

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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From the Christian.
The Lost.

By H. M. McLOUGHLIN.

Jesus said; "For the Son of man is come to seek and to save that which is lost." Somebody was lost then. To deny this is to make the mission of the Son of God a fool's errand. But how lost? Lost to whom? God knows where we all are. Angels know, doubtless, and we know where one another are. How, then, are we lost? We preach a great deal about salvation, which implies something to be saved from; but do sinners feel the fact that they are in danger?

In the beginning of the Reformation, men pretty generally believed in total hereditary depravity.

The lost were in this filthy pit, and salvation was a cleansing and lifting up of the soul from this condition. We preached against this doctrine because it was not taught in the Bible. But have we substituted the truth as to what constitutes the lost state instead of this doctrine? I fear our children have grown up under our instruction to disbelieve in depravity itself, so loud have we been against total hereditary depravity, and so silent on what constitutes the real danger of the lost state.

True, we often affirm the fact that sinners are lost, but do we make them realize it, is the question?

You go up to a man quietly walking along the street; grab him by the arm and hustle him off, crying, "I want to save you my friend." He would very naturally ask "what from?" Unless you could point out a real danger, he would not appreciate your effort, nor be thankful for the place of safety. Just so when we get people into the church without making them first realize the lost condition, it is not much of a thing after all to them.

You can never make very active disciples out of such converts. The fathers who lay beneath the burden of sin for years, under the old time preaching made very active, self-denying Christians when they did "got through." If we have succeeded in dispelling the erroneous views about the burden of guilt, without showing the true danger, we have failed at a vital point.

The "mourner bench" system laid a weight on the soul which, when removed, caused a rebound into a shout of joy. We have taken away that weight as not being the real load, but I fear we have failed in many instances in making the sinner feel any load.

If so, our error is worse than theirs. The Christian experiences of former days was but the relating of that sudden transition of feeling from the bowed down soul to the uplifted state into which he rebounded when he was made to believe the load was gone. But these experiences were an index to the zeal and self-sacrifice the disciple would afterward show in his life. For the activity is always in

the ratio of the debt of the conviction of sin and a realization of the lost condition resulting from sin. But we return again to the question, Why are we deemed lost when out of Christ? We compare ourselves with people in the church and see but little difference. They perform a few ceremonies we do not, but it is hard to realize that these ceremonies can amount to much. Why should we be lost and they saved?

Thus we reason ourselves into the belief that it matters but little whether we belong to the church or not.

Now, my friendly sinner, belonging to the church, as it is commonly called, and being in Christ, may be different things. Bringing people into the relation called "in Christ" must be an important thing, or the Son of God would not have come to seek and save that which was lost.

If we estimate the danger by what the search cost, we see it as seen from heaven. It cost the life of God's only-begotten Son. The search, as organized in heaven, includes the angels. How great must be the danger to enlist all the heavenly hosts! As organized on the earth, it includes all the saints. These are all sent out to search for the lost. If our condition is such as to enlist the Father, the Son, all the angels, and the saints, had we not better stop and think? But why does sin lose us? Let us see how a daughter can be lost to a family living in virtue and honor. She commits lewdness, and deliberately keeps company with the vile. Is she not lost? The father may know where she is; mother may know, and each brother and sister. The girl may know where all the family are, and yet she is lost. Why is she lost? Her act is an offense to the pure and the good; and has separated between her and them. She has formed other associations, and is dead to her former friends. Now there are acts we may commit which offend the good beings on the other side—sinless beings in the spirit world. These acts are called sins. God has revealed to the world this fact, and has provided a remedy. When we realize that we are in full sight of the spirit-world, and our sins are to the pure intelligences of that world, as open as if the wayward daughter had committed her lewdness before the eyes of father, mother, brothers and sisters, then the fact of our lost state will take hold of us. But another fact must be considered. When we lose the presence of the sinless angels, and are put away from the presence of an offended God because of sin, we are in the presence of demons, and the prince of the demons, Satan.

