

PACIFIC CHRISTIAN MESSENGER.

T. F. CAMPBELL, EDITOR.

MISS MARY STUMP,
OFFICE EDITOR AND PUBLISHER.

FRIDAY, JAN. 7, 1881.

Will Subscribers please notice the date following their names on the paper? It tells the time when your subscription expires; thus, if the date reads 1882, your subscription will expire Jan. 1, 1882. If the date after your name is a time past, you are in arrears. Please remit a little before your time is out, if possible.

The MESSENGER and *Woman's Words* for \$3.10.

Geo. H. Himes as our thanks for a handsome Calendar of 1881.

The New Volume.

We do not propose to write a preface; for that should be reserved to the close of the volume; nor can we write an introduction, for we know not what our volume will be when completed. We do not like to make promises, lest we may not be able to fulfill them; and as we are neither "a prophet nor the son of a prophet," we can not know in advance what the times may demand, or what time and ability we may have to meet it. This much is certain, that ample work is before us to employ all the ability we have and time we can command.

To begin at home, many brethren have a name to live in the Lord who breathe not the spirit of devotion, nor lead their little ones to the altar of prayer, nor open up to them the way of life by reading God's Holy Book night and morning and impressing its lessons of truth by an orderly walk and pure conversation. These delinquencies should be rebuked sharply and the lukewarm made to feel that the Lord loathes that one who is neither cold nor hot. "I would," says the Lord, "thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

The picture should be strongly drawn and set squarely before every one who is holding on to the form of godliness without the power thereof. The parallel duty and far more pleasant task is to strengthen and encourage those earnest, zealous, devoted saints whose every breathing is a prayer, whose heart is ever fixed on Jesus and whose works show forth the divine life within them.

It is delightful to send forth to such every week from the deep fountains of love the notes of triumph as they reach us from the fields of contest where truth gains the victory.

Looking abroad we see professing Christians divided into squads, sects and parties, warring against each other, wasting their power, paralyzing the Gospel and giving almost the entire weight of their influence to infidelity. This is mainly through ignorance. No two can honestly differ about what they both perfectly understand. Many of the leaders are blind guides, rendering God's word of no effect through their traditions. The folly and wickedness of these ought to be exposed in no honeyed words nor measured tones, and the masses made to see and feel that they are carnal; "For ye are yet carnal," says the apostle; "for whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" The folly and sin and shame of these divisions ought to be kept prominent, and the only method of union by a stricter conformity to the word of God earnestly insisted upon.

The inconsistency of those who pray for union and cling to their

human systems, who talk of love yet wrangle with a brother, even to strife, over a party name or a pagan superstition, should be reprov'd with a terseness of manner and plainness of speech which would stir to action and lead to research and reform.

That these errors and evils exist is too painfully evident to admit of a doubt, and that vigorous and persistent effort ought to be made to correct and eradicate them is equally clear. This work needs to be done.

If we lay down the pen, who on this coast will take it up? It is so much easier to drift with popular error than to stem the tide of evil and oppose the superstition which through ignorance every where abounds that few are ready or willing to do the labor or make the sacrifice. Indeed few have the firmness and patience to do it in faithfulness to the cause of Christ, and with that love—that charity which "suffereth long, and is kind;" which "seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Until some more competent and worthy servant shall appear to do the work, we shall gird ourself for the task and do the very best we can to meet each emergency as it arises, putting our trust in Him who has said, "I will never leave nor forsake you." To the Bible shall be our constant appeal. In its light we desire to walk. Under the Prince of Peace we will do battle for the right. May God add his blessing, with victory on the side of truth!

Volume Eleven.

Ten volumes of the PACIFIC CHRISTIAN MESSENGER have been issued from the press and sent forth to its readers bearing the current news of the day and the best selected literature of the times. The question has been asked again and again, "Does it pay?" We answer, financially, no! For the past year's labor as editor we have not received one single cent in money nor its equivalent. In this we are not disappointed. The experience of more than ten years has taught us to toil on in a cause we love, hoping and believing we are accomplishing more for the present and coming generation in this way than we could in any other with the same effort. Whether it pays in its influence on its readers, and through them, upon the progress of civilization, can never be properly estimated in time.

Eternity alone can demonstrate the full results of our moral and religious efforts here. If, in our humble way, we have been instrumental in preparing for usefulness or stimulating to greater zeal those who will go forth in the Master's work, calling sinners to repentance and encouraging saints to faithfulness, our labor has not been in vain.

