

PACIFIC CHRISTIAN MESSENGER.

SUPPLEMENT.

Our Supplement.

Owing to our inability to issue a paper last week, it becomes necessary to issue a Supplement with this issue, in order to get in the matter that requires publication. By putting it in small type and setting it "solid," we are able to put almost as much on this one page, as we ordinarily get on two. This will place us just where we would have been with our regular issues, so far as our contributors and readers are concerned. Our advertisers are the only ones affected, and their loss of time will be supplied.

One thousand new subscribers would enable us to send out as much matter in every issue as we send out this week. We are receiving many new names, and by a vigorous effort put forth on the part of our readers, we can have that thousand new names by the first of March. What do you say? Will you do it? We pause for a reply in new subscriptions.

Brief Notes.

Hold the fort.
Let your light shine.
The cross first, then the crown.
Great talkers are generally little doers.
Excess of levity is the besetting sin of thousands.

We should live each day as though it were the last of earth to us.

If our hearts are fixed on heaven, we will be putting our treasure there.

Each day ask for a renewal of strength to fight life's battles and overcome the enemy.

Be careful what the children read. Improper books and papers are the worst associates the young can have.

Bro. Smith knows of a man who pays for his preaching by the year in advance, and don't boast over it the balance of the year.

Recipe for breaking up quarrels: "Forbearing one another and forgiving one another even as God for Christ's sake hath forgiven you."

The old year is gone, the new one has come, and we are all still alive. Let us thank God for the past blessings and try to serve him better for the future.

If you have any scruples about plans for doing missionary work, just subscribe for a few copies of the MESSENGER to be sent into destitute places. It is an economical way of doing much good.

Brethren, do not neglect your Sunday schools. Remember they are the primary schools where the young are to be trained for usefulness in the church. If you are not gifted as a teacher of your brethren, you can help in the primary work.

It is painful to see Christians turning their heads and fidgeting about in a very thoughtless way, when singing the praises of God. We fear it is counted solemn mockery in heaven. Let us sing with the Spirit and with the understanding also.

"Lead us not into temptation." This is one of the most important things in the prayer which Jesus taught his disciples. Many Christians who think themselves strong, go in the way of temptation and fall before they are aware of the danger. Beware!

The preachers are the most self-sacrificing men on earth. To leave home, friends, family, business, and comfort, for the trials, burdens, inconveniences and responsibilities of a preacher's life, requires a devotedness to the cause that the few only possess.

Greater Works.

"Verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John xiv. 12.

It is not possible to estimate the blessings, the many advantages which accrue to the believer in Christ Jesus. We begin to eat of the fruit of our faith when we first come to Christ, and continue to eat all life long. The treasures of faith are not only inexhaustible; but the longer we live in the service of Christ, the more do we enjoy and relish these fruits; and the more do they multiply. "Whosoever hath, to him shall be given, and he shall have more abundance." Matt. xiii. 12. Thus do Christians grow in grace and in the knowledge of the Lord Jesus Christ. Hence the advantage of making diligent use of our opportunities. If we have not, it is because we seek not or make a mis-

take in the manner of seeking. "All things are possible to him that believeth." Mark ix. 23. These possibilities should stimulate us to renewed diligence, and higher aims in the divine life. And, Oh, that the Holy Spirit might quicken us to a condition of hungering and thirsting after righteousness. Then would we seek as the hungry seek bread, or the thirsty water, and not seek in vain. I would that careful attention be given to this statement of the Savior in the verse quoted from John xiv. How beautiful the life of Christ, not made so by His wealth, for he said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Not made so by the lustre of earthly honor, for "He was despised and rejected of men, a man of sorrow and acquainted with grief." It was made so by the character of His works. He healed the broken hearted, preached deliverance to the captives, recovering of sight to the blind." Luke iv. 18.

Everywhere he scattered sunshine upon human hearts. How many thousands had occasion to bless him. Truly his were great works. What a beautiful life to copy! In a world of selfishness what a lustre clusters around the unselfishness of his life. No life ever influenced humanity as did that life, and why? "The works that I do" supplies the answer.

