

Communications.

Our Troubles.

NUMBER XIII.

We have much more we would be pleased to say of, and especially to our preachers, but there are so many other troubles looming up around us that seem to demand our immediate attention, that we have determined to postpone whatever more we may wish to say to them until we shall have called attention to others who are giving us trouble. It might seem to some that the elders, if they ever give trouble, and we know they should not, would demand our attention next, but looking from our stand point, they stand last in the catenation. In the beginning of this dispensation there were preachers first, then members, then a church or kingdom, next deacons, and after them elders or bishops. So, if we observe order, which is said to be heaven's first law, we must next to preachers, direct our attention to the individual members under the name of

CHRISTIANS.

This opens before us a very extensive field and furnishes much material for deep meditation. There are in any things to be understood and closely observed by the members of the church, to avoid trouble. The ordinances of God, as revealed in the Bible, establish everything to be believed, obeyed or enjoyed. God, in speaking to us, has spoken plainly, meaning what he says, and saying what he means. In our creation he endowed us with a mind, a judgment, a will and a heart, so that we are able to investigate, to decide, to act and to feed, he has enabled us to see, hear, feel, smell and taste, with these, together with other qualifications he has given us, we cannot expect to be excused, should we in this world or in the day of the great judgment, file a plea of ignorance. Each Christian should diligently search the Scriptures to ascertain the will of God, and so soon as he knows it, faithfully and speedily comply with it. In the first place we should ask ourselves, what have we done, what are we doing, and what will we do? If we have been faithful and are now living up to all our duties to God, to man and ourselves, and enjoying all the privileges promised to citizens of the kingdom of God, then there is no trouble on our account. But let us inquire, what are we called? In the Apostolic age the followers of Christ were called disciples, for they were learners of him, they were called saints, for they were taken out of the world and planted in the church, sanctified and set apart to holy thoughts, words and actions, they were called brothers and sisters, being born of the same parents, of the spirit as their father and of water as their mother, they were called Christians according to the custom of ages by gone and the decree of God, because they were married to Christ; he being the husband and the church, composed of individual members being the wife or bride; and as a bride, she dropped her maiden name and with joy assumed the name of her husband, in accordance with the immutable ordinance of God, as set forth in the constitution of his church. For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof goes forth as brightness and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." Isa. lxii. 1, 2. This was the name Christian as they were first called at Antioch.

Our God is a jealous God; he says, I will be jealous for my holy name. A man who is not a jealous husband, would not be willing for his bride to assume any other name than his,

nor would he consent that the name of another be used as an adjunct to qualify or describe the name of his bride, especially if he used to distinguish her from his own family.

There is no name that can be introduced to distinguish one portion of the disciples of Christ from another but will bring with it trouble. Paul says, "For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew (Jewish Christian) nor Greek, there is neither bond or free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 27, 28, 29. If the members of the church constituting the bride denounce the name of the bridegroom or adulterate it by an adjunct, they bring into disrepute the ordinances of God, put a stumbling block in the way of sinners, invite disease into the soul and forfeit all claim to heirship in his estate. But are we the bride of Christ, have we been joined to him? God has ordained baptism to be the marriage ceremony by which the sinner is wedded to Christ, after his mind is illuminated, his judgment convinced, and his heart and life changed. Can we answer the question are we wedded to Christ? have we put him on as our husband? The decree has gone forth, that as many as are baptized into Christ have put on Christ, now read the negative understood which is, as many of you as have not been baptized into Christ have not put on Christ, the negative is as truly understood as it would be had it been expressed, but we will leave the question with you until next week, will you find the answer? Are you married to Christ, are you in Christ, or have you put him on? in obedience to his command?

HENRY THOMAS.

San Jose, Cal., Jan. 18, 1878.

Is the World Growing Worse.

Bro. Porter:

I saw in the MESSENGER a statement and a question asked by the writer: Is the world morally getting better or worse? To which the writer answers, Worse, certainly worse, and quotes Paul to Timothy, 2 Timothy iii. 15, and Genesis xxxviii. 9, 10. To Timothy, Paul says, "Evil men and deceivers shall wax worse and worse, deceiving, and being deceived." And this is spoken direct to the church. This is all correct.

