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A money order office has just been established in Monmouth. All parties wishing to send money to the MESSENGER office by postal order can do so now by sending order on the Monmouth office instead of Dallas and Salem as formerly.

We have received the announcement of La Fayette Academy for the coming school year. The corps of teachers will be J. E. Fenton, A. B., Principal; Mrs. M. C. Fenton, B. S., and Miss Katie Frazer, Assistants. We congratulate La Fayette upon securing such efficient teachers, while we regret very greatly their departure from Monmouth.

Appointments.

I will, if not providentially prevented, fill the following appointments to preach the Gospel: At Cervallis, Aug. 3d, at the usual hours. At Eugene City, Aug. 10th, at the usual hours.

Immortality.

A clear conception of the constituent elements of man's nature is a condition precedent and absolute to a correct understanding of the immortality, not of the soul only, but of the man in his entirety.

It is a very crude and inadequate notion to suppose that the soul only is to live beyond this present state.

Whoever reasons correctly on all the premises will be equally interested for the immortality of the body, and far more anxious for the eternal life of the spirit.

That these three components of humanity may exist in a separate state is evident, for the animal has soul and body without spirit, which latter is found in man alone; and when the animal dies the body is left by itself, thus showing the segregation and independent existence of the three.

Each of these is subject to death, not in the sense of annihilation, but in the possibility of being cut off from the source of its being and the fountain of its supply of continued life.

Neither of these singly, nor indeed all combined, has immortality as either an attribute or a heritage; for God only has immortality, and he alone can give eternal life.

It is safe to say that there is no immortality without a resurrection.

For the regeneration of the spirit is in one sense a resurrection, since it is life from the dead.

The soul and body will be as much the recipients of eternal life at the resurrection of the just as is the spirit after a regeneration and a faithful continuance in well doing to the end.

But the full measure of eternal life will never be enjoyed by any man until the final resurrection shall rehabilitate his spirit with soul and body.

This will place him in the condition in which John the Revelator saw him—a new creature on a new earth under a new heaven.

It is not our purpose, however, to write a treatise on immortality; but rather to annul ourself and our readers with that singular question which has met every philosophical thinker, as he looks upon the animal—the sagacious, faithful, confiding dog, for instance, with his apparent memory and ardent devotion—shall he too live again?

The mind, even of the Christian, reverts intuitively to the field of scientific research, and anxiously asks for some confirmatory fact or principle which may illustrate and corroborate the dicta of divine revelation pointing to the line of demarcation between the man made in the image of God and the brute that perishes.

There is in nature as well as revelation distinctly apparent a bridgeless hiatus between "the spirit of man that goeth upward and the soul of the beast that goeth downward to the earth."

Are there any such reasonable circumstances in the great storehouse of scientific fact and philosophic thought, which by fair application or explication may shed light upon these cryptic problems?

In tracing the exact characteristic difference between animal instinct and human reason, the former is found to be an attribute of the soul, impressed by the creature will in the form of knowledge upon the incorporeal organism and transmitted from parent to offspring; while the latter is the function of spirit, through which the human parent can not transfer a scintilla of knowledge, but in lieu thereof he confers an unlimited blank capacity, and, through the medium of language, peculiar to spirit, teaches his child. This the brute can not do.

The real intrinsic and essential difference, then, between man and brute in reference to a future life is found in their original constitution.

The latter consists of a corporeal organism permeated by a soul, or vital structure, both of which belong to earth and time; and when death ensues, the body, submitted to chemical action, is resolved into its constituent elements and remanded back to the earth whence it came; and the soul, submitted to electric and magnetic action, is disorganized and absorbed by the great volume of vitality permeating the atmosphere everywhere.

Nothing is annihilated. The animal simply gives its body back to the earth, and its soul to the air, not united as an identity of being, but in their constituent elements, being reabsorbed by the respective masses whence they were taken—as a drop of water which rises from the bosom of the ocean is wafted in clouds to distant lands, descends in rain to water the soil, serving thereby its temporary purpose, and then percolating to the river through whose channel it, at last, finds its way back to the original source whence it came, where, by liquidation, it loses its identity in the bosom of the mother ocean without an atom of its substance being lost or annihilated.

