

# PACIFIC CHRISTIAN MESSENGER.

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## The Harvest.

Rejoicing in the midst of an abundant harvest, how delightful to turn to the Living Oracles and see how often and beautifully this season of abundance is used in figure to set forth God's mercy in some leading feature of the Gospel!

"When he (Jesus) saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples: The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matt. ix. 36-38.

Humanity's suffering multitudes here constitute the harvest, while competent teachers are the labourers.

In the parable of the wheat and tares the command is to "let both grow together until harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." And when "his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. xiii. 37-43.

In this parable that same humanity is divided into the two departments: the wheat and the tares. The one is gathered to be burned, the other to be garnered for the Master's use.

We are taught in Revelations that the time will come when it shall be said to one having in his hand a sharp sickle: "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

We are hastening to that period. How important that we be prepared to rejoice as those who gather in a full harvest.

Let us remember that "He who soweth sparingly shall also reap sparingly; and he who soweth bountifully shall reap bountifully." Let us not deceive ourselves. We cannot deceive God. He will reward every man according to his works. "Whoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Let us not be weary in well doing; for in due season we shall reap, if we faint not." Gal. vi. 7, 8, 9.

## An Address to the Churches.

Dear Brethren:

You are very well aware that the denominational schools of this young State, sparsely populated, have had a hard struggle for existence, and although we are proud of the record of Christian College in what she has accomplished, yet we are not blind to the fact that since our State University was opened and run by a direct State tax, thereby sustaining a full corps of professors at large salaries, are doing no more, or better work than is done in the denominational schools at very low salaries; yet to compete and give satisfaction, it is deemed necessary to have a full corps of teachers, and to this end it was resolved, at the annual meeting of the Board of Trustees of Christian College, in June, by Hon. J. D. Fenton, that the Executive Committee request the churches of the State to contribute a small fund for the purpose of placing an additional professor in the college this year.

We trust ere long we will be able to increase our endowment fund sufficient to sustain as full a faculty as any school in the State, and to this end we must arouse our denominational pride equal to our religious neighbors. Therefore, after briefly stating the above, the Executive Committee appoints the following persons to act as solicitors in their respective congregations, with request to forward to F. S. Powell, chairman of committee. As we are not acquainted with all the churches in the State, the elders of those not named will please act. The committee hesitated some time in making this call, but, brethren, it is your college, you therefore need not expect success except you give material aid. J. R. Caldwell, Carlton, pledges \$20 from that small congregation. J. W. Cowls, McMinnville; Thos. Faulconer, Sheridan; J. D. Fenton, Lafayette; Wm. Scott, Webfoot; G. W. Springer, Amity; L. B. Frazer, Bethel; John Riggs, Salt Creek; R. S. Crystal, Dallas; D. R. Lewis, Lewisville; Sister H. Linville, Buena Vista; W. C. Richardson, Independence; Sister Bedwell, Monmouth; Sister S. C. Adams, Salem; Elder E. Barnes, Seio; F. Wilber, Aumsville; J. W. Propst, Central; J. M. Churchill, Tangent; Bro. Putman, Brownville; Elder J. E. Roberts, Halsey; W. C. Churchill, Harrisburg; Wm. Churchill, Mohawk; Elder Cook, Springfield; Elder M. Hubbard, Eugene; Sister Beckwith, Pleasant Hill; Bro. Amis, Spencer Creek; Wallis Post, Beaver Creek; J. C. Campbell, Junction; Bro. Briggs, Corvallis; Elder J. A. Campbell, Hillsboro; I. G. Davidson, Portland; D. Deardorff, Damascus; C. M. Ely, Centerville; Thos. Burford, Fifteen Mile; Elder A. L. Todd, Looking Glass; Elder M. Peterson, Jacksonville; F. L. Bell, Palouse; G. W. Richardson, Waitsburg; J. L. Wigle, Monroe.

The committee urges promptness. We have no high salaried professors in Christian College.

Respectfully submitted,

F. S. POWELL, )  
L. BENTLEY, ) Ex. Com.  
A. W. LUCAS, )

The late Mortimer Collins, who was a bit of a poet, describes the origin, as well as the religion, of some of those scientific gentlemen in the following lines:

There was an ape in the days that were earlier,  
Centuries passed and his hair became curlier;  
Centuries more gave a thumb to his wrist,  
Then he was a man, and a Positivist.  
If you are pious (mild form of insanity),  
Bow down and worship the mass of humanity;  
Other religions are buried in mist,  
"We're our own gods," say the Positivists.

