

used very much as the masses of two neighboring kingdoms in the Old World are—to fight against each other to the power and profit of those who gather the spoils of victory. And the disgraceful motto, "To the victor belong the spoils," may be perpetuated as a rallying cry.

Good government is not the natural condition of society, as a level surface is not the natural condition of water or fluidity the the natural state of the atmosphere; but government is the struggle of society, the perpetual toil of it, as against the anarchy of ignorance and wickedness. Good government always has had bad men for its enemies. Government is society on the defensive, just as the life of a Christian is a warfare against foes without and within. There is no good in any part of life that comes without a battle. The most universal and unchanging law of man is, that he must work for all the good he expects. And not only is eternal vigilance the price of liberty, but it is the price of everything that possesses any value. A good government therefore, instead of being something which men can write out upon paper in 1776 and 1780, and then in one hundred years look at it again, that they may glory over its success, is a prize that must be fought for in almost daily battles of thought and ballot-box. Our foes are not foreign, but internal; and much more dangerous and deadly than were they external and foreign. Without a wise, strong, faithful government nothing can prosper. Neither the minister at the desk, the lawyer at the bar, the merchant in his shop, the farmer in the furrow, nor the pioneer in his hut, can do without it. In Mexico, while the preacher pleads, a mob surrounds the chapel and murders worshippers. Thus we are dependent upon the strong arm of government for the full enjoyment of even religious liberty. From all causes known and unknown, the State stands pleading to-day, for the attention and help of all its educated, moral and religious men, preachers and laymen (women too) as it never plead for them before. Let each citizen enlighten himself—give light to his neighbor, and receive all he can from him. Then act in the fear of God and with good conscience for the common and general good, regardless of selfish promptings or partisan prejudice. When our enlightened and Christian citizens shall thus perform duty, we shall be able to realize our ideal of civil government; then shall we see a State founded upon what we may rightly call the political principles of Christianity—a State governed by Christian men; and behold the Christian Church sustaining the State while untrammelled by its laws and edicts. Then will the blood and tears and treasure of fifty centuries have not been shed and given in vain. Then shall it be seen that sages have not thought, philanthropists have not labored nor martyrs died without avail; but that all the wise institutions of the past are to pour mingled blessings upon the heritage of this people. Then shall we have reason to thank God that our eyes have seen, our souls enjoyed what prophets and wise men desired to see—a free State and a free Church; Church and State mutually coöperative, equally independent; Christ's kingdom, not of the world, but in it, building men up to a realization of the great truth, that "made free by the Son, they are free indeed."

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should be stopped. Neglect frequently results in an Incurable Lung Disease or Consumption. Brown's Bronchial Troches are certain to give relief in Asthma, Bronchitis, Coughs, Catarrh, Consumptive and Throat Diseases. For thirty years the Troches has been recommended by physicians, and always give perfect satisfaction. They are not new or untried but having been tested by wide and constant use for nearly an entire generation, they have attained well-merited rank among the few staple remedies of the age. Public speakers and Singers use them to clear and strengthen the Voice. Sold at twenty-five cents a box everywhere.

Return to Primitive Christianity.

DISCUSSION OF LEADING PRINCIPLES.

[Selected.]

WAGES OF SIN.

The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 23. It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you, and when he is come he will reprove (convince) the world of sin, and of righteousness and of judgment. John xvi. 7, 8.

The chief obstacle, in the way of the conversion of the world to Christ, is the difficulty of convincing men of the "exceeding sinfulness of sin." It is not difficult to rear men and women in the faith of some particular church or denomination; nor is it difficult, under favorable circumstances, to convert men to the faith of parties. This is shown in the fact that in America, especially, nearly all men have their prejudices or partialities for some denomination. The most profane are often stalwart believers in some particular church.

Nor is it very difficult to convince men of the general truths of revelation—fortunately there are few in our favored land who deny the Divine Authorship of the Bible—but I repeat that the real difficulty lies in the unwillingness of the human family to realize how fearful, how awful a thing it is to be a sinner in the sight of God, to realize that it is the great enemy of human happiness here, that it is the sting of death, that which makes death so dreadfully appalling, and fills the human soul with fearful forebodings of the future that its consequences are banishment from God, eternal despair and sufferings, where the worm dieth not and where the fire is not quenched, that the wages of sin is death, and that

"There is a death whose pang Outlasts the fleeting breath."