The former—the man—in body and soul, is liable to death and subject to the same chemical and electric forces resulting in the same dissolution and absorption as the brute.

But God-crowned man with glory and honor when he constituted him a "living soul," while the animal was only a living body.

As the soul is the life of the body, so the spirit is the life of the soul,—a distinction never recognized by "soul-sleepers," or the folly of their system would be so bald and naked that they would be ashamed.

The spirit or life of the soul, is a spark from the infinite mind, a drop from out the fountain of God's own spirituality, thus constituting man the offspring, the child of God in his spirituality; while in his soul and body he is, in common with all animals, but the creature of God.

In this compound nature and double relationship to God is found the possibility of redemption and the absolute certainty of the resurrection from the grave.

The greatest psychological and phenomenal difference between man and the lower animals—that which constitutes the differentia—consists in the fact that no animal below man has or can have any conception of a life after death.

Whatever other differences may exist—and they are numerous and striking—this is incomparably the most intrinsic and universal. Such future life of conscious activity, being unanticipated, undesired, and wholly unconceivable, would be of not the least possible advantage even to the most highly cultivated orang outang, and would be unappreciated by such a creature if it had it; since it would be, from the very nature of its instinctive knowledge and the manner of acquiring it, but an eternal sameness without the possibility of infinite progression to make it otherwise.

Chained to earth and time, with its limited stock of inherited knowledge, without the possibility of advancing only under the guidance of man, and then within a very narrow limit, a future life can not be anticipated by any animal and could not be enjoyed owing to limitations on all sides.

All these limitations are taken away and the matter is wholly reversed in the case of man.

Born with an infinite capacity for receiving knowledge and with an infinite universe to be known, he immediately with his first rudimentary intelligence attains the conception of living on in the future and with it a desire for an appreciation of such an endless opportunity of acquiring knowledge.

There is no reasonable or scientific ground for supposing that a longing anticipation of life beyond the grave and a universal aspiration for it could have been thus made an indestructible part of man's nature were there no such a possibility as a future life in the divine economy of the universe.

Revelation is sustained both by reason and philosophy in assigning to the animal a single life limited to earth and time, while in the case of man a future life is a scientific necessity to meet the demands of his nature. His anticipations, his aspirations and his desires together with the inexhaustible channels through which they may be met and gratified imperatively demand an eternal life.

Christian Culture.

(Baccalaureate Sermon delivered to the graduating class of Christian College, by Prof. D. T. Stanley, June 7, 1879.)

(Continued.)

I will close these concessions of Humanitarians by quoting some remarkable concessions by Renan. Speaking of Christ, he says, "A matchless man, so grand that, although here all must be judged from a purely scientific point of view, I would not gainsay those who struck with the exceptional character of his work, call him God."

Again he says: "He is more than a reformer of an obsolete religion; he is the center of the eternal religion of humanity."

Such notable concessions as these are of no small importance to the searcher after the integrity of the Scriptures.

The Sabellians were a sect of the third century that embraced the theory of Sabellius, a philosopher of Egypt. He taught that there is but

one person in the Godhead, and that the Word and the Holy Spirit were only emanations, functions or virtues of the Deity. That the Father in heaven is the author of all things; that he descended into the Virgin, became a child and was born as her son. That having, by his life, death and resurrection, accomplished the mystery of our salvation, he reascended to heaven, and diffusing himself on the apostles in tongues of fire, was then denominated the Holy Spirit. He compared God to the sun, its illuminating power like the word, darted to the earth as a ray from the sun to illuminate our earth, its warming virtue like the Holy Spirit, to influence our lives.

You will perceive that the teaching of Sabellius and his followers in many respects closely resembled the doctrines of Trinitarians of the present time, and still was strictly Unitarian. They represent a much nearer approach to the full acknowledgement of the attributes and divinity of Christ than those we have noticed before.

Lastly in the upward slide come the Trinitarians, the self-styled "orthodox" of the present time. Their presentation of the relation of the Son to the Father is about as difficult to comprehend as any proposition couched in language could well be. As an article of faith they teach "There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, one of substance, power and eternity; the Father, the Son, and the Holy Ghost."

