

Communications.

Our Troubles.

NUMBER XIX.

Having obtained permission to linger one week longer, that I might have another opportunity to visit the altars of the present times, and learn something more upon the subject of prayer, before I could in my own opinion be prepared to meet

CHRISTIANS,

and consult with them, on our way to that holy altar, created according to the decree of God, in the kingdom of heaven, and learning that a union meeting was in progress, I hastened there. I found one common altar erected, and the friends of religion gathered around it. One very devoted man, from all appearance prayed long and very loud; I thought if Elijah had been there, we would have admonished him, as he did the prophets of Baal. I could not see the fitness in speaking so loud, when we talk to the Lord. I was sure he was not asleep, nor on a journey, but he was present and would hear even a whisper, and know our thoughts, and that his ears were ever open to the prayers of his children, and he was always waiting to grant their requests, when they came to him aright.

One of the preachers who appeared to be very pious and devoted, prayed God to accompany his word by the Holy Ghost, to the heart of the sinner and make it powerful. I could not say "Amen" to this prayer. I believe the word of God is powerful. Paul says, "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Another in the earnestness of his soul, judging from his manner, and especially the way he founded the sacred desk, as they called it, rubbed and wrung his hands, prayed God to send down the Holy Ghost just now and convert these disobedient sinners. I may be too scrupulous, but I could not join in this prayer. Christ promised the apostles that his Father would send another comforter, (the spirit) who would abide with us here on earth; his promise would be enough for me. As to converting, the decrees of God, make it obligatory upon every man to turn to God. We have no account that the spirit ever did, or promise that he ever will in the manner contemplated in this prayer, convert any one. The spirit calls upon the sinner to be converted, and is ever ready and willing to make free from the law of sin and death, when they enter Christ or put him on.

Jesus says, "For this people's heart is waxed gross, and their ears are full of hearing, and their eyes they have closed; lest at any time they should see with their ears and should understand with their hearts, and should be converted, and I should heal them." Matt. xiii. 15. We have reason to bless God, that every sinner, who with faith in Jesus the Christ, and a godly sorrow, who has turned to the Lord, has been accepted of him, and that the Holy Spirit as a skillful and faithful physician stands always ready to free him from the law of sin and death, by his law. And where ever there are the people of God, there is the Holy Spirit to comfort them to shed abroad the love of God in their hearts, and to seal them to God, that they may obtain that inheritance belonging to the heirs of God. He is also the earnest of that inheritance described by Paul when he says, "In whom ye also trusted," after that ye heard the word of truth, the Gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until

the redemption of the purchased profession unto the praise of his glory." Eph. i. 13, 14.

The Holy Spirit can never dishonor his mission by violating any decree, ordinance, or law, agreed upon or promulgated from heaven, to save a king or potentate from eternal banishment. A very zealous man in great warmth prayed fervently to God to send fire down from heaven and baptize the congregation. I was satisfied that this prayer was not offered in faith and that the man himself would be alarmed if fire had come down. I knew that our God did not answer a prayer offered without faith, and consequently was not alarmed. In the address John the Baptist made to a promiscuous multitude, some of whom rejected the counsel of God against themselves in refusing to be baptized by him, he said, "I indeed baptize you with (en in) water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with (en in) the Holy Ghost and with (in) fire. How and when were they to receive this baptism? not a part but all were to be baptized with the two elements.

I answer the good were baptized in the Holy Spirit on the day of Pentecost and at the house of Cornelius. "For John truly baptized with water but ye shall be baptized with the Holy Ghost not many days hence," (no fire). Acts i. 5. The wicked part of them were to be baptized in hell, for John continues his speech and in the 12th verse which immediately follows the baptism of the Holy Ghost and fire, he says, "whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Baptize the good in the Holy Ghost and the wicked in fire.

HENRY THOMAS.

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Debate.

NUMBER II.

