

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Pacific CHRISTIAN MESSENGER.

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NUMBER IV.

1. *Pentecost day.* Before the Savior died he promised the Holy Spirit to the apostles. He did not promise it to the world. He gave the commission after his resurrection to the apostles to preach the Gospel to every creature. He caused them to "tarry in Jerusalem till the day of Pentecost was fully come," and all must be interested in the wonderful manifestation of divine light on that occasion. We notice the apostles are the recipients of the Holy Spirit and the fountain of revelation is opened. The streams of light go forth for all time, from which all faith, hope and love must ever be taken. It is the beginning of all subsequent work in the divine arrangement, as well as the summit to which all former events were, in a great measure, preparatory. Here is the full manifestation of the love of the Father, triumph of the Son, and witness of the Holy Spirit.

A careful study of these events at Pentecost with the context shows (a) that the apostles were the chosen witnesses of our Lord; (b) they were the only parties to whom the Lord directly gave the commission and promised the Holy Spirit, or the "wisdom from on high." (c) In the wonderful event at Pentecost they are the only parties who received the baptism of the Holy Spirit, and as a result of this they were inspired, endowed with power from on high, could speak all the languages, and this was seen and heard by the multitude. If any one should be thus baptized now he should certainly have the same or similar effects. It is therefore safe to say that no one now living has seen any such Pentecostal baptism of the Holy Spirit, nor did any one there and then receive such baptism save the twelve. Their endowment or inspiration was the object and design of this miracle.

2. Peter explained this miracle and then preached that sublime sermon of which we have a brief from the 14th to 36th verses of Acts. It was therefore the Gospel of Christ, the power of God unto salvation (Rom. i. 16) that the people heard. Peter spake as the Spirit gave him utterance, and he as the pen, the Holy Spirit as the ink, God as the writer, the message of salvation is written, is heralded forth to the conviction, conversation and salvation not only of 3000 on that day, but continues through this means to fill the whole earth; and from then till now men

are saved by the truth, the Gospel, the word of the Lord, and it will abide forever. It was what "they heard" that "pricked their hearts." Their faith came by hearing the word of God. So it was then and is now, the Gospel preached that saves the believer. The Gospel is the means of salvation, therein is the righteousness of God revealed. Plainly the miracle affected the apostles, and as a consequence they preached the Gospel, and this Gospel converts the people. It was then, and should be yet, the object of all preaching to hold up the Lordship of Jesus, and convince men of his great goodness. He is a divine being. The testimony of the Holy Spirit, speaking through the apostles and prophets confirmed by the miracles which God did by them, is divine testimony, and when men believe it with all their hearts they have all the divinity in their faith that it is possible for them to have. The divine testimony is all-sufficient to fill every man with a divine faith, and if they will not receive it there is no other name or testimony that is divine and able to save; and all who do thus fully believe there is no way to increase their faith but to expand or increase their capacity, and to this end they must let the words of Christ dwell in them richly.

3. The fullness and all-sufficiency of the divine testimony, as revealed in the Holy Scriptures, and we know no other, may be more fully indicated in the following:

1. That God has never sent out and confirmed any witness to save those recorded in the Bible.

2. No living man has been heard of, and none can now be found, possessed of a single conception of Christianity; of one spiritual thought, feeling, or emotion, where the Bible or some tradition from it has been before him. Where the Bible has not been sent, or its traditions developed, there is not a single spiritual idea, word, or action. It is all midnight, utter darkness.

3. It is a common claim of the Latter Day Saints and other fanatics that they have miraculous endowments, revelations, &c. If this were true it would invalidate the apostles' work, for they claim to have "declared the whole counsel of God," and exhorted us to heed the things which they spoke and wrote; and they denounce the man who teaches any "other doctrine;" and it is a fact that no one now claiming to have been so highly favored can express a single right, conception, or idea, on the subject of spiritual things not already found in the Bible, not one can tell a single idea that the apostles and prophets have not already told and is on record in the Holy Scriptures, and is read of all men who choose to learn what the Spirit of God has said to saints and sinners. Therefore, in the past contest between sects, men have followed every shadow of speculation to excel their rivals, until to-day there are few who allow that "the word of God is the seed," that men are called, converted and saved by the Gospel of Christ. See 1 Cor. xv. 1, 4; Eph. i. 13; 1 Thes. ii. 13; 2 Thes. ii. 14; James i. 18.

Lastly, He that has a dream should tell it as a dream, but he that has the word of the Lord should speak it faithfully—what is the chaff to the wheat? With these reflections we shall be more specific in noting the apostles teaching in our next.

S. H. HEDRIX.

Our Debts to God and Man.

Under the old dispensation God took by law ten per cent. of the income of every Israelite for the support of his service. Their privileges and blessings were far inferior to ours, and yet we venture to say that not half that amount is given by the professed Christian church. Why? Has God remitted all claims upon our money? No. It is true he has not specified how much we shall give; but we may infer that it is no less than under the law; for superior blessings call for superior sacrifices. "Freely ye have received; freely give."

Giving is not now so much a matter of law as of love. We are bought with a price; even the blood of Christ. If it cost him so much to purchase us, what ought love and gratitude to prompt us to do in return? If we are bought, our means are included. We are to "glorify him in our bodies and souls, which are his." We are to be "living sacrifices;" it is "our reasonable service." If the man who refused his tithe under the law "robbed God," surely the same is true of the man who does the same under the Gospel.

