

enter into those creeds is not amongst the least of their absurdities. In the Presbyterian Confession there are thirty-three chapters, and in one of these one hundred and seventy-one dogmas. In receiving "ministers," or in "licensing preachers," it is ordained that the candidate be asked, "Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures." Observe the words, "the system."—Yes, the identical system taught in the Scriptures—that is the one hundred and seventy-one dogmas of the Confession is the system of truth taught in the Holy Scriptures. Neither more nor less! But I am digressing. I only proposed in this place to show that the imposition of any creed of human device is incompatible with the nature and circumstances of man. This I conceive, is rendered sufficiently plain from an inspection of the circumstances and character of the human mind already noticed.

But it was affirmed that every attempt to found the unity of the church upon the adoption of any creed of human contrivance, upon any creed, other than the apostles' testimony, is not only incompatible with the nature and circumstances of mankind, but is also an effort to frustrate and defeat the prayer and plan of the Lord Messiah, and to subvert his throne and government.

It will be confessed, without argument to prove, that the conversion of men, or of the world, and the unity, purity and happiness of the disciples of the Messiah, were the sublime subjects of his humiliation to death. For this he prayed in language never heard before, in words which not only expressed the ardency of his desires, but at the same time unfolded the plan in which his benevolence and philanthropy were to be triumphant.

The words to which we refer express one petition of that prayer recorded by the apostle John, commonly styled his intercessory prayer. With his eyes raised to heaven, he says:—"Holy Father—now, I do not pray for these only (for the unity and success of the apostles), but for those also who shall believe on me through, or by means of their word—that they all may be one—that the world may believe that thou hast sent me." Who does not see in this petition, that the words or testimony of the apostles, the unity of his disciples, and the conviction of the world are bound together by the wisdom and love of the Father, by the devotion and philanthropy of the Son. The order of heaven, the plan of the Great King, his throne and government, are here unfolded in full splendor to our view. The words of the apostles are laid as the basis, the unity, of the disciples, the glorious result, and the only successful means of converting the world to the acknowledgement, that Jesus of Nazareth is the Messiah or the Son of the Blessed, the only Savior of men.

Let us attend to the argument of the prayer. The will of Jesus was the same as the will of him who sent him. The will of heaven, this is, the will of the Father, and of the Son, and of the Holy Spirit, is that all who believe on the Messiah through the testimony of the apostles may be one; consequently, they do not will that those who believe on him through the Westminster divines shall be one. The words of the prayer alone demonstrate this. And who does not see, and who will not confess, that the fact proves, the fact now existing, that those who believe in him through the words of the Westminster divines are not one? They are cut up or divided into seven sects at this moment. While the Savior prays that those who believe on him through the apostles may be one, he in fact, and in the plain meaning of terms, prays that they who believe on him through any other media or means may be divided

and not be one.

To attempt to unite the professing disciples by any other means than the word of the disciples by any other means than the word of the disciples, by the Westminster, or any other creed, is then, an attempt to overrule the will of heaven, to subvert the throne of the Great King, to frustrate the prayers of the Son of the Blessed. As the heavens are higher than the earth, so are God's thoughts and ways higher than ours. He knows for he has willed and planned, and determined, that neither the Popish, the Protestant, the Presbyterian, the Baptist nor Methodist creed shall be honored more than the apostles' testimony, shall be honored as the apostles' testimony shall be honored at all. These creeds the Savior proscribed forever; they are rebellion against his plan and throne, and they are aimed at the dethronement of the Holy Twelve—He put them on thrones, he gave them this honor. All creed makers have disputed their right to the throne, have attempted, *ipso facto*, their degradation, and have usurped their government. But he that sits in heaven has laughed at them, he has vexed them in his sore displeasure he has dispersed them in his anger, and confounded their language as he did their predecessors, who sought to subvert his thrones and dominion by the creation of a tower and citadel reaching to the skies. The votaries of those creed makers have also concurred with their masters; and have attempted to raise them upon their shoulders to the apostolic thrones; but he has broken their necks, and they go bowed down always. He has made them lick the dust, and caused children to reign over them.