The brethren of Oregon have, with few exceptions, stood by us with a faithfulness worthy of a noble cause. Few in numbers and generally poor in this world's goods, they have sustained their paper with a liberal hand. Had their numbers been equal to their zeal they would have made our enterprise a financial success.

A close footing would show a margin of several hundred dollars over actual expenses; but a part of this will not be collected, and that which will be paid will come in only fast enough to meet present liabilities, leaving us nothing on hand with which to make advance payments on material and labor. This system subjects us to much perplexity and many inconveniences; but we do not see how, at this time, to make any change for the better, and continue to publish the paper.

If those brethren who are in arrears will make one vigorous effort to pay up, they can relieve us of much

anxiety and care, and aid us in improving the MESSENGER in many respects.

With this number we enter upon the labors of the eleventh volume. Had we our time at our command we should take great delight in the work. Limited as we are, however, in the midst of other labors, cares and sorrows, to a few hours per week for these duties, the importance of which should command our whole time under the most favorable circumstances, we do not anticipate much pleasure in the work. We shall need much charity in the criticisms of the public and much indulgence from a generous brotherhood in the progress of our labors.

1881.

The new year opens pleasantly. Peace reigns and prosperity crowns our country. Every department of industry is yielding generously to the hand of diligence. Food and raiment are abundant and accessible to all. A fruitful season has filled our hearts with gladness and, we trust with thankfulness to the bountiful giver.

Responsive to these blessings, what shall we do in the interests of humanity to cultivate and manifest that spirit of gratitude which forms the noblest element in character? We of this western coast are neither called upon to feed the hungry nor to clothe the naked. In these respects, none are suffering, all are comfortable. There are other channels, however, through which the spirit of benevolence may flow and the hand of charity find a needful work.

Christianity must be sustained; the Gospel must be preached, and the youth of the country must be educated. To these ends we must have church edifices, educated preachers, and institutions of learning.

We may select from these and aid that one which we deem the more important; or divide our benefaction amongst them severally, taking part in every good work. It is wise to lay up for ourselves treasure in heaven. It is permitted us to make for ourselves friends with the unrighteous mammon, so that when we fail here we may be received into everlasting habitations. We should leave no room in the future for unavailing regrets of neglected privileges and slighted opportunities.

Now is the time to work while it is day; for the night cometh in which no man can work. To sustain the PACIFIC CHRISTIAN MESSENGER by sending a copy to your unconverted neighbor for three or six months is a good work.

Missionary Items.

We collate a few facts from the "Proceedings of the Christian Missionary Convention of 1880," which we have just received from the Central Book Concern, 180 Elm St., Cincinnati, Ohio.

A summary of the work of the year ending Oct. 21, 1880, is as follows:

Number of Missionaries employed, 17.
Amount of money raised \$9,373.22.
Amount of pledges and bequests, \$6,750.00.
Number of churches organized, 19.
Number of sermons preached, 2,195.
Number of members received, 791.
Sunday schools organized, 21.

The report on the Sunday school work shows it to be an important factor in the Missionary field. Sunday schools are multiplying and their influence growing in importance.

The missionary fields of the past year have been Dakota, Washington and Montana Territories, Oregon, Kansas, Nebraska, Tennessee, Kentucky, Georgia, South Carolina, Virginia, West Virginia, Pennsylvania, Colorado, Iowa and New Mexico.

The committee on new fields recommend Alabama, Wisconsin, California, East Tennessee, New England,

Louisiana, and a German mission, and the employment of a German evangelist to begin work among the millions of Germans in this country.

The committee to whom was referred the report of the Trustees of the Hymn Book, recommend a thorough revision of the Hymnal to adapt it to the demands of the times and place it beyond just criticism.

The same committee also recommended that the Hymnal Book Committee prepare and publish as soon as possible a Sunday school Hymnal, "with a view of adjusting the singing in our Sunday schools, as far as possible, to that in the church, and to prevent the frequent changes in music-books."

The report on statistics shows an aggregate membership of the church of Christ in the United States of 591,321. Preachers, 3,782, and of churches 5,100.

The Southern Christian Institute located at Jackson, Mississippi, for the education of freedmen was endorsed with sympathy and encouragement extended.

Bro. F. M. Green, corresponding secretary, says in concluding his report:

"We are making steady advance. Open, hateful opposition to the society has well-nigh ceased. And it ought to cease; for this, convention is the helper and well-wisher to him who goes out unsanctified and alone—a preacher of the grace of God. It encourages every congregation to put forth its utmost effort in the spread of truth. And beyond all this, it seeks to unite those in a wider co-operation who fervently desire to obey the last command of our Lord: 'Go ye into all the world, and preach the Gospel to every creature.'"