The intellect, from whence does it emanate? For a starting point, I assert that intellect in the main is given by the Almighty. I am aware of the statement that intellect is made up of observation. If this statement is true, then my assertion that it is given by the Almighty is false, for observations are all of earth, and whatever is of earth is decreed to return to earth. If intellect is of earth why may not beasts be endowed with it as well as man; they have faculties of feeling, tasting, smelling, hearing and seeing; they feed upon the fruits of earth. Then wherein do they differ from man? I answer, instinct is given them as a guide to self-preservation. It is not susceptible of cultivation, and hence there is not, to our knowledge, any food prepared for it. It may very properly be defined "natural knowledge." Intellect, though scarcely if at all discernable in the child, is to a greater or less degree present. If the faculty has no existence at birth then we must admit it to be the result of the reception of earth's fruits by organism, which is too absurd for contemplation. The only definite conclusion is that He who gave the organism the faculty to preserve and guide it through life and to the nourishment necessary to its own growth and to the glory of its Creator, the faculty to "dress and keep the garden," and for the reception of commands and counsel from its Giver. I receive as true the definition of intellect by Webster. He says, "Intellect is that faculty of the human soul or mind which receives or comprehends the ideas communicated to it by the senses, or by perception, or by other means, the faculty of thinking, otherwise called the understanding." The idea and truth is that thought is not intellect but a result of the receptions of intellect. If then receptions be of earth or of things re-

lating to earth, they are subject to the same decree of the body. If of heaven or heavenly things, if of God or of God's laws, then the faculty being given by the Almighty, and the receptions being of eternal things, the result is, the nourishment is not subject to death, but lives, and lives on, and if the faculty (call it what you please, soul spirit or "inward man") continues to receive like impressions, like food, the result is an expansion of intellect, a continued growth of the soul or spirit, if you please a "renewal of the inward man day by day;" and the only obstacle in the way of such receptions is the choice of man. Please call to mind those great of earth, great in earthly things an Alexander or Bonaparte, whose very names made the nations tremble, or an Archimedes who once said of his works, "Give me a place on which to stand, and I will shake the earth." Where is their greatness now, being fed by earthly things they live but in history. By their side place the illiterate fishermen a Peter, James and John, their position were the humble of earth, they partook of that "true bread from heaven," and though their outward man which fed upon perishable things has perished, their inward man which fed upon eternal things is renewed and becomes brighter and brighter as time advances; and to these few you may add a Philip, a Stephen, and others of their day, then down the tide of time to this number add such as Luther, Wesley, Calvin and a host of others, all feeding upon this same eternal fruit which endureth unto everlasting life.

But you would ask how about that faculty that receives not of the imperishable food. I venture the assertion that a faculty, an appetite, a material or immaterial existence emanating direct from the Creator of all cannot feed but upon food emanating from the same source.

As our subject is the annihilation of God's works: in support of this operation, I can only offer evidence upon that issue. Then, as has already been stated, death is not the result of nourishment but the want of it; death is not the result of law but the want of it. So nature says and inspiration says, "Sin is the transgression of law." 1 Jo. iii. 4. "The ways of sin is death." Rom. vi. 23. "Death by sin," v. 12. Death then is a consequence of sin, and not a result of law. I would ask can material things feed upon immaterial, can spirit feed upon natural fruit, can mind feed upon matter or vice versa. The fact that there is a natural food tells unmistakably that there is a natural identity, and the fact that there is a spirit food, tells without a doubt that there is a spiritual identity. For the food is prepared for the body.

Again, in support of the assertion, man violates law, natural law, willfully or ignorantly, a punishment of the natural man is the result, it may be death. He violates spirit law, willfully or ignorantly, a punishment of the "inward man," of the spiritual man is the result, it may be death. The natural man refuses the nourishment prepared for his body, and death is inevitable. The spirit man refuses the nourishment prepared for its growth, but unless it has previously received nourishment it cannot die, for death is a resolving back to primitive elements, but if it has death is inevitable. With natural or material things death is not annihilation, and it cannot be with spirit, for spirit is of more consequence, is above nature. What do the witnesses say of God's laws? Nature tells us of fixed laws, laws that never change. The seasons come and go in their turns, just as they have from our earliest historical accounts, and these are fixed by the invariableness of God's works. The commands given to the Israelites, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor

as thyself," have been standing for nearly 4000 years, and yet they claim the obedience of the Christian. These tell us of an unchangeable God. In support of this we read Num. xxiii. 19, "God is not a man that he should lie, &c.; and James i. 17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning." God being unchangeable and his laws unchangeable, it necessarily follows that if there is any portion of his works that shall cease to be, they will be annihilated by a display of his power, not in accordance with the ordinary course of law, which cannot be, from the fact that judgments and miracles are given for a two-fold purpose, that of warning and of testimony. If you know of a law through which the annihilation of anything is brought about, though it be of the smallest particles, please confer a favor by pointing it out.

Divine Origin of Christianity Demonstrated.

BY J. F. AMIS.

NUMBER II.