Men admit that they are sinners, but laugh while they make the admission. Sane men never laugh when they realize that they are in the midst of danger, nor would sinners find merriment in the fact that they are such if they were really "convinced" of sin.

Some apologize by saying that they are not great sinners, that the sins they indulge are small sins. Others think God is too good to punish sins with endless or infinite punishment. Will the reader permit me to remind him that this is a question which God himself only can determine. We can, therefore, only know his estimate of sin, and how he will deal with the sinner by what he has revealed on the subject. Sin is the transgression of law, and we can only know the estimate which a king places upon his own enactments by the penalties which he connects with their violation. We can only know the estimate in which a father holds his own laws, by the punishment which he inflicts on his children when they violate them. So we must not attempt to decide the penalties due our sins against God by an appeal to reason, nor from a human point of view, but we must endeavor to look on God's holy law as he looks upon it, and learn his estimate by the manner in which he deals with it. While we do this, we must remember that God is Love, that he is not capable of anger and malice against his children, and that the punishment of sin grows out of its nature, and is a necessity in the administration of the moral government.

We now invite attention to the manner in which God has dealt with sin. It may or may not be a matter of congratulation, but a fact it is, that sin did not originate with our race. God created a universe of intelligences ages before he created man. The angels are not derived beings as we are, but were all created at once so far as we know, and placed under law. That they were placed under

law by the Infinite One, shows that a sinless life or existence was possible to them; but the angels "sinned." How did God deal with them? There is no reason to believe that their sin was more heinous than man's, that they were as dear to the heart of God as man must be admitted, that their sin was not more damaging to the moral government than ours, nay, that it could not have been so much so since there were not so many beings then in the universe to be affected by it, and yet "God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter ii. 4.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. When these sinning angels were exiled, God was dealing with the question of sin, and as they took up the line of march for the regions of blackness and darkness, every loyal angel in the presence of God must have realized that it is a fearful thing to sin against God, to break his holy law.

Man was created and placed in the Garden of Eden. Why, we may not perhaps know, but God showed his love for him in the surroundings he gave him, but because he loved him he placed him under law. A sinless life certainly was possible to him, else there would have been no reason in giving him law.

God said, "In the day thou eatest thereof thou shalt surely die." The meaning of this penalty for violating the divine law, may be learned from what followed. Man did eat of the forbidden fruit—that act was his first sin against God. How did God deal with him for his sin? He pronounced a curse upon the Tempter, that which seems much like a curse upon Eve, and also upon Adam, and announced to him that he should die and return to the dust. Paul says, by one man sin entered into the world and death by sin, and so death passed upon all, for that all have sinned. God sent his children "forth from the garden." He loved them, but there was that, in their sin, which necessitated their expulsion from the garden. Their sin has "brought death and all our woes." Who can behold that transaction and its fearful consequences, and laugh while he confesses himself a sinner?

It is said of the old antediluvian world, that "All flesh had corrupted his way on the earth, and God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them, and behold I will destroy them with the earth." The floods came and swept from the face of the earth its wicked inhabitants. The Apostle Peter uses this fact to show the certainty of the punishment of the wicked. Could any one have witnessed that fearful scene and found occasion for merriment in the fact of being a sinner against God? Again the Apostle Peter mentions instances of the displeasure which God has manifested at sin. Who could stand and witness the destruction and overthrow of these great cities, and know that God had overthrown them for their signal wickedness, and not tremble at the recollection that he himself is involved in sin and guilty like these, and that sin will be fearfully punished?

Again the enormity of sin may be realized by the immense cost at which redemption is purchased. In order to make it possible for the Infinite God to pardon sin, Jesus, the only begotten, and well beloved Son of God, came down to our earth, was a man of sorrow and acquainted with grief. He made himself of no reputation, and took upon him the form of a servant and became obedient unto death, even the death of the cross.

Every tear that Jesus shed, every

groan that escaped his lips, and every drop of his precious blood speaks of the fearfulness of sin in the sight of God.

The Scriptures clearly reveal that God will punish the sinner with everlasting banishment from his presence.

Kind reader, let us pause and tremble that we are sinners, and let us remember that there is no other name under Heaven given among men than the name whereby we can be saved.