Judge: "See here, prisoner, if you do any more lying, you won't get off with three years." Prisoner: "But, Judge, how many years d'ye s'pose y'd gimme if I told the truth?"

## Return to Primitive Christianity.

DISCUSSION OF LEADING PRINCIPLES.

An Address selected from *The Evangelist*, Vol. I., No. 1, San Francisco, Cal., August, 1872.

In this utilitarian age, whenever the attention of the public is claimed for any religious movement, one of the first inquiries made is, Of what use is it? Does it propose anything better than we have already? This is a very natural and proper question. No one can claim the attention of intelligent men unless he have something to present to them that is worthy of their consideration. Appearing, then, in this intelligent community, advocating a religious plea—that to many may seem new, we are not unmindful of this demand on the part of the public, and therefore beg leave to make a brief statement of what that plea is.

Although it may appear novel to this age, yet it is not new. We believe it is the same presented by Jesus Christ and his apostles, and therefore it is as old as their day. The desire of some men now and then to originate something new has been disastrous to the religious world. It has given rise to all the parties and sects that now divide and disgrace the Christian name; and hence have sprung all the different "systems" of "theology" that have ever been embodied for the consideration of men.

We state, then, that our desire is not to establish a new sect. There are too many of these already. They are but so many divisions of the people of God, who should stand united; and the establishment of another is useless, and, we verily believe, sinful before God. His desire is that all his people shall be one in the great work of saving the world. When about to leave the earth the divine Savior said, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." John xvii. 20, 21. This is God's will and the Savior's prayer. Our design, therefore, is not to start a new religious party. What then?

1. We seek a complete return to Christianity as established and taught by Jesus Christ and his apostles. Here is ground where all who love God may stand united. We believe that the world has wandered from the true paths. The religion of Jesus, the humble Nazarene, has been obscured by traditions and encumbered by human creeds, philosophies and ceremonies, and we propose to go back of all these to the true fountain that we may drink of its pure waters.

But how shall we get back upon this primitive ground? We answer: By rejecting the traditions and creeds of men and taking the New Testament as the all sufficient and only guide of the church in all matters of faith and practice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished for every good work." 2 Tim. iii. 16, 17. If the scriptures in the days of Paul could accomplish such grand results, certainly they can do so now. Hence we take them as God has given them. We neither add anything thereto, nor take anything therefrom. Jesus declares, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18, 19. The Bible, then, is our creed book. We have no other; we obey no other; we ask men to accept no other. We leave it as it came from the hand of God—a perfect

and infallible guide for the souls of men—a chart to direct them over the sea of life to the haven of eternal repose.

But in what sense do we take it? Others say they take the Bible too, and make it the source of final appeal in all questions. Why then have a creed to come between the people and God? Why not go to the source at once? This is what we do. We go to the true source directly, and take it just as it speaks. "Where the Bible speaks we speak; where the Bible is silent we are silent," has long been the motto upon which we have tried to act. It is easy to see the correctness of this principle. The Bible is written in human language: language is made up of words: each word conveys to the mind an idea. Now, if the word is in the Bible, the idea conveyed by it is there, and must be received; but if the word is not there, the idea is not there, and hence should be rejected. This rule deals ruin to many cherished religious opinions. What becomes of "original sin," "eternal election," "the mourners' bench," "infant baptism," "apostolic succession," and a score of other popular dogmas? What becomes of "popes," "cardinals," "arch-bishops," etc.? What becomes of the titles of "divine," "D. D.," "Rev.," et id omne genus? Not one of them is found in the Bible.

But how shall we understand the Bible? This is important. We hold that it is to be studied in the same way as other books. The well-established laws of ordinary language are to be applied to its language. The rules of interpretation that bring out the meaning of other books will bring out the meaning of God's word. When God spoke to man, he used man's language. Having chosen that as the vehicle to convey his messages, he used it as men use it. Hence the same laws that apply to the language of men are to be applied to the Bible. To believe otherwise is to cast doubt on the whole revelation of God.