The greater works. The works that Christ did were to be done by the apostles and other of the primitive Christians, and for the same reason that Christ performed them, that is, to furnish supernatural evidence of their mission and work. To the superficial reader it may seem impossible to do anything greater than to raise the dead. Nevertheless, Christ said they should do greater works. What are they? Convincing non of sin, righteousness and judgment to come. Raising the dead, in trespasses and sins, to a life in Christ. What shortsighted creatures we are! How few recognize the fact that bringing a soul to Christ is a greater work than raising the dead. How many thousands would be glad of the power to raise the dead who do not appreciate the power to lead a soul to eternal life and felicity. See what a glorious work Christ has entrusted to us. He did not preach the Gospel, nor commit it to angels, but to men. It has pleased Him by the foolishness of preaching to save them that believe; and to make men the preachers.

What a great responsibility is fixed upon us. This is seen in the great interests that are at stake. Who can estimate the value of an immortal spirit? The immensity of the joys of the saved, or the terrors of the lost. I think if we could hear one shout from the eternally saved or one wail from the lost, it would quicken our energies. I greatly fear that our apathy and indifference is resulting in the loss of precious souls. May God awaken us to a sense of our responsibilities.

The reason given; "Because I go to my Father." The work of saving souls is a Divine work. God is in Christ reconciling the world unto himself. 2 Cor. v. 19. "Without Christ we can do nothing." John xv. 5. Fallen man is impotent in the hands of the enemy of souls. With Divine assistance we can succeed, hence Paul says: "I can do all things through Christ who strengtheneth me." Phil. iv. 13.

"The soul that on Jesus has leaned for repose He'll never, no never, desert to its foes."

"Because I go. Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away, the comforter will not come unto you; but if I go away I will send him unto you." John xvi. 7. They were commanded to tarry at Jerusalem till they were endued with power from on high. Luke xxiv. 49. This they did; and on the day of Pentecost the Holy Spirit came upon them. Acts ii. In the events of that day we have recorded the "greater works." They became the instruments by which the Holy Spirit convinced the 3000 of sin and their need of a Savior. Before the Holy Spirit came upon them they did neither the works that Christ did, nor the greater works that He declared they should do; but because Christ ascended, and the

Holy Spirit descended, according to His promise, they did the works. Thus may we learn that without Him we can do nothing. Happy that soul that realizes its own weakness and seeks Divine aid; thus becoming a co-laborer with God. "My brethren, do we feel our need of the aid and assistance of the Holy Spirit? Can we expect to convert sinners, or lead ourselves a holy life without the aid and support of the Holy Spirit?"

—PORTER.

Washington Letter.

(FROM OUR REGULAR CORRESPONDENT.)

WASHINGTON, Dec. 11, 1877.

Does it not seem a shameful thing that it should be necessary to make laws prohibiting the sale of intoxicating drinks in the Capitol building? A bill to that effect was introduced last week in the House of Representatives, and nearly a whole day spent in arguing the pros and cons. It would appear to be high time that some such bill became a law, and that the law should be enforced, for it has become no unheard of spectacle to see men staggering through the corridors, and, if we may credit general report, it is quite a common thing for Congressmen themselves to retire to the cloak-rooms, and there sleep off a drunken stupor. I do not exaggerate when I tell you that there is no vice but is practiced within the marble walls of that same Capitol, which ought to be pure and sacred to truth and righteousness. The drunkard is there, and the glutton and the wine-bibber, the liar and the murderer. (Whosoever hatches his brother is a murderer.) The doubtful and the unbelieving are not lacking, and the lobbyists tell tales of almost every variety of corruption and uncleanness. Tobacco, juice and cigar stumps make the floors filthy as well as the air of the whole place. Doubtless there are many clean-handed and pure-hearted members who would gladly change all this were it in their power, but they belong to the minority and are helpless. It is only the people of the country, who hold the power to make our legislature what it should be, by electing moral and conscientious men as rulers of our land. Congressmen are seen in their true light in no place as clearly as in Washington. Here they shine forth in their true colors, and, sad to say, those colors are too often dimmed and soiled and faded. Oh! the wickedness that is carried on in this beautiful Sodom (for one may travel the world over and seldom come upon so lovely a city as our Nation's Capital.) And O, the heartache and sorrow that is suffered here! I suppose we ought to look on the good and bright side, but when one knows that the world all about him is fairly reeking with shame and misery, it is hard to feel much of the sunshine, if it does lend brightness to the poor earth. This touched my heart to the quick when I came across it the other day.