But the conversion of the world is planned and ordered by the will of heaven to be dependent on the unity of the disciples, as well as this unity dependent upon the apostles' testimony. An attempt to convert Pagans and Mohammedans to believe that Jesus is the Son of God, and he sent of the Father, until Christians are united, is also an attempt to frustrate the prayer of the Messiah, to subvert his throne and government. There are unalterable laws in the moral world, as in the natural. There are also unalterable laws in the government of the moral and religious world, as in the government of the natural. Those laws cannot, by human interference, be set aside or frustrated—we might as reasonably expect that Indian corn will grow in the open fields in the midst of the frost and snows of winter as that Pagan nations can be converted to Jesus Christ, till Christians are united through the belief of the apostles' testimony. We may force corn to grow by artificial means in the depth of winter, but it is not like the corn of August. So may a few disciples be made in Pagan lands by such means in the moral empire, as those by which corn is made to grow in winter in the natural empire, but they are not like the disciples of primitive times, before sectarian creeds came into being. It is enough to say, on this topic, that the Savior made the unity of the disciples essential to the conviction of the world; and he that attempts it independent of this essential, sets himself against the wisdom and plans of heaven, and aims at the overruling the dominion and government of the Great King. On this subject we have many things to say, and hard to be uttered, because the people are dull of hearing. But we shall leave this prayer for the present, having just introduced it, and noticed the argument of it, by reminding the reader that instead of human creeds promoting the unity of the disciples, they have always operated just the reverse; and are in diametrical opposition to the wisdom and benevolence of the heavens. Should the Christian community be united upon the Westminster, or Methodist, or Baptist, or any human creed, then the

plan of heaven is defeated, and the apostles disgraced, the Savior's prayer unanswered, and the whole order of the universe subverted. He that advocates the necessity of creeds of human contrivance to the unity of the church unconsciously impeaches the wisdom of God, arraigns the benevolence of the Savior, and censures the revelation of the Spirit. He, perhaps without reflection, attempts to newly modify the empire of reason, of morality and religion; to rise above, not only the apostles, but the Savior himself, and arrogates to himself a wisdom and philanthropy that far surpasses, and in fact covers with disgrace, all those attributes that rise to our view and shine with incomparable effulgence in the redemption of man.

Co-operation Meeting.

PORTLAND, OR., Oct. 25, 1880.

Editor P. C. Messenger:

The time for the State Co-operation meeting is rapidly approaching, and it is hoped that there will be a full delegation present from all parts of the State as well as from Washington Territory.

Arrangements have been made with O. & C. R. R. Co., the W. O. R. R. Co., the Independent Steamboat Line, and the O. R. & N. Co., and we think definitely with the Oregonian Railway Co., although the President of the last named company has not been seen, to carry those attending this meeting and who have paid full fare one way over their lines of road and on their boats return free.

Preparations have been made by the church here for the entertainment of delegates, and all are requested to report at once upon their arrival in Portland at Bro. I. G. Davidson's photograph gallery, corner of First and Yamhill streets, where places will be assigned them among the brethren.

The arrangement this year offers an excellent opportunity for the brethren of Eastern Oregon and Washington to attend the Co-operation meeting, and it is to be hoped they will avail themselves of the same.

We are anxiously hoping for success to attend the efforts of Bro. Wolverton toward completing the subscriptions to the church lot fund. If not all subscribed by Nov. 1, 1880, no one who has subscribed is under any obligation to pay anything.

Now it is hoped that the brethren will not forget the importance of having the \$3,000 subscribed by November 1st. If we fail now much valuable labor will have been uselessly spent. Bro. Wolverton writes as though it might be yet possible that the whole amount be not raised in time. If so it will be indeed a pity as there are only wanting two or three hundred dollars, as I understand.

Finding that property was rapidly advancing in value in Portland, the trustees of the Portland church seemed it best to secure a lot last summer, and appealed to the church here, and among us there was raised \$300, with which and \$300 additional collected by Bro. Wolverton, they secured two lots of ground or 100 feet square at the corner of Columbia and E Park streets, for \$3,000, making the first payment of \$600 down, and giving notes and mortgages on the lots for the balance; one note for \$900 due Sept. 1, 1880, and the other for \$1500 due Nov. 1, 1880. These lots could have been secured in no other way. If the necessary \$2,700 be subscribed and paid by the brethren outside of the city, we will have our ground and can commence building untrammelled. Otherwise we shall have to give up all we now have. The advance in values in real estate will probably enable us to do this at even some profit perhaps over the investment, yet if we fail to secure a lot now, it is feared we may never succeed in doing so.

Brethren, please bear in mind our extremity.

W. H. A.

California Letter.

OAKLAND, CAL., Oct. 15, 1880.

Bro. Campbell:

I did not understand that any positive pledge of money was given by the State Meeting last year. There was simply an effort to raise one thousand dollars for the P. C. MESSENGER pledged. Not the success of the effort—not the money. Whether the effort has been properly made, I cannot say. I am sure I regret very much the failure, and would remedy it if I could. You know my views and feelings, for they have not changed. But I was aware of the difficulty, and feared the failure, as I wrote you.

Well, let us not be weary in well-doing.

Since I wrote you I visited Downey City again, and immersed seven more. The Methodists then claimed 109 converts and 79 sanctifications. Then the Baptists had a big boom, and were still booming. Hence we could not do as well. But we had a fine meeting, and I design returning there soon.