2. We take no name but those given by the New Testament. Opening that at the first mention of the word "church," we hear the Great Head say: "On this rock I will build my church." Matt. xvi. 18. This was spoken of the whole body on earth. Whose church is it then? Christ's church, or the Church of Christ. Every one, therefore, who is built upon that foundation is a member of the Church of Christ, and a living stone in the Temple of God.

But in the Scriptures the body is often called the "Church of God." This means the same thing as the "Church of Christ." Paul writing to the Romans from Corinth says, "The churches of Christ, salute you." Rom. xvi. 16. In writing to the same church, he says, "Unto the Church of God." 1 Cor. i. 2. Church of God and Church of Christ are both Scriptural, and we can use either as the name of the body. Again, putting "Church of Christ" in the adjective form we have *Christian Church*, which is often used instead of the former, and means the same.

As to the individual members, they are called "disciples," "saints," "Christians," "brethren." All these names are significant. Disciple means learner, and this designation has reference to our occupation. Like Mary of old, we must sit at the feet of Jesus and learn the lessons of wisdom as they fall from the lips of our Great Teacher. Sometimes the disciples are called "saints." This is used in reference to the character the people of God should bear. A saint is a holy person, the people of God should be saints or holy ones, for it is said, "Follow peace with all men, and holiness without which no man shall see the Lord." Heb. xii. 14. "Be ye holy, for I am holy." 1 Peter i. 16. But they were also called Christians. The author of the Acts says, "The disciples were called Christians first in Antioch." Acts xi. 26. Agrippa, before whom Paul spoke with such

power, said, "Almost thou persuadest me to be a Christian." Acts xxvi. 28. Paul replied, "I would to God that not only thou but also all that hear me this day, were both almost and altogether such as I am, except these bonds." This was an endorsement of the name. Peter says, "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters; yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." 1 Peter iv. 15, 16. This name is very significant. It comes from the name of Christ, as all know. The name "Christ" means Anointed. "The spirit of the Lord is upon me, because He has anointed me to preach the Gospel to the poor." Luke iv. 18. "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts x. 38. Christians, then, are "anointed ones." Paul says, "Now he who establishes us with you in Christ, and has anointed us, is God; who has also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i. 21, 22. When, after our obedience, we have received the earnest of the Spirit, we are said to be anointed, and are then called Christians. In their relations to one another the disciples are called "brethren." They are the family of God. God is their Father, Jesus their elder brother, and they are all brethren and sisters in the Lord.

3. We offer for the acceptance of men only the faith of the New Testament. We have no human articles to be subscribed to. "Jesus is the Christ, the Son of the living God," expresses the faith of the New Testament. "God so loved the world, that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting life." Jno. iii. 16. "He that believes on me has everlasting life." Jno. vi. 47. These (things) are written that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name." Jno. xx. 31. These express the object of Christian faith. It is not doctrines, creeds, articles of faith, dogmas, etc., but a person, a living person. It is the Son of God who stooped to the darkness of the grave, but has risen to the throne of the Universe.

That Jesus is the Christ, is the foundation of the church. Peter, in the regions of Caesarea Philippi, when asked what he thought of the Son of man, said, "Thou art the Christ, the Son of the living God." Matt. xvi. 16. The Savior replied, "Thou art Peter, and upon this rock, I will build my church, and the gates of hell (hades) shall not prevail against it." This is the Christian's faith. Building on this he builds on the Rock of Ages. Empires may crumble, kingdoms and republics may rise to renown and fall to ruin, systems may flourish and go to decay; but the Church built on this Rock will stand forever.

4. We hold that baptism is the immersion in water of the penitent believer into the name of the Father, and of the Son, and of the Holy Spirit. The subject must be a believer. "Without faith it is impossible to please him; for he that comes to God must believe that he is and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

He must also be penitent. His repentance must be such as to cause him to turn away from his sin. "Cease to do evil, and learn to do well," should be his motto. He must "bring forth fruits meet for repentance." Here is the change of heart, the reformation of life that is required.

These facts have led us to reject infant baptism altogether. Infants cannot believe; infants cannot repent; and therefore they are not included in the command. The Scriptures are clear on this point. "Then went out to him (John) Jerusalem and all