The Convention adjourned to meet in Indianapolis, Ind., in October, 1881.

Return to Primitive Christianity.

DISCUSSION OF LEADING PRINCIPLES.

[Selected.]

REMISSION.

An argument to show that there is no hint nor allusion to remission of sins, as connected with immersion, in the Scriptures; it is from other considerations, and from the concessions of almost every sect in Christendom, fairly to be inferred that in immersion there is remission:

That all men are sinners is confessed by all who admit the truth of the Christian religion. That no person to whom the Gospel is preached, who is capable of hearing and believing it, can be saved with an eternal salvation, unless pardoned before death, is admitted by all Protestants. From these two propositions it is conceded that during the continuance of this life, sometime or other, remission of sins is granted to all the saved.

That which is granted and received in this life, must be granted and received at some given time; and, consequently, there is a moment before and a moment after the favor is obtained. That which is bestowed and received at any moment of time, must, for some reason which did not exist before, be bestowed and received at that moment of time; for to suppose that anything is granted without any reason, is to make it an unreasonable grant on the part of the donor; and to suppose that the reason of an act existed before, and not at the instant in which it is done, is to suppose that an act is done without a reason; and this again would make it an unreasonable act. From which it follows, that the reason, or consideration from which remission is bestowed, must immediately precede or accompany the act of remission.

That this reason, or consideration of forgiveness, must be something done by the subject of remission, is admitted by all Protestants, of every

name. Some say the agent is *active*—others say he is *passive* in the doing of it; but all agree that something must be done; for that no person is pardoned while asleep, or in a state of mental and corporeal inactivity, is, as far as I know, universally conceded. Remission, then, is consequent upon some act of the subject. So far we reason upon the principles and concessions of at least the Protestant world.

All acts are acts of obedience or acts of disobedience; and as no person will claim remission for an act of disobedience, it must follow that the act on which remission is consequent is an act of obedience. But there can be no obedience where there is no law; for where no law is, no transgression is; and wherever there can be no transgression, there can be no obedience. If, then, the act on which remission is consequent, be an act of obedience; and if there can be no obedience where there is no command, it follows that in the Gospel there must be some command through obedience to which the Gospel is obeyed and remission obtained. A command concerning remission, obedience to which secures the blessing of pardon, is, then, essential to the character of the Gospel.

A question here arises: Who now forgives sins? In answering this question we have the concessions of Christendom—Jesus is now the person who forgives sins. God has granted to him this power. He has exalted him a Prince and a Savior to bestow reformation and forgiveness of sins. "What he does, it is true, God does. But God having made him Lawgiver, Governor, and Judge of men, it is Jesus the Savior, who, while on earth, had power to forgive sins, since his exaltation to universal dominion, is alone possessed of this power. He has all judgment committed to him; is ordained of God the Judge of the living and the dead, and is exalted to confer remission on those who submit to his government, as well as to punish the disobedient. Jesus is now Lord of all, placed on the throne of the Universe; angels, authorities, principalities, and powers are subjected to him. His exaltation to this supreme authority, honor, and glory, was consequent upon his humiliation unto death. Because he humbled himself, God has exalted him, and sworn, that "to him every knee shall bow and every tongue confess." This exaltation and coronation as Lord of all, followed upon his ascension to heaven; since which time it follows, that a new economy, or arrangement in the Universe, has commenced. No man can now come to God, or obtain pardon and life, but by him, as the way and the life. He is "the way new and living." From these scripture premises, so generally understood and regarded, it follows, that if Jesus forgives sins, and if forgiveness be consequent upon some act of obedience, that command or act upon which it is consequent, must be a command issuing from him as invested with all this authority.

These premises being all conceded to us, (and if they were not, they are all capable of unequivocal proof,) it follows that the command concerning remission must be one emanating from Jesus as Lord, or as having "all authority in heaven and in earth," and that the act of obedience, on which remission is consequent, is an act of obedience, or submission to that command, whatever it may be.

If Jesus as Lord must be obeyed, Jesus must issue a command as Lord, which command must be a positive one, because one recognizing his sovereign authority, and for the purpose of bringing men under his government. No act commanded by Moses, by John, or by any messenger, prophet, priest, or king, can constitute this act; for if emanating from them as God's servants, it could not be an act of obedience to Jesus as God's