A bank note passed through the Treasury, upon the back of which was written in a delicate hand: "This is the last of that which purchase my honor, virtue, happiness and all." But enough of so painful a subject.

Of all the families highest life here none is better known and yet as little known as that of the General of the Army, William Tecumseh Sherman, who is, to all appearances a most pronounced antipode of his wit. This good lady loves retirement as well as the General does society, and is as enthusiastically devoted to her religion (Roman Catholic) as he is the opera bofe or light theatricals. He enjoys dancing and indulges in it at every opportunity while she is openly and avowedly opposed to it, and considers it the reigning ail of the day. She has written an open letter to the author of "The Dance of Death," thanking and congratulating him upon the stand he has taken, and giving his views her heartiest approval. General Sherman is tall and lithe of figure, with a cheerful face; Mrs. Sherman is of full form and motherly features. She does not care to form friendships outside her own church, so she is comparatively little known in society where she rarely appears. Her husband, on the contrary, is quite a social devotee, usually escorting his oldest unmarried daughter, and always the centre of the gayest circles.

His brother, the Secretary of the Treasury, frequents regular society nor the theatre, but is a regular church attendant (Episcopal).

—MERRILL.

Oil in Southern California.

For a long time it has been known that oil existed in California, and a few years since several attempts were made to procure it by boring, but early all of them

proved failures, because of ignorance of the oil belt, and insufficient tools. Work was abandoned for a while, but the fact that great quantities of oil oozed out of the sandstone in numberless places, extending from San Francisco, in Los Angeles county, through Ventura, to Santa Barbara county, induced more experienced oil experts to look into the matter. As a result companies were formed and immediately began locating and leasing territory, which occupied about eighteen months time.

At San Fernando there is a refinery in successful operation; the oil is high grade fire test, burns well, has little or no benzene or explosive qualities, and is preferred by many to Eastern. There are a number of wells in operation there, one flowing sixty barrels every twenty-four hours, from a depth of 500 feet. In this (Ventura) county there are two refineries built at tide water, and the shipments of refined oil constitute an important item. Crude oil, as it flows from the ground, is also much used for the purpose of manufacturing gas in several of the upper cities. There are nine wells being put down at this time, and a number more, soon to begin. Capitalists are coming this way, and ere long we may expect to see wells on every hillside pouring out a constant stream of crude oil, from whence it will be conducted through pipes to tide water, where it will be refined and sent forth to light the whole world. There are many reasons to predict a grand and glorious future for the oil interest of California. There are China, Japan and all the East as a market, with whom we now have an increasing trade in wheat, flour, fruits and manufactured articles. The supply of oil in Pennsylvania is decreasing, while the demand is increasing in all parts of the civilized world. There is but little doubt that California will be able to supply the demand for many years. Pennsylvania had but little surface indications, oil having been found when boring for other purposes. In the oil region in California, in almost every canyon, on hill sides, in perpendicular bluffs, and often coming up from the bed of streams, oil of different grades is found flowing out wherever the rock is open to permit its escape. In some places this oil is black and as thick as tar, in others it is green, and flows like water. By boring to a proper depth, light green oil is found, from which is made the oil we use in our lamps. From the heavy black oil lubricating oil is made of different grades. The latter is much in use on railroads as an axle grease for cars, and is also used on printing presses and all machinery that can use common oil. It is much cheaper, and will be in great demand when its properties are known. It already brings more in the market than illuminating oil.

The heavy oil is also used sometimes for fuel. Messrs. Churchill, Sprague & Akers are now using it to burn in their lime kiln, at this place. In the scramble for wealth and position in this State many people have been ruined, but we see no reason why capital carefully invested in the oil business will not pay.

J. S. CHURCHILL.

Sespe, Ventura Co., Cal.

Historical Character of Luke's Gospel.