Man's position in the scale of being is one of *mediumship*. He cannot escape this position, for if he sins himself out of *raport* with God and the holy angels, he will by the same act, come into "*raport*" with the powers of darkness. It is this fact which makes the lost state so dangerous. The danger is in the final end. A young man joins a band of robbers, but has committed no deed of blood; yet he is on the road to that deed; hence the fact that he is one of the band is a terrible fact. Now there is a great deal of teaching of our blessed Lord on the subject of the possession of demons or unclean spirits, which seems to be almost entirely overlooked by preachers of the Gospel. This teaching Jesus deemed necessary to precede the presentation of the offer of pardon. I take it the fearful nature of the lost condition was set before us in those demoniacs, as the beauty of the state of salvation is shown in saints in whom the Holy Spirit abode. The state of salvation was set forth in a strong light by miraculous gifts, which lasted for a time; so also, the lost state was set forth by superhuman powers from the Kingdom of Darkness. Go study the poor man who was possessed with a legion of demons, and you see, set forth, a *damned man*. See them drive him into the wilderness. See him making his abode in the tombs. Hear him cry day and night. He is wild, frantic, cutting himself with stones. What a fearful picture! My friend, are you on the road to such an end? May not this be the secret of heaven being moved with pity for you? If this poor demoniac was but the pushing through from the other side the view of the lost, boded forth that we might behold it, be admonished ere it is too late. A saved man is not only pardoned but relieved from these unseen beings, who have been leading him on to the condition of the demoniac. A saved soul has the angels of God leading him by their unseen ministrations; and when the saint lays his body down in death, they will carry his tried spirit, like the Lazarus of old, to Abraham's bosom.

When we get into the next world we will see the magnitude of these things. Till then we must walk by faith. God has caused enough of these solemn and fearful realities to protrude into our world to give ground for faith. He has caused facts to protrude from hell as well as heaven, and a full knowledge of all these facts constitutes the Gospel of the grace of God.

San Francisco, Cal.

Protracted Meetings.

"C. C." in a letter which he writes to the *Christian Messenger*, says on the above subject:

I have just read Bro. A. Clark's practical suggestions on protracted meetings, in *Christian Preacher*, and assure you, that they touch points not realized by the brethren and the churches. Too many of the brethren think that all they need for a good meeting is a "smart" preacher. Thus they send off for a preacher of this stamp and flatter themselves that they have now secured the desired result. How mistaken the thought! Should our people wake up to the fact that many things are needed to make, or constitute, or secure a good or successful meeting, and no other kind is desirable, then they may take the steps to bring about such a result. The past has shown that there has been too much stress laid on the preacher, and too little on the brethren and sisters, who can do more real service and effective work than the preacher himself, however eloquent. The reason for this is, the preacher is too far from those whom he seeks to benefit and serve, while the brethren and sisters can, without opposition, approach the town of "Mansoul" without obstacle, and carry all its defenses before there is any preparation for a stout resistance. How important it is, therefore, that our past methods of the all-sufficiency of the preacher's labors be given up or abandoned, and the only Scriptural course be pursued, viz: that all the church, male and female, unite in the songs, prayers, exhortations, teachings, warnings and representations, and thus the

whole power of the Gospel be brought to bear on the hearers for their salvation! Under this combination of things, there could be a good meeting at almost any place and at any season of the year; for God is in his institutions and laws, "yesterday to-day, and forever" the same. Shall the change be made? This is in the hands of the brethren and sisters, and if they come up to this work like brave and noble soldiers, with the whole armor on, the enemies of the Gospel will yield the ground.

From the Gallows.

