

"Our Troubles."

BY J. P. MOOREHEAD.

(Concluded.)

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. vi. 5, 7.

We are stewards of the Lord, and we ought to be faithful, in that which has been given us. See Luke xvi. 1-12.

The parable of the unjust steward: The Lord commended the unjust steward because he had done wisely, in that he was looking to the future comforts of this life. For the children of this world are in their generation wiser than the children of light, or children that are not of this world.

Christ then taught his disciples this lesson: I say unto you, make to yourselves friends with the unrighteous mammon, that when ye feel they may receive you into everlasting habitations. Make friends of God and Christ, they alone have everlasting habitations, and we do this by using this mammon to the glory of God. If therefore ye have not been faithful in the (or with the) unrighteous mammon who will commit to your trust the true riches. We cannot serve God and mammon, but we can serve God by the proper use of mammon. He that soweth to the Spirit shall of the Spirit reap life everlasting; the everlasting habitations.

Charge them that are rich in this world that they be not highminded. That they do good, that they be rich in good work, ready to distribute, or give, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they lay hold on eternal life, that they may reap life everlasting, that they, Christ and God, may receive you into their everlasting habitations.

Be not deceived. Deceived about what? Why, about what you give. God is not mocked. A brother that is able to give much and gives but little is deceived, and attempts to mock God. But some will say I am not able to do anything. Now let us be sure that this is true, and that we are not deceiving ourselves: If you are not able to do anything, no one ought to require it of you. The Bible does not I am sure. It is accepted according to that a man hath; every man knows just what he hath, and God knows.

Now, to my mind, there is but one way to raise money for the church, that is one Bible way, and in this way we can all agree. That is, let every one of you lay by in store on the first day of the week.

We have tried the envelope system, we have tried passing the hat. Some have tried the subscription paper to their sorrow, I know I have. We have not been united in any one of these plans, and the result has been almost a failure. We are now trying the Missionary Society. I did hope to see good result from it, and it has done some good, but it fails to meet our wants. Many good brethren are opposed to it, and refuse to do any thing in that way. It has divided us and caused much controversy and many hard sayings, strife, and contentions.

"Be ye all of one mind."

Now, brethren, we all agree that it requires money to push forward the great and good work of the church, and that the world cannot be converted without the preaching of the Word; and that no man can go on his own means and preach, and if he could, the church would not receive any reward for it; he must have a support from somewhere. Shall we ask the world for it? You say, No. You know that much, then do you not know that his support must come from the church? Yes you do, and to him that knoweth to do good, and

doeth it not, to him it is a sin.

I give it my opinion. Yes, more, I know if every member of the church will make it a part of his, or her, religious duty, a part of the worship of God, to lay by in store something on every first day, however little it may be, and forget it not, the church would soon have money in her hands to help the poor, and to send the Gospel to the destitute places, and to build up, the now broken down and discouraged churches; and we would have no more controversy about Missionary Societies, for each church would be engaged in that work.

To the elders of the churches, suppose you lay this subject before your congregation, and set them the example, by making your own contribution; don't wait for the preacher to come, but begin now, lay the money away and you will soon have plenty on hand to send for a good preacher, and it would not be a burden, and all the brethren would have one common interest in this great work. And if you should see in the P. C. MESSENGER the name of some old or sick brother you would have the money to relieve him. This is the way the church should do. Don't publish his name in the paper, but send him the money. Don't publish in the paper that a brother or sister sent 50 cents to Brother Jones, but let the church send him a contribution.

To the brethren who have no organization. Do you want one? Do you want a protracted meeting? You say, Yes; but we are not able to get a preacher; that is true; but try laying by in store every first day, and you will soon be able. You would soon have money enough to send for a preacher, keep him a month, have a grand good meeting; the Lord would bless such a work as this; try it, will you.

Now, brethren, do you want to see the church prosper? Do you want to see sinners converted? If so, you must act, do not wait for somebody else to begin this work, but you begin and that will encourage others. Just think what a great work could be done from a contribution of ten cents from each member of the church in Oregon on the first day of every week.

I have thought much upon this subject. I have long since seen and felt the want of an united effort on our part. I have written what I have not to provoke controversy, and hope that no one will take it as an attack upon any one of the plans. If you do not understand what I have written you may ask me, and I will explain, if I can, but no further. I will not have a controversy with any of my brethren.

Now may grace, mercy, and peace be with you all.

Temperance.

WINTERS, YOLO CO., CAL.,
May 28, 1879.