I am glad to tell you the church in Los Angeles has purchased a lot, and are going to erect a house for worship the coming year; and they are not to be in debt—and the money is not to be raised by worldly means. Yet the house is to be good and comfortable—not costly or proud. I spoke once for them, in their small room, and once at Duarte. That is a good field for usefulness, if a man can live otherwise than by the Gospel. Railroad tickets cost largely, and hence I cannot travel as I would.

Affectionately,
C. KENDRICK.

Appointments.

SALEM, OR., Oct. 18, 1880.

Editor Messenger:

Please announce the following appointments: 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.

BETHEL, POLK CO., OR.,
Oct. 24, 1880.

Bro. Campbell:

Will you please announce the following appointments. No preventing providence, I will commence a series of meetings at Chehalis on Friday evening before the 5th Lord's day in October, continuing over Lord's day.

Also at Bethel on Friday evening before the 2nd Lord's day in November, continuing over Lord's day, or as long as interest demands.

And at Sheridan on Friday evening before the 3rd Lord's day, continuing over Sunday.

Your brother in hope,
T. M. MORGAN.

Literary Notices.

THE CHRISTIAN MONITOR for October, is rich in the good things it contains. It is devoted to Home Education, Literature and Religion. Edited by Mrs. M. M. B. Goodwin and Mrs. S. E. Smart, St. Louis, Mo.

THE AMERICAN JOURNAL OF EDUCATION, published at St. Louis, by J. B. Merwin, should be read by every teacher in the land.

THE ARCHANGEL comes to us this year in a new dress. The Archangel is published during the school year by the students of St. Michael's College, Portland, Or.

BALLOU'S MONTHLY MAGAZINE FOR NOVEMBER.—The leading article in *Balloon's Monthly Magazine* for the month of November is an illustrated paper on Madeira. Now is the time to subscribe for this popular and cheap magazine. Published by Thomas & Talbot, 23 Hawley Street, Boston, Mass., at only \$1.50 per annum, postpaid, and for sale at all the news depots in the country at 15 cents a copy.

THE SUNDAY SCHOOL HELPER, by J. H. Hardin is a new book published by John Burns, St. Louis. It bears upon the title page this motto, "That we might be fellow

helpers to the truth." It contains suggestions for all departments of Sunday school work, and we recommend it to such workers everywhere.

CHRISTIAN SOCIOLOGY. (Stuckenborg.) Price 1.50, contains 375 pages. Published by I. K. Funk & Co., 10th and 12th Dey St., N. Y. The author defines Christian sociology thus: "Christian sociology may, therefore, be defined as the science of Christian society, or as the science of that society which is controlled by Christian principles. Its aim is to describe this society; to explain its origin, nature, laws, relation and purposes." Then again he says: "The great principles of Christian sociology are given by Christ and his apostles; and when these are found, the whole system of Christian social science may, under the constant guidance of the truths of the New Testament, be deduced from them."

We have received the October number of the *Medico Literary Journal*, a sanitary magazine published monthly by Mrs. M. P. Sawtelle, M. D., at 2027 Mission St., San Francisco. Its aim, as stated in the prospectus, is to educate the people in all that pertains to the health of the household; and to urge protection from the government against contagious and infectious diseases.

THE COVENANT, hitherto a semi-monthly is now published as a weekly, at 636 Arch St., Phila. The *Covenant* is the organ of the Reformed Episcopal church, and has been a welcome visitor to this office since its first publication, a little more than a year ago. We are glad to notice its advancement, and wish it a bright future.

THE AMERICAN RURAL HOME—Than which no better, handsomer and cheaper farm and family weekly ever was made—offers itself twelve weeks on trial for only thirty-five cents, and a copy of "The Horse and His Disease" (price 25 cents) as a free gift, postpaid, to each trial subscriber. It will pay each of our farmer readers to accept this remarkable offer. Address *The Rural Home*, Rochester, N. Y.

Vol. I. No. 1 of the *Monthly Cabinet of Illustrations* is on our table. It is for the especial use of preachers, superintendents, teachers and Christian workers. The publisher says: We believe it to be the only magazine of its kind in this country and cannot doubt its usefulness to the great army of preachers, Sunday school superintendents and teachers scattered all over our land. More than one-half of the *Monthly* will be devoted to the International S. S. LESSONS. This will be followed by a number of miscellaneous illustrations for pulpit and prayer meeting use. At the close of the volume an index both of subjects and Scripture texts illustrated will be given, making the books very useful for future reference. Its price is but One Dollar per year. Howard Gannett, Publisher, 52 Bromfield St., Boston.

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