The Giddings (Texas) Tribune, contains the following letter from Bill Longley, addressed to the citizens of Lee county. It is dated from the Giddings jail:

"Well the blow is over; the die is cast and I am condemned to die without the sympathy of a single one that I know of. You are all eager and hope to see me brought upon the scaffold. Then I hope your vengeance will be fully glutted, and that you will be satisfied when you see the last footing knocked from under me and my soul hurled into eternity. Then, gentlemen, for God's sake, I hope your prejudice will cease when I pay this dreadful debt which is exacted of me by the law. I am willing to pay this debt for the good of the rising generation, and I hope now that the law will triumph over all lawless characters, for of course you know my reasoning faculties are good enough to know that the world would run back into barbarism, if the laws of the land were not enforced. Certainly life is sweet; yet I cannot expect to escape the penalty of the law. For should I escape either by pardon or by breaking jail, it would be encouraging to all boys that are now growing up who are disposed to be lawless. I have two dear brothers, now in their boyhood, and are disposed to be wilder than I was, and hope this will be a warning to them, for I would freely die rather than see them live the life I have led; yet I believe that I have been the most successful outlaw that ever lived in Texas, as far back as I can remember. But look at me now, after all the victories I have gained over my enemies, during the past ten or twelve years; where I now sit bound up in irons, awaiting the doom that I know is certain. Yes, I am thankful to almighty God that I have the opportunity to repent of my sins and fit my soul for the blind step it will soon take off into the realms of the unknown future, and also to advise the rising generation, and tell them of the evils and dangers of a reckless life. There are many who may not take my advice, but if I can be the means of saving one soul from eternal ruin, it will pay me for all the writing that I have done since I have been in jail; for that is what I have been writing of my life for. Not, for any good that it could do me, nor to boast of my exploits, but only to show the rising generation the great danger and folly and final end of such a life. A man not only destroys his happiness in this world by leading such a life, but he runs a great risk of being cut down in sin without one moment's time for reflection. Yet I am one of the fortunate ones that have been blessed with a little time, and I think I should devote every minute of that time now in doing good, after having thrown away so much precious time that I should have put to much more profitable use than I have. But now

it is too late for me, but it is not too late for all young men who may read this, and who are now blessed with being in possession of a happy home, and have the advice of Christian parents, as I once had, but never availed myself of the opportunity. And now, boys, remember the road Bill Longley has traveled in disobeying his parents, and when you go to do wrong remember that a very small wrong leads to a still greater one, and so on until finally nothing will seem wrong to you if you follow the wrong road. My first step was disobedience; next, whisky drinking; next carrying a pistol; next, gambling, and then murder, and I suppose the next step will be the gallows. I hope my father and mother will never be blamed for what I have done, for they tried to raise me right.

Postal Savings Banks.

The project of transforming the Post Office Department into a grand savings bank is seriously entertained in some quarters. The wide sweep of failure in this class of institutions, and the immense losses inflicted on the laboring classes constitute one of the most aggravating causes of discontent among those classes. The Government is expected to take the place of the savings banks by providing bonds at a low rate of interest redeemable on demand, and the postmasters throughout the country are to be the medium through whom such investments are to be made. The amount of deposits in this country, is estimated by reliable commercial authority as high as \$1,500,000,000, or three-fourths of the national debt. There are about \$800,000,000 in 6 per cent. securities which the Government can thus replace with bonds at less than 4 per cent., thus saving over \$16,000,000 per annum in interest. This, of course, would horrify the old Jeffersonian theorists, but very different ideas of Governmental functions prevail now from those of 1798. The old issues are silently disappearing and new ones are taking their place. But it is rather steep to expect that the Government will suddenly appropriate such an enormous share of what has hitherto been private business. It will necessitate a large increase in the clerical force of the Post Office Department, but it will throw out of business a very large number now employed by the savings banks.—*Reporter*.

WASTE.—We hear a great deal from the stump about the reckless waste of public treasure in the administration of government. It is impossible for those in power to escape their own very serious responsibility in this matter, but the cause of the evil lies beyond the reach of any administration. No administrative ability can adequately guard an expenditure of three hundred millions of dollars per annum. The spirit of partizanship that covers up so many and such glaring delinquencies finds too much popular sympathy. Until a consciousness of individual liability in this matter becomes more general, wily politicians will use political combinations to stave off consequences of their own crimes. Will the new political era, which every one believes is now opening, bring us additional safeguards?—*Reporter*.

We touch not a wire but it vibrates in eternity, and there is not a voice that reports not at the throne of heaven.