I feel I shall not be able in the progress of this subject to do little better than to assume the vote of a mere compiler, and draw the greater part of my argument from what material I have at hand. A press of business and want of time prevent me doing otherwise. For a fuller and more elaborate treatment of the subject, I refer the reader to the "Philosophy of the Plan of Salvation," "Watson's Apology for the Bible," "Fleetwood's Life of Christ," and "Liles' short method with infidels." Where the following four works meet in corroboration of any stated fact, it is impossible that it be false.

1. That the fact be such as man's outward senses can judge of.
2. That it be performed publicly, in the presence of witnesses.
3. That there be public monuments and actions kept up in memory of it.
4. That such monuments and actions shall be established, and commence at the time of the fact.

The first two of these works make it impossible for any false fact to be imposed upon man at the time when it was said to be done, because every man's senses would contradict it. To illustrate: Suppose I should pretend that yesterday I divided the Willamette in the presence of all the people of Portland, and led the whole city over to East Portland on dry land, the waters standing like walls on each side—it would be impossible for me to convince the people of Portland that was true, when every man, woman, and child could contradict me, and affirm that they had not seen the river so divided, nor been led over to East Portland.

Here the fact stated is such that the senses of sight can judge of it, for it was said to be performed in the presence of the people, publicly. Hence the first two works are wanting, and the fact cannot be established. But says one, "the fact might be invented when the men of that generation in which it was said to be performed, were all past and gone, and the credulity of after ages might be induced to believe things had been done in earlier times, which had not." From this, the two latter works secure us as much as the first two in the former case. For example: Suppose I should state that 300 years ago the Willamette valley was a vast fresh water lake; but that a revulsion of nature had occurred at that time tearing away the rocks at the falls at Oregon City, thus making an outlet for the lake, which drained it, and left the dry land, forming the present beautiful valley. And further, that the Indians in commemoration of that great event, erected huge piles of stones at the falls, and had from that day to this, kept its anniversary regularly, by feasting and dancing. Now

I could not gain credit to such a story for the stone monuments are wanting, as well as their celebrating its anniversary by feasting and dancing. So then the two latter marks are here wanting, the public monuments and actions, and they, being an essential part of my story, and that essential part being false, of course the whole thing must fall together.

I proceed now to show that all those marks do meet in the matters of fact of Moses and of Christ; and do not meet in those reported of Mahomed, Jo. Smith, or of any heathen deity, nor can possibly meet in any imposture whatsoever. As to Moses, he could not have persuaded six hundred thousand men that he had brought them out of Egypt by the Red Sea, fed them on manna forty years, &c., if it had not been true; because the senses of every man who was then alive could have contradicted him. So then here on the first two marks. For the same reason it would have been equally impossible for him to have made them receive his fine books as true, which related all these things as done before their eyes, if they had been false.

Hear how positively he speaks to them: "And know you this day, for I speak not with your children, which have not known, and which have not seen, the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm, and his miracles; but your eyes have seen all the great acts of the Lord which he did." Deut. xi. 2-7. Hence we must admit it to be impossible that these books, if written by Moses in support of imposture, could have been put upon the people who were alive at the time when such things were said to be done.

But might they not have been written in some age after Moses and published as his? No. Because if it were so, it was impossible they should have been received as such, for they speak of themselves as delivered by Moses, and kept in the ark from his time, and state that a copy of them was likewise deposited in the hands of the king that he might learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. Here these books expressly represent themselves as being not only the civil history, but also the established municipal law of the Jews, binding the king as well as the people. So whatever age after Moses they might have been forged, it was impossible they should have gained any credit; because they could not have found either in the ark or in the hands of the king, or anywhere else; and when they were first published, whenever that was, everybody must know that they had never heard of them before. And they could still less receive them as their books of statutes and the standing law of the land, by which they had all along been governed.

The Mystic Seven.

There is something strangely mysterious in regard to the number seven. Not only is this the case with regard to sacred but also to profane history. Nature also has many times shown forth her wondrous works in the time of the mystic seven. God created the countless worlds and tuned them to sing his praise in harmony together. He made the earth and the heavens. Last of all he made man as the crowning work of his creation. On the seventh day he rested, and time has ever been reckoned by the mystic seven, and ever will be till time shall be no more. Seven days make a week, and in four weeks, the moon traverses her orbit. In seven years the little helpless babe becomes the strong and active boy. At twenty-one, he is able to take upon himself the responsibilities of life, and go forth to play his part in the great drama.

Twenty-eight years have come and gone, and have only added strength to