

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Communications.

Our Troubles.

NUMBER II.

SAN JOSE, CAL., NOV. 1, 1877.

C. P. Messenger.

The second difficulty, under which we have labored in California for the last six years, arises from our

RELIGIOUS NEWSPAPERS.

Our troubles have not been so much on account of the quantity as the manner in which our papers have been conducted and sustained. We have not had so many papers as colleges. I believe we have not had at any time more than one religious paper in the State. That one, though, at times ably conducted, was not sustained by the churches and in some instances opposed by them. The result was failure. In any cause it is better not to try, than try and fail. California is not able to sustain a religious paper, so as to make it a success.

The religious information obtained from papers, published in the East, will not supply our wants, especially in local news. What then, does that cause, which stands elevated above all causes, demand? I answer, One good religious newspaper for the Pacific Coast, well conducted and sustained by the friends of Primitive Christianity, and success will crown our efforts. This, by the blessing of God and the assistance of the churches, will be obtained by the P. C. MESSENGER.

Fraternally,

HENRY THOMAS.

Our Aims and Objects.

That the aim and object of the true Christian has ever been to advance Messiah's kingdom, and thereby drive away evil and save the world from sin, is a fact that no one questions, however great may have been the failure of past efforts. While we admire the efforts of the Primitive Christians, there are a host of reformers from Luther to the present century, who have struggled hard to accomplish a good work, and have been blessed with a fair degree of success, in some respect. Yet there is now evidently much to do. However fully the scope of reformation may have been surveyed by all the great leaders of the past, today we see the work only partially done and the energy of what was designed to be a great reformation advancing the cause of truth, has literally gone into camp to build a single fort for the safety of those immediately connected with the work, while we all sit down to wonder why the cause does not progress with more rapidity. The current reformation of this century presents a problem for careful study. It has been a success in many respects without a parallel in modern times, and we believe is still succeeding; yet

since it has become so large, like all great bodies, its progress is slower.

In the last few years much has been said in regard to our failures and lack of systematic work. It is true we are not moving so grandly with our general work as desired, and the impediments are not any one single thing, but many and all things which can, to-day stand in our way. Many of these have always been here to contend with, and our success thus far has been over them all. But these are generally without. To-day, however, the friction is within; although the aims and objects are the same as for the past fifty years. Whatever may be the ratio of coldness or evil intentions, there is still a disposition to go forward in the grand work. Our local work has been done in many places, in others the pioneer work is still to be done. Our work to-day is so broad in its scope that we need a great power to move it, and that power is within the brotherhood both in liberality and talent. In a local work it is well developed and often for a time quite effective; but beyond this many never seemed to go, perhaps because they can not fully see the results, or fail to see the line of march in detail. Until we shall have a united, general effort, the cause must stand or languish as the case may be.

For this cause we should strive to obtain a small amount from all to a general work. We say small, because in many districts where there is great need of work, an average from each member of 10 cts. would sustain a good work. Individual and local enterprise has heretofore done the work, and some seem to think no other is needed. Yet while we direct our main forces in this way why should we not by the small penny contribution, if no other, do a great general work. Shall our local work continue to absorb all our means, time and talent?

We ask now if the mistake does not rest here? In the past, as localities become established in the truth, they have become wholly absorbed with some local enterprise; a college, a paper, a house, or a preacher; and for years their whole forces were directed, and consumed in this small scope; whereas, if three per cent of the means had been to a general fund for general work and thus directed, how great the result. A second thought will convince all that a steady flow of three per cent of the amount expended for local purposes in any county, district or state, where our brethren have worked, would soon make us a good fund for our general work. Now shall we not see to it, that while our local work goes on, so our general work shall not be lost sight of? While one gets the great bulk of our efforts, the other shall as surely have our small mite. Once such a state of affairs is in practical operation, success will be realized. A few congregations working together, or alone, should always have a small per cent of their means to go beyond the scope of their own locality. And this will we do if we ever see a work done beyond our own localities.

Can we not soon direct our means though small to a general work and patiently rest from so much disputing about plans? Are we so weak that all our energies must be spent simply to keep back the work till our own ideas of the work in theory shall be acceded to? If we now had as many ounces of practical work as there have

been pounds of objection in the past years our success would be apparent to all.

S. H. HEDRICK.

Fairfield, Iowa.

Some Questions.

In the exhortation of Paul to the church of Corinth, is the following: "Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17, 18.

The true people of the Lord are *come-out-ers*. Human governments separate bad and good, somewhat imperfectly, by arresting the guilty, and putting them in jail, the penitentiary or executing them. Divine government arrests the good; or such as desire to be made good, and leaves the bad. Human governments deem all men innocent, till proved guilty. Divine government declares the whole world guilty, as a mass, and calls such as would be saved, out. Hence the church means a *called out people*; from the Greek word *ecclesia*.

Those who are called out, are forgiven of all past sins, are counted new creatures in Christ Jesus; and though once strangers and foreigners, are counted fellow citizens and as belonging to the household of God.

To such persons the exhortation comes, "to come out from among them and be separate." There must be a line of demarkation between the people of God and the people of the condemned world. This line must be broad and distinct enough to keep the children of God from touching the unclean. The sow that is washed, but goes back to her wallow in the mire is the same as though never washed. If we dabble in the same old sins that polluted us before, we will be like the sow. Since the relation of Father and child is to obtain on condition we maintain this purity, we should be very sure we progress far enough from that which is unclean, to know we don't touch it.