On this question of the world growing worse I wish to make some remarks, and add a few thoughts, and say, this was no doubt Paul's warning to the churches, by Timothy; but, Paul says further, to the churches and elders, he says, "Take heed therefore unto yourselves and to the flock over which the Holy Spirit has made you overseers (or elders) to feed the church of God, which he has purchased with his blood; for I know, says Paul, that after my departing will grievous wolves enter in among you, not sparing the flock; also of your own selves (the church) will men arise, speaking perverse things to draw away disciples after them; therefore watch and remember that by the space of three years I ceased not to warn every one, night and day, with tears." And Paul further says and exhorts, "And now, brethren, I commend you to God and to the word of his grace which is able to build you up and to give you an inheritance among all them that are sanctified." So much for the righteous in Paul's day.

Now, if the enemy of the church was called a wolf in Paul's day, and the wicked would wax worse and worse; and now, almost two thousand years ago, what should we think the enemy might be called now, in the nineteenth century?

Now the Savior of the world said

of the enemy, the wicked ones, "Beware of wolves that comes to you in sheep's clothing," and he also called them goats, Satan—a name which signifies the devil—and liars, hypocrites, whited walls, and were like dead men's bones, and told his enemies, the Jews (as a nation), there was none good, not one, they had all gone out of the way, i. e., had not kept the law. Now the prophet John, the immerger, told his Jewish people that would not hear nor heed to his preaching, and be immersed for the remission of sins, they were a generation of vipers. The apostle Peter, when making a comparison of the wicked, said to those that had turned back from righteousness, they were like the dog that was filthy, and the other animal that was not satisfied till it had gone down into the mud and the mire. Now, we ask if the prophets, apostles and Christ himself, has compared the wicked world to animals, venomous reptiles and devils, could we expect the world to be worse or growing worse? We say emphatically, yes, worse.

Now, respecting Paul's ravenous wolves, we would say we do not know how savage they were in Paul's day, but we can give something of a description of them in our day. The wolf in Hebrew is *seeb*, in Greek is *lycos*. It is a kind of wild dog, well known. The wolf is a very fierce and voracious greedy animal of the woods, an enemy to cattle, crafty, of a quick smell and sight, very bold and warlike; they seldom howl till oppressed with famine; they devour hair, flesh and bones together, and render them whole in their excrements, and therefore never grow fat. In the absence of the shepherd and his dog they enter into the fold and kill all therein before they begin to eat. In time of great famine they destroy one another, for when they meet together they give themselves to each other, as it were, by consent they run around in a circle, and the first which, through giddiness falls to the ground, is forthwith devoured by the rest. They are frightened at the throwing of stones, fire, at the sound of bells and the singing of men or women. When they set upon sheep they make choice of a dark and cloudy day, that they may escape the more safely; they go against the wind to prevent the dogs smelling them. They are said to feign the voices of men and barking of dogs; and many other things are reported of them.

Now, as we read, Christ is called the good shepherd, and has sheep here on earth, and had to go away and prepare a better place for them than this earth, should not his chosen shepherds (or servants) take strict care of them till his return, and keep the savage wolf from the fold?

Now, careful reader, if the opposer of Christ and the church is represented as a beast, a devouring beast called the devil, the adversary of righteousness, like a lion, strong to devour, should not the church be united to face the strong animal, who is said to be 6000 years old? And Paul said, in his day, the world (the wicked world) was growing worse. But on the side of the righteous, Paul says in contrast: "Where sin prevails, righteousness and truth will much more prevail."

We now have come to the time when the world is worse than they were in Paul's time. Here, in the letter to Timothy, 3d chapter, Paul said of the enemies of the truth, described: "Timothy, this you should know, in the last days distressed times (shall) will come. For men will be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truth breakers, false accusers, inhuman, fierce, despisers of those that are good, traitors, stupid, yet high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying its power from such turn

away." Such are the blasphemous times Paul says would (not should) come in the last days. Not those days which the Universalists say the destruction of old Jerusalem, but those days which God will judge the world by that man which was called Christ Jesus here, whom the Father will send to judge the world.

I object to the word (shall come) which word is not condition.

F. B. Y.

The New Deal.

Beecher has shuffled the cards and dexterously turned the knave from the bottom of the deck. This may be out of the line of ordinary and acceptable reading matter for a religious newspaper, but being to the point, and in the line of argument to which I shall address myself to your readers, I hope you will pardon the breach. It will not do to sit down quietly and ignore a subject which seems to engross the attention of all religionists, and many who have heretofore ignored religion.

Beecher wrote a "Life of Christ," or at least he commenced one, the first volume of which was published. I have it, and I have read it. It is a grand work. He reminds the readers of that work that Christ was Divine; that He was Divinity himself, and no secondary personage in the Godhead. That Jesus, the Messiah, came to save

sinners, and that without faith and repentance the blood of the atonement was without effect. How beautifully he pictures the Savior in his forty days' temptation in the wilderness with the devil. How minutely he details the various pleas with which the devil tried to overcome him. He then follows him from temptations and triumphs back to Galilee, and from thence to Jerusalem. He is always the meek and lowly man marking out a line of conduct for our example. His words are words of wisdom, and His lessons are lessons of truth.