Reports from the Field.

SCIO, LINN CO., OR.

Oct. 14, 1880.

Dear Bro. Campbell:

Our meeting here closed on last night. There were five that confessed Christ and were baptized; three joined by relation and one from the Baptists, making nine in all.

I preached from Saturday until the following Friday, when Bro. J. P. McCorkle came and did the preaching except one discourse until the next Wednesday night, at which time the meeting closed.

We had good audiences from the first, and the only thing which occurred to disfigure the work was a ripple which came to the surface of the deep flowing stream of sectarianism.

Bro. McCorkle is a strong man in Israel. May the Lord be glorified in our work.

Yours in Christ,

E. W. BARNES.

CASTLE ROCK, W. T.

Oct. 11, 1880.

Bro. Campbell:

Bro. C. J. Wright, of Palouse City, commenced a meeting at the house of the Christian church near this place, on Friday, Sept. 24th, continuing until Lord's day evening, the 3rd of this month, resulting in eighteen additions by confession and baptism. Three, who had formerly been members of the Baptist church, took membership, making twenty-one in all.

On Friday last I was called to the bed side of a young man who is in the last stage of consumption. He lives with his parents some twelve miles from here. He wished to obey the Lord in baptism. Several of the neighbors were present; and after a short discourse on the design of baptism I immersed him in a canoe which had been brought into the house for that purpose. As usual some prophesied evil results, but none happened. His mother rejoiced with joy unspeakable.

I found some six or eight brethren in the neighborhood who had moved from the western states within the last year. I left an appointment with them for another meeting.

Yours in the one hope,

WM. HUNTINGTON.

Appointments.

SALEM, OR., Oct. 18, 1880.

Editor Messenger:

Please announce the following appointments:

Springfield, Oct. 22nd, at 7 p. m.
Pleasant Hill, Oct. 23rd and 24th.
Engle, Oct. 26th, at 7 p. m.
Oak Hill, Oct. 27th, at 7 p. m.
Clear Lake, Oct. 28th, at 7 p. m.
Junction, Oct. 29th, at 7 p. m.
Monroe, Oct. 30th, at 2 p. m.
Liverpool, Oct. 31st.
Oak Creek, Nov. 2nd, at p. m.
Albany, Nov. 3rd, at 7 p. m.
Brethren will please make these appointments known.

Fraternally,

BRUCE WOLVERTON.

Consumption Cured.

An old physician retired from practice having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper. W. W. Sherar, 149 Power's Block, Rochester, N. Y.

Literary Notices.

The October number of VICK'S MONTHLY is at hand and we take great pleasure in recommending it to our lady readers and lovers of flowers everywhere. The frontispiece is of shaded blue perennial larkspurs; its typographical appearance is very fine and illustrations numerous. Only \$1.25 per year. James Vick, Rochester, N. Y.

DEMOREST'S for October is a gem among our lighter magazines. It is a favorite in regard to fashion and many a bit of information may be gleaned from its social literary and home keeping pages. Its beautiful engravings are well worth its price of \$3.00 a year. W. Jennings Demorest 17 East 14th St., N. Y.

ANDREW'S BAZAR for October appears as usual, sparkling with good things admirably adapted to the season. If we are competent to judge, the new Fall styles are very handsome. The proprietor of this favorite Lady's Paper is active and untiring in bringing out new attractions; the splendid offers he makes to his subscribers are really wonderful, when we consider the low price, only One Dollar per year, at which the Bazar is furnished. In short business energy of the right kind is brought to bear in its management. Ladies should send 10 cents for a sample copy. W. R. Andrews, Publisher, Tribune Building, New York.

GOLD COMPANY, Number Thirteen, (\$3 a year, Springfield, Mass.) begins a new volume. The number abounds in sketches of travel and foreign lands. H. R. Elliott, who was for considerable time a resident here, writes of Tokio, the immense Japanese capital. Mountain Folk tells of experiences in Switzerland house-keeping, with some account of the government. E. S. Gilbert has a graphic word-picture of Niagara; there are some reminiscences of the author of Home, Sweet Home; Mary E. Ferry and Lucrece have poems; and among the shorter articles are included Boating on the English Thames, and the Whispering Ghost.

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