Let us examine ourselves as to the progress we have made, and are making. There is much speculation, these days, as to whether the world is growing better or worse? Ask young folks, and they will say, "growing better." What they see, compared with what they read of in ancient history, seems to prove it. Then they look out through joyous spectacles, and you know the world looks green when we look through green spectacles. Ask old people and they will tell you, "growing worse." Through a long life they have found many evils which lay hid from childhood's eye; so they conclude there is more evil. A righteous man may say, "growing better," for his associations are such that he has been kept from evil, and sees the world in its Sunday clothes, so to speak; but the wicked man always feels that things are corrupt, he sees this phase, and experiences the presence and abundance of evil; and so concludes there is no virtue, honor, or purity. But let us leave the world with God, and take a smaller field of observation.

Is the church growing better or worse?

The church, as a kingdom, has been progressing in its conquests; she has spread her borders, but can we say she has grown in the stature of men and women in the Lord? Viewed as

an whole, the church has progressed much like the children of Israel crossing the wilderness, sometimes advancing, sometimes retrograding. The tabernacle has been pitched, and again struck. A part of the march along down the centuries, the Levites seem to be carrying the pieces, and it is well if none of them have been lost, so that, as she now appears, she may be entire.

But this is too big a question for us. Let us leave the church. As a kingdom, in the hands of Him who said: "The gates of hell shall not prevail against it," and narrow the field of our inquiry a little further.

Is the congregation to which I belong growing better or worse?

Perhaps we can see that we are, in some measure, responsible here; and the question becomes more practicable. The backslider says it is growing worse; the devil has colored his glasses, poor man, and he thinks all the church is stained. You can never tell whether the church is growing better or worse by the backslider's opinion.

You ask the saint, who is pure and warm in the love of God, he tells you it is growing better perhaps; he looks at things through a different medium; you must make some allowance for him. But after all, is not our field too large yet. Suppose we narrow it and ask, Am I growing better or worse? Here is a small patch in the vineyard of the Lord, is it weedy?

Brother and Sister, one thing is sure, we are growing some way; we are conscious we are growing into a fixed character, whatever may be its likeness; we are sure we are settling down into something, and that we have less and less disposition to change; our tastes and habits are becoming confirmed. What is better? What is worse? Whom shall we find a measuring rod to determine what these things are, we call "better" or "worse"? With some people it may be a human philosophy, but with us, it shall be the will of God; the revealed will, as set forth in the Bible. In this Book there are classes of persons drawn up in lines; one line composed of such men as Cain, Pharaoh, Ahab, Herod and Judas Iscariot are mile posts on the road to Satan and hell; the other line composed of such men as Abel, Noah, Abraham, Moses, David, Peter and John are mile posts on the road to Jesus and heaven. What these men did, and what God has said about them, and through them to us, enables us to decide what is right and wrong as viewed by God. Having determined what is right and wrong, we can decide what "growing better or worse" is.

Now let us measure our progress. If we conceive of each one of these mile posts as having a mirror, we can see ourselves, and thus decide which way we are traveling; so as we compare ourselves to these whose biographies are briefly given, remembering that God is no respecter of persons, we may know how we are progressing in the sight of God. By using old associates in sin, we may see how far we have got, by measuring the distance between them and us; they, having made no progress in the reformation of their lives, are like buoys on the sea. You, having taken passage on the ship Zion, may measure the knots per hour you are traveling. Have you gone out from among them, or are you in a dead calm?

By comparing myself now with what I was, one, five or ten years ago,

have my likes and dislikes changed? If so, how? Is my faith more robust, or is it weaker? Is my hope brighter, or is it fainter? Where does she drop her anchor, within the veil or on this side? Is my love more ardent, or has it become lukewarm? How does heaven seem when I think of it? Does it seem near or far? How does earth look? Has it grown less or larger? When one crosses the sea, the country they leave seems to sink, till at last it disappears. Is the earth sinking as I sail heavenward? When we cross the ocean we think, in the first part of the voyage, much about the friends we are leaving behind, but as we find ourselves nearing the shore whither we are going, we think more of the friends over there. How much do I think about the friends in heaven? How much about the friends here in sinful pleasure? As we near our voyage end, that country seems to rise up out of the deep to meet us. Does heaven seem to rise up out of eternity to receive us?

In conclusion, my friend, if you are a sinner, suffer the exhortation of Peter when he delivered the first Gospel sermon: "Save yourselves from this ungodly generation." Acts ii. 40. There is a sense in which you must save yourself; there is a sense in which Christ must save you. You are to leave this wicked generation, just as those men Peter addressed, must leave their generation.

If you are a professed disciple, suffer the exhortation of Paul: "Come out and touch not the unclean." Be sure you make the line of demarkation clear and distinct.

J. H. McCOLLOUGH.

POSITIVELY THE OLDEST INHABITANT.—A negro, known as "Uncle Ben," has been found on the Filaus plantation, eight miles from Chappell Hill, in Washington County, Texas, who says he was a good-sized boy, blowing the bellows in a blacksmith shop in Virginia, at the time of Braddock's defeat, 1754. He lost his eyesight at about 60 years of age, but in the course of twenty years it returned to him, and he sees as well as anybody now. His hair turned white with age, turned black again, and is now white the second time. He now smokes with his third set of teeth. He has had 14 wives, and is the father of 85 children, and is hale, hearty and active. From his statements he must be 135 or 140 years old. The Centennial can have him if they want him.—Ex.

The postal cards which will be used in our country during the coming four years are to be manufactured, according to contract, by the American Phototype Company of New York. The paper upon which the cards are printed is manufactured in Holyoke, Massachusetts. Forty cards can be printed on each sheet at a single impression, and arrangements have been made for the printing, cutting, and packing of about twelve hundred thousand daily. It is estimated that one billion of postal cards will be required within the four years.

Many so-called Christians live like infidels at home. They do not sing; prayer is never heard; the Bible is not read. In what sense is theirs a Christian home? In what sense are they Christians? In no sense of which we have any knowledge.—*Messenger*.