Mr. Beecher, and all those religious lights who have lately declared against hell and a future everlasting punishment, believe in Christ—that is they believe the Bible. They say now that Christ was the all-sufficient atonement, and that from thence forward there was to be no punishment after death, or in other words, there is no hell.

For what then did Christ die? For what did he send his disciples into all the world to preach the Gospel, saying: "He that believes and is baptized shall be saved, and he that believeth not shall be damned?" The blood of the atonement is of no effect and Christ's mission not to provide a way from death in sin and transgression to life everlasting, but merely an offering, which requires no human effort to accept in order to be partakers thereof. How broad, indeed, is the acceptance of the language of the apostle: "As in Adam all died, so in Christ shall all be made alive." "In Christ," is the promise; not after Christ.

Christ's teachings are surely ignored by those men who are so anxious to shift responsibilities. The apostle labored day and night, not of their own will, but by the will, the power, and the authority of the Holy Ghost, which was the comforter that was to come and lead them into all truth.

These modern teachers are the bold leaders of the grand army of infidels. Accept their teachings and the whole Bible becomes a thing to ridicule. Its morality, its law, its promises, all are simply foolishness. The fall of Adam for sin, and the grand scheme of redemption becomes of less interest than the fables of *Æsop*. The story of the cross loses its power in a brightly varnished piece of history handed down by the power of superstition. John, on the Isle of Patmos, was a lunatic; Peter was a sorcerer, and Paul a blind enthusiast. These things will not do. The human reason which

cannot fathom the future at all, and which must be subject to the things of the past, is imbecile when indulging a solution of the mighty mysteries recorded in the Bible. When Christ said "These shall go into everlasting punishment, but the righteous to life eternal." He did not leave any mystery overshadowing his words. When the rich man died, he went to hell, or how could he have been in hell when he lifted up his eyes, being in torment? Where should that unprofitable servant be sent when "cast into outer darkness" where there shall be "wailing and gnashing of teeth, if not into hell?"

We sum up these: 1. Beecher believes that Jesus was the Christ, but refuses to believe what he says. 2. He believes that he was the Messiah, the very eternal in the flesh, the end of the law, and consequently the end of punishment, and yet when He said "he that believeth not shall be damned," he did not mean it. 3. He believes that the atonement was all-sufficient, and that all future sin is nullified, yet he continues to preach and draw his \$15,000 and \$25,000 from his Plymouth church in Brooklyn. Oh! consistency, thou art a precious little jewel.

W.

Bro. Waller to Bro. Dunton.

BROTHER DUNTON,

Dear Sir: I notice in the PACIFIC CHRISTIAN MESSENGER a communication written by yourself, giving an account of the organization of the church at Winters, which you say "was effected by the election of officers who were ordained without the imposition of hands;" and you further state after speaking of the concurrence of Professors Smith and Grant, "hence our deacons and elders were ordained by the regular true hand-vote mode." Now, Bro. Dunton, the object of this friendly communication is to enquire where you get the authority either by command or example for the above named ordination. If you say from the word of God, we ask you to point it out, that he that readeth may understand. Paul to Titus: first chapter fifth verse, says: "For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

Now, Bro. Dunton, it is not reasonable to suppose that Paul would leave Titus in Crete for a special purpose, and one of such importance as the one mentioned, and leave no example. Let us hear what the apostle said to Timothy; 2 epistle, ii. 2: "And the things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also." Again, chapter third, 14 vers: "But continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them." Oh, yes, Paul, you talk about learning the things that are necessary, do you? Then there must be an example some where in the Book of God that the man of God may be perfect, thoroughly furnished unto all good works," and I hope our beloved brother will be able to point it out to the readers of the P. C. MESSENGER. I am exceedingly glad that Paul talks about learning things. Doubtless some of our D.D.'s, would tell us that there are different modes of ordaining officers in the church, as they tell us of the different modes of baptism, that we can take our choice, either or neither, if you prefer. It is a nonessential any how, if the heart is right. So in ordination; but we do not so understand the word of God.

We will leave this matter and expect to hear from Bro. Dunton in the P. C. MESSENGER. There is another item in your article that I wish to call your attention to; that is, after speaking of your ordination while connected with the Methodist church, and afterwards being ordained an