Editor P. C. Messenger:

DEAR BROTHER,—In a recent number of the MESSENGER we saw a communication giving the prospects for a constitutional amendment, prohibiting the manufacture and sale of alcoholic liquors in the State of Missouri. Is it possible that Missouri will be the first State to embody such an amendment in its organic law. Only a few years ago the friends of temperance in California influenced our State legislature to pass what was called a "Local Option" law, which permitted the people in each voting precinct and ward in this State, to say, at a special election, whether intoxicating liquors should be sold within such civil divisions or not. Such an election was held under the provisions of said law, and the friends of temperance were victorious in many places in this State, which created consternation in the ranks of the liquor venders. The matter was carried up to the Supreme court, and declared to be unconstitutional.

On the 7th day of this present month, a majority of 1100 voters in this State declared in favor of a new organic law, under which such temperance action as above noted, would be constitutional. And it will not be long before the great moral fight will again commence in this State.

The constitutionality of a prohibitory liquor law cannot be called in question with much show of success hereafter, since the opinions of the ablest jurists in the United States have been given in its favor.

There is one important fact in this connection which demands particular attention, it is this. The sale of intoxicating beverages is now recognized as a proper subject of legislation, and laws are enacted in every State in the Union regulating their sale; this being admitted the only question which remains to be settled is, What kind of legislation should we have on the subject? Surely, if we do not wish to foster and play with the fire brands of misery and death, it ought to be prohibitory legislation.

A certain sickly class of moral philosophers tell us, that instead of this, we should regulate and control the traffic in ardent spirits by law. But has not the attempt been made and long persisted in, and proved a failure?

Now, to think seriously upon this matter, it is surely preposterous. Regulate a traffic in damnation and death by law! Regulate by law that which brings in its train crime, pauperism, disease, and death. You might as well attempt to regulate the devil by law, for he is the great agent and prime mover in this tremendous soul and body destroying traffic.

But again, says our special pleaders for the traffic, make the venders of intoxicating liquors responsible in damages for any injury that may result from their sales, that is, authorize them to do the work of destruction, but make them pay for the damage done, just so. If your son loses his eye, his hand, or a limb, or loses his reputation, and loses his health, and finally loses his life, and with it loses his soul, make them pay for it, that is mandatory legislative reform with a vengeance!

See that grey-haired father bending over the grave of such a ruined son, with burning tears coursing down his furrowed cheeks. The rum-seller approaches him, admits that he ruined his son, and coolly enquires, "What is the amount of your damages?"

Legal prohibition does not infringe the rights of any citizen, but it declares that he shall not engage in a business that destroys the happiness and endangers the property and lives of his neighbors. There is no hope for the triumph of the temperance cause, but in the enactment of a strong and effective prohibitory liquor law. Legislators never go in advance of public sentiment on this subject, and they dare not lag far behind it.

A unanimity of sentiment and action upon the part of all the friends of temperance reform on this coast, is now imperatively demanded, for the liquor traffic is in a perfectly organized form, as a "Whisky Ring" it means whisky in earnest. It marshals the hosts of its votaries, and gives a unity of purpose; its recruiting offices are more numerous than all our schools and churches. It is entrenched in formidable works, and all along the lines swarm those agencies which scatter desolation everywhere, the moral malarious influences it sheds forth is felt to be more deadly than the poisonous precincts of the Upas tree. In some places its ascendancy is sufficient to silence the pulpit upon the subject of temperance. This shiny demon of death drags his hideous coils along the marble halls of Congress, and ramifies throughout every department of the government, and his curse to society at large, floats on every breeze, en-

slaving the productive energies, and destroying the moral life of our people.

S. B. DUNTON.

First Corinthians iii. 11-15.

Dear Bro. J.—

You ask me to give, through the MESSENGER, my views on the above passage of Scripture.

1. You want to know "If the gold, silver, precious stones, wood, hay, and stubble refer to doctrines or church government?"

2. "If the reference is to false doctrine or forms of government, how is it that he himself is to be saved and his work destroyed?"

In answer to the first question I would say that there is evidently no reference in the passage to doctrine nor to the different forms of church governments that exist, or may have existed in the world. The apostle says in verse 9: "Ye are God's building." Again in verse 17 he says: "For the temple of God is holy, which temple ye are."

