetrical development of character. Three elements blend in onepower: Faith, love and zeal. These have perhaps been named in their

proper order. A certain degree of faith precedes all voluntary action. Voluntary activity cannot long continue without enlisting a certain degree of interest, which grows into love, more or less intense; and faith and love cannot long accompany any line of work where zeal remains a stranger. But our zeal need not necessarily await the concurrent action of the other two elements. It may respond at once to the dictates of the conscience. A line of duty may be commenced, which we at first feel to be irksome, but this could not be if it were actuated directly by love. Hence faith and zeal may work together for a while, and love become enlisted afterwards. In another given case, our faith may be the weakest element, and by the persistent exercise of the other two, zeal and love, our faith strengthens and grows. We simply wish it to be manifest to every interested reader that the continued growth of either of these three elements of character depends on the concurrent activity of the other two, so that their development is at once mutually dependent, and can only be mutually promoted.

These thoughts can only be useful as they suggest a good result. If we have so far responded to the appeals of wisdom, as to have commenced in earnest to develop this Christian character, as much as lieth in us, we are ready to stand sentinel, as it were, about the charge which God has given us, and watch the processes as they go on, singly or conjointly in our own minds, during successive stages of our experience. Or possibly, dear reader, your experience or your friend's experience (not to say mine), has been so tame and insipid as not to have enlisted either one of these three elements of the Christian character. I say possibly this may be so! How much have you thought about it? How much are you willing to think about it now? I am so eccentric as to believe that as "out of the abundance of the heart, the mouth speaks," so out of the deep still fountain of earnest thought, issues all true life. So that as a rule, when we shall have pondered the above question *pro et con*, and candidly accepted the inevitable conviction of its claims upon us, our life will at once begin to shape itself according to the mandates of this conviction. And, brethren, when the life becomes enlisted, it tells in heaven and on earth. Our life—our example, is felt. We may not be conscious of the extent of its influence, but it is well worth our study. It is sufficient for us to realize that this fact accompanies a responsibility for both time and eternity, which we cannot escape, if we try.

But let us consider for a moment some of the words of Jesus. "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in and shall not be able. For wide is the gate and broad is the way that leadeth to destruction, and many there be who walk therein; because strait is the gate and narrow the way that leadeth unto life and few there be who find it." These words seem to imply as clearly that seeking may prove insufficient, as that striving will prove sufficient. If you "seek to enter in" you may not be able, but if you strive, life is your portion. That this is the precise meaning of Jesus, I am not willing to doubt. We are not to infer, however, from this language, that we are not to seek. This is an absolute duty. But we must recognize the difference between these two requirements. What is it to seek and perhaps to fail? What is it to strive and surely succeed? I have never seen this question answered in words, but I shall try. Perhaps my answer may elicit a criticism.

The Savior utters three things, as it were, in one breath, each being a command coupled with a promise. First, ask and ye shall receive. Second, seek and ye shall find. Third, knock and it shall be opened unto you.

Let us look well to the meaning of these words; for herein lies our answer to the important question. We cannot be said to strive, if we are not in earnest—our very life yielding her energies toward the accomplishment of our purpose—our body, soul and spirit all enlisted. I understand the command "ask," to include all that is contained in the idea of prayer. By it the love of God is shed abroad in our hearts. I understand the command "seek," meaning the same in both passages, to include all that is contained under the idea of studying; by which we become acquainted with the teaching of nature, and of revelation. I understand the command "knock" to include all that is contained under the idea of "work," by which we show forth our faith convince ourselves that living for Christ is not play.

We strive, then, when we "ask," "seek" and "knock," and these three constitute the sum of the Christian life. Brethren, let us ponder well; for we cannot neglect one of these and properly attend to either of the others. Each is a distinct command, separate in itself from the other two. The obedience to each, is an independent, voluntary course of action. God cannot accept us if we neglect either. The goal is within our reach. Let us reach forth and seize it with all the ardor of Christian faith, and then hold on to it steadfastly to the end of the race.

The church at Santa Rosa, feels the need of some one to do pastoral work among them, and are taking steps to employ a preacher, who will devote his whole energies to the church. This is a wise step, and other churches, in this State, can afford to follow the example.

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ADVERTISEMENTS.

SUMMONS.

In the Circuit Court of the State of Oregon in the County of Polk.

Joseph Holladay, Plaintiff, vs. Ben Simpson, Nancy Simpson, A. B. Meacham, J. S. Wall, Albert Whipple, J. M. Greenbaum and H. Greenbaum, Defendants.

To the above named Defendants, J. S. WALL, ALBERT WHIPPLE, J. M. GREENBAUM and H. GREENBAUM.

IN the name of the State of Oregon, you, and each of you, are hereby notified and required to appear and answer the complaint filed against you in the above entitled suit within ten days from the date of the service of this summons upon you, if served within Polk County; or if served within any other County of this State, then within twenty days from the date of the service of this summons upon you; and if served by publication, you are notified and required to so appear and answer said complaint by the first day of the term of the Circuit Court of the State of Oregon for Polk County, following the expiration of the time prescribed in the order for publication, to wit: Six weeks from the first publication thereof, and which said term of said Circuit Court will be held at Dallas, Polk County, Oregon, commencing on the first Monday of December next, to wit: December 3, 1877, and if you fail to so appear or answer, judgment for want thereof will be taken against you, and the plaintiff will apply to the Court for the relief demanded in the complaint, which is in substance as follows, to wit:

For the foreclosure of a certain mortgage executed June 17, 1872, by Ben Simpson and wife to A. B. Meacham and Ben Holladay (which has been assigned to plaintiff) upon the following described lands in Polk County, Oregon, to wit:

All of the donation claim of Thos. H. Hunsaker and Jane his wife, being claim No. 71, Notification 5061, and situate in T. 6, S. R. 6 and 7 W. W. M., containing 640 acres more or less. The north west quarter of section 25, T. 6, S. R. 7 W., and 51 acres off of the west end of the north west quarter of section 30, T. 6, S. R. 6, W. W. M.; also beginning at a post on the northern boundary of Jacob Doyan's land claim, running thence west 80 chains, thence north 40 chains, thence east 80 chains, thence south 40 chains, to the place of beginning, containing 320 acres in section 26, T. 6, S. R. 7 W. W. M.; and also the undivided one-half of claim No. 16, Notification 7826, in T. 6, S. R. 7, W. W. M., containing 483 and 61 one-hundredth acres, being part of original land claim of Levi Burden and wife; and that each and all defendants and all persons claiming by through or under them may be foreclosed and barred of all right title and interest and equity of redemption in said premises, and every part thereof, and that said premises may be sold as prescribed by law, and the proceeds applied to the payment of plaintiff's mortgage, and for other and further relief.

This summons served by publication in the PACIFIC CHRISTIAN MESSENGER by order made by Hon. R. P. Boise, Judge of said Court, on September 24, 1877.

DOLPH, BRONAUUGH,
DOLPH & SIMON,
Attorneys for Plaintiff.

September 24, 1877. 7-30-77



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