In the 2d volume of the New Testament Commentary, by J. S. Lemar, the author sets forth its historical value in a very pleasing light. We take pleasure in giving the following extract:

In common with other historic portions of the New Testament, Luke's Gospel has been characterized by one school of modern infidelity as an aggregation of myths and legends collected long after the date which Christians assign to these works. Upon this hypothesis the four Gospels have no historic value whatever. Strauss, for example, finds either in the Old Testament, or elsewhere, something similar to the various works attributed to Jesus, or something which he holds to have been at least suggestive of them, and he affects to discover here the germ out of which later enthusiasts developed the so-called Gospel Histories. He argues that Jesus was an actual person, who strongly impressed himself upon his followers, but that, historically speaking, he fell far below the absolute idea, and that his adherents endeavored to elevate him to that idea by mythical additions to his life. With great learning and ingenuity—and often, too, it must be added, with great absurdity—he seeks to trace out, one by one, the mythical origin of the various wonderful events in the recorded history of our Lord.

Apart from other considerations, it should suffice to say that the existence of the church before the assumed date of

these myths is fatal to the hypothesis of a large, flourishing, wide-spread and enthusiastic communion, anxious to add honors to its hero, and restrained by no controlling principles or scruples. And the generation and publication of legendary glories is conceivable; but the existence of such a community remains still unexplained and inexplicable. The hypothesis represents these people as being fired by this absorbing enthusiasm, without any adequate cause to produce it. How was the church originally formed? Upon what ground was it collected? What were the facts proclaimed, and the evidences furnished, that led to this phenomenon? In a word, how were men, in the first instance, brought into that condition of self-denial and self-sacrifice that feeling of deathless devotion to one who was not till long afterwards believed in as worthy of such services and honors? At the period when these myths are said to have been fabricated, Christianity had spread over a large part of the earth. Myriads of men had renounced the world; had conquered their prejudices, had faced the terrible ordeal of shame, had voluntarily and knowingly subjected themselves to the imminent danger of death, and had literally counted all things but loss for the sake of one whom as yet they knew only as a good man, who lived for a short while in the presence of his fellow-men, then died in ignominy and shame, and remained in the decay and corruption of the tomb! For we are gravely told that the idea of the resurrection was an after thought; that the stories of preceeding miracles, proving the divinity of Christ, were a late-born fancy; that none of those wonderful events which so naturally and rationally account for the birth and growth of the infant church, really occurred, or were at first proclaimed or even thought of. All these were legendary, fanciful, mythical, but the outgrowth of a pre-existing enthusiasm. What, then, produced this enthusiasm?

Upon the supposition that what Luke records, the apostles and eye-witnesses actually delivered by word of mouth, and that their word equipped by such testimonies as compelled belief, the existence of the church is easily and satisfactorily accounted for. But if the original preachers of the Gospel did not proclaim a Divine Savior, and did not bear testimony to works which were in harmony with such a character; if they did not explicitly bear witness not only to these works, but also to his resurrection; and if God himself did not confirm and establish their testimony by many infallible proofs; then the very existence of the church wrought up to such a state of enthusiasm and devotion as would cause it to devise the so-called mythical stories, is itself a miracle as wonderful as any that the Evangelists narrate.

We conclude, then, that the Gospels are absolutely true; that they deal in matters of actual history; and that their contents were preached and believed before they were written.

If any additional evidence be desired, it will be found in the Epistles of Paul—works whose authenticity, and consequently early date, cannot be doubted. For example, the Epistle to the Romans, was written before the apostle had ever visited the city, and to a church, some of whose members "were in Christ before him." In this work he speaks distinctly of the humanity and divinity of Christ, and also his resurrection. This is mentioned not as something new or strange to his hearers, but as a settled and well-known fact, recognized alike by him and them. We find in this and other Epistles references to baptism, to the Lord's Supper, to Christ as an authority, to his sacrificial death, to his resurrection and ascension, and numerous and various other allusions to his life and character, which make it absolutely certain that the facts and incidents recorded in the Gospels were then everywhere believed and rested in as the very ground and life of the church. Nay, many of these allusions point directly to the belief and preaching of a much earlier period. The Romans, for example, knew nothing of any baptism which was not, at the time they received it, connected in thought and faith with the burial and resurrection of Christ. The Corinthians are reminded that in the original proclamation of the Gospel to them, they were called upon to believe the leading facts in the history of our Lord—his death, burial and resurrection, that greatest of all miracles; and that the evidence for these facts was such that they believed them. In a word, the testimonies in support of the Gospels as authentic and reliable histories are so numerous, and conclusive that we can but wonder to find even the highest genius so adventurous as to question them.