These passages show that the material of which the "holy temple" is composed, built upon the foundation, Jesus the Christ (verse 11) is individual Christians, and not doctrines. That the material built on the foundation is not doctrines or forms of church governments is obvious from another standpoint, namely The true character of this material is to be revealed or tried by fire (verse 13). How can doctrines or church government be tried by fire? Fire can't burn false doctrines. The gold, silver, and precious stones of verse 13 are true genuine Christians. Those who have come into the church of Christ with the love of God in their hearts, and a firm resolution to serve him until death.

The wood, hay, and stubble are hypocrites; those who come into the church prompted by improper motives and unholy desires. The apostle says that "every man's work shall be made manifest." Verse 13. "For the day shall declare it," because it shall be revealed by fire.

The day and fire mentioned by the apostle in the verse above are usually understood to refer to the day of judgment and the fire of the judgment. But this, I think, is a misinterpretation. The day, that is, to declare the character of the material, is evidently the day of temptation, the day of trial, the day of persecution, and the fire has the same reference.

The trials and persecutions of Christians are not unfrequently referred to under the figure of fire. "The trial of your faith being much more precious than gold that perisheth, though it be tried by fire." 1 Peter i. 7. "Beloved, think it not strange concerning the fiery trial which is to try you." 1 Peter iv. 12.

The day of the trial, the temptation, the persecution of the professed follower of Christ is the day, which declares the material of which he is composed. If he be of the true character, like gold, silver and precious stones, he will be brightened and purified by the terrible fire through which he has passed. If, on the other hand, he has not the love of the truth in a good and honest heart, like wood, hay and stubble, which entered into the construction of ancient buildings, when he is called upon to pass through the fires of persecution he will be burned up, will apostatize and go to the world.

But the man who builds such material into the building, or brings it into the church, "shall be saved though as by fire." If he has acted conscientiously in the fear of God, and been prompted by proper motives and desires, he will be saved; but if he has resorted to improper motives and held out other inducements than which are authorized by the word of God, then his salvation is attended with great danger, saved as one passing through a fire; yet he reaps

no reward for any work of this kind that he does. How important that we "take heed how we build thereon."

E. B. WARE.

Napa City, Cal., June 4, 1879.

Beer Drinking in the United States.

For some years past a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcohols, using as a substitute beer and bitters and other compounds. This is evidently founded on the idea that beer is not harmful and contains a large amount of nutriment; also that bitters may have some medicinal quality, which will neutralize the alcohol it conceals, etc. These theories are without confirmation in the observations of physicians and chemists where either has been used for any length of time. The constant use of beer is found to produce a species of degeneration of all the organism, profound and deceptive. Fatty deposits, diminished circulation, conditions of congestions, and perversion of functional activities, local inflammations of both the liver and kidneys, are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, precipitating all the higher faculties into a mere animalism; sensual, selfish, sluggish, varied only with paroxysms of anger, that are senseless and brutal; in appearance the beer-drinker may be a picture of health, but in reality he is most incapable of resisting disease. A slight injury, severe cold, or shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates, who use different forms of alcohol, he is more incurable, and more generally diseased. The constant use of beer every day gives the system no time for recuperation, but steadily lowers the vital forces; it is our observation that beer-drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity.

The most dangerous class of tramps and ruffians in our large cities are beer-drinkers.

It is asserted by competent authority that the evils of heredity are more positive in this class than from alcoholics. If these facts are well founded, the recourse to beer as a substitute for alcohol merely increases the danger and fatality following.

In bitters we have a drink which can never become general; but its chief danger will be in strengthening the disordered cravings, which later will develop a positive disease.

Public sentiment and legislation should comprehend that all forms of alcohol are more or less dangerous when used steadily; and all persons who use them in this way should come under sanitary and legislative control.—Quarterly Journal of Inebriety.

An English journal frankly gives to American genius for at least fifteen inventions and discoveries, which it says, have been adopted all over the world. These triumphs of American genius are thus enumerated: First, the cotton gin; second, the planing machine; third, the grass mower and grain reaper; fourth, the rotary printing press; fifth, navigation by steam; sixth, the hot air or caloric engine; seventh, the sewing machine; eighth, the India rubber industry; ninth, the machine manufacture of horse shoes; tenth, the sand blast for carving; eleventh, the gauge lathe; twelfth, the grain elevator; thirteenth, artificial ice manufacture on a large scale; fourteenth, the electro-magnet and its practical application; fifteenth, the composing machine for printers. It is not often that American achievements receive due credit from such a source.

—No man can succeed in all his undertakings, and it would not be well for him to do so. Things easily acquired go easily. It is by the struggle it costs to obtain that we learn to rightly estimate the value.