This Son they declare to be "begotten from everlasting of the Father, the very and eternal God," which has not inaptly, been called eternal nonsense. But its redeeming feature is, that it recognizes the divinity of Christ in the highest degree. Still it makes confusion of the simple facts of the Gospel and so proves detrimental to the progress of truth.

Why all these theories of the nature or divinity of Christ? Why so much said and written on this one topic? Simply because men in all ages have been able to see that the estimation that is placed upon Jesus, will be the estimation also placed on the religion he established.

No one can fail to see that the acceptance or rejection of Jesus as divine, as "the King, eternal, invisible, enthroned in the heavens," is the acceptance or rejection of all that pertains to Christianity.

Jesus stated this fact most forcibly when in response to the confession of Peter, that "Thou art the Christ the Son of the living God," he said, "On this rock I will build my church and the gates of the unseen shall not prevail against it."

The apostles fully understood this, and everywhere their first effort was to fix this fundamental truth in the hearts of the people.

Paul says that he declared this same great truth first of all at Corinth; and that he was ready to make the same important declaration in Rome also. It is the foundation, not of scientific theory, but established by apostles and prophets, Jesus Christ himself being the chief corner stone.

By some unfortunate means the impression has gone abroad in the world that the sciences and the Scriptures are at enmity; hence many good people fear to give their children a scientific education, lest it might destroy their faith in the truth of revelation. To such let it be said, there is no need for fear. The conflict is an imaginary one, is a war of words and not of principles. Not one truth of science has been found that is not in most perfect accord with that other great book of God—revelation.

Of the leading minds in the field of science, a very small proportion indeed, oppose the Bible.

Why then does the world have the impression that scientific men are all opposed to the Bible as a revelation from God? Simply because the few who are so opposed, attract so much attention by their discordant notes. A thousand instruments may be played in harmony and no one will be particularly noticed. But let one begin to sound discordant notes, or play on a different key, and all attention is called to it. It is the great discord those few men are making in the moral world that gives them such prominence, while the great mass of the men of science move on in harmony and study science and the Bible as the complements of each other, the two great Books of God.

Would we avert all danger of skepticism, let the Bible be studied in our schools as a science—a complex science, the science of God and man. But let us remember that the Gospel is a law of liberty, was never intended to be forced upon the children of men, and any attempt to do so, will only result in the defeat of the designs of those who are so unwise as to try the experiment. Children like candy, but let a child be forced to swallow candy pills for awhile, and the very sight of candy will nauseate the stomach. So the Gospel which properly is the natural food for which the soul of man longs, may become repulsive by being thrust upon men at a time or in a form that they do not enjoy.

Our schools, to be properly Christian, must have the *spirit of Christianity* interwoven with every fiber of their work. Our colleges that are to fit men for the noble work of the ministry, will, of course, have their classes to carefully study God's word as the sword of the spirit with which the wickedness of the world may be subdued. But entry into these classes must be voluntary. We can not force men to do right. Undertake to drive a man to Christ, and two times to one, you drive him to skepticism.

Jesus says come, the Holy Spirit says come, and the church says come, and *whoever will* let him come and be a Christian. All that Christian parents can do, is to put their children where they may be under proper influences while acquiring their literary qualifications for life's work, that the wholesome influences of the Gospel may impregnate every element of knowledge gained. Then will they grow up in the nurture and admonition of the Lord, and be willing subjects for the Redeemer's kingdom.

To you who, after long and faithful work as students of Christian College, have completed its curriculum with honor to yourselves and credit to your *Alma Mater*, who are now about to launch on the turbulent sea of life, perchance to gain over its contending elements, a victory that shall make glorious your history, perchance to fall by death's rude hand in the conflict, to you a parting word. Fix Christ as the beacon light of your hope. Make radiant your lives by adorning them with a Christian character. Cultivate the great principles of right and stand for them though popular sentiment may drift in a contrary direction, always remembering that a thing is not necessarily right, simply because it is popular. Let your present lives be pure and your past shall bear no sting.

The unthinking may deride for a time your Christian virtues, but experience will prove to you that the highest encomium that can be pronounced upon any way, is to be able to say in all truthfulness, "he is a Christian." It tells of candor, honesty, courage, industry, perseverance, and all those on which and they only you can build as the foundation for true greatness.