If a man's income is so small that to give ten per cent., or even five, would deprive him or his family of the necessities of life, the Lord will not require it of him; but he should be careful to distinguish between necessities and luxuries. There are many professedly Christian families whose tables are supplied with all the delicacies of the season, whose clothes and furniture are of a needlessly expensive kind, and yet who not only do not give anything to the cause of Christ, but who actually run in debt for these things, with no fair prospect of paying and in many cases never do pay for them. It is marvelous to us how such people can deceive themselves into the belief that God winks at such things. We fear that many will thus shut the gates of the eternal city against themselves.

It is every man's duty to keep out of debt if possible; but if he gets in, it is his duty to get out as soon as he can. No matter if your creditor is worth ten times as much as you; no matter if he is disposed to be lenient and patient; no matter if he is a member of the same church or holds the same faith. It is not a gift, but a debt, and as such it is due him, and should be paid, and paid cheerfully. But if you can not do it at the expected time, express your regret to your creditor, and then show your sincerity by making every effort to pay him.

The want of confidence which is one of the characteristics of these last days is largely owing to the fact that there are so many "truce-breakers"—so many who do not seem to realize the sacredness of a promise. And they are not only among those who profess no religion, but Paul shows that they would also be found with "a form of godliness." They bring reproach upon themselves and the cause of Christ. They are "slack concerning their promises," and no matter how well they may talk, or how exemplary they may be in other respects, this one serious defect causes even "their good to be evil spoken of," and their influence is compromised if not destroyed.

Let us not suffer this low moral sentiment, but let us do all we can to keep square with the world, and to

"owe no man anything" but love and good will. Let us not think that, because all human debts will be canceled at the judgment, we can be careless about them now; else we may find ourselves confronted by a debt in that day which we will not only not be able to pay, but which the Lord will not forgive.

But if a man makes it a principle of his life to get out and keep out of worldly debt, and makes all possible sacrifices to accomplish it, he will be led also, if he is a Christian, to fully recognize his debt to God; and it will be equally a principle with him to pay that. The man who is slack concerning his promises to his fellow men will be slack concerning those he may make to God; while the man who is prompt to meet the one will certainly be equally so to meet the other. If a man is not faithful in a few things he will not be in many.

The cause of Christ is suffering today, not because its professed adherents have not money enough, but because they, with few exceptions, withhold from the Lord his due. So conscientious about this matter were the early Christians that they laid by a certain part every week for the Lord—and it was in proportion as he had prospered them. Did they lack? No. Neither shall we if we give of our substance to help carry the Gospel to the perishing about us. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Oh, how poor we should be if we found at last that our love of this world's goods had shut us out of the kingdom of God! "What shall it profit a man if he gain the whole world, and lose his own soul?"—*Domestic Journal.*

The Cost of Crime.

The California Legislature recently published a report prepared by Chancellor Hartson, of Napa, Chairman of the Committee on Prisons, which contains some startling statistics. The cost of maintaining criminals and paupers is shown as follows:

1850—Population of United States.....	23,131,876
Criminals and paupers annually.....	\$2,954,806
1860—Population of United States.....	31,443,321
Criminals and paupers annually.....	\$5,445,143
1870—Population of United States.....	38,558,374
Criminals and paupers annually.....	\$10,930,425

It is calculated that the census for 1880, when completed, will show an outlay of over \$20,000,000 per annum for the cost of maintaining criminals and infirm people. This does not include the enormous outlay occasioned by the arrest and trial of criminals but simply to their maintenance in prison. The very magnitude of these expenditures will yet compel attention to the folly of licensing or tolerating the agencies which transform men into criminals and paupers. As this report forcibly says:

A moral care, and, to some extent, guardianship, on the part of the State and society over the ignorant and tempted, is a primary duty. It is also one of the highest duties to prevent crime. That is a poor type of statesmanship, scarcely deserving the name, that looks only to results, disregarding the producing causes. It is necessary to penetrate the haunts and the nests and nurseries of crime to discover its origin, and, if possible, to destroy mischief in its birth and breeding places, especially in great cities.—*Christian Statesman.*

The Washington Church—Last Appeal.

Will the brethren in Oregon permit me to make one last but short appeal to them, upon this important matter. I fear that they do not look at it from the New Testament standpoint. I feel pained at the apparent apathy and want of interest that seems to prevail. It has been admitted that the greatest blunder and weakness of the "Reformation" has been in making no proper effort to establish the cause in our large cities, and in not following the almost exclusive example of the New Testament times.

Our benevolence and charity have not been properly developed or cultivated. The exhortations to liberality as in the case of the "churches of Macedonia" in 2 Cor. viii. 9, have not been properly enforced. Very few of us have given such "proofs of our love" by "the fruits of our righteousness," "by dispensing abroad," as to "provoke very many," or to show our confidence in the promises of God, that he "is able to make that grace abound towards us," so that we "shall suffer no lack."

I am more and more satisfied that it is high time that we should "leave the first principles of the doctrine of Christ and go on unto the fruits of righteousness." Are the brethren satisfied that the \$5 received as the "bounty" of one congregation, and the \$3 of another, (with the \$20 that one person will forward) shall go upon the record as "the bounty and liberality" of Oregon? Can they expect that "by the experiment of this ministration they will glorify God for your professed subjection unto the Gospel of Christ and for your liberal distribution unto them?" Brethren,

do not let the adversary, selfishness, harden your hearts, but remember that it was the "alms" of Cornelius joined with his "prayers" that ascended as "a memorial before God." Will each one promptly act for himself or herself, and in their society, in this favorable opportunity, before the report from Oregon is forwarded, so that "I (that I say not you) should be ashamed in this same poverty of faith, and of love, and of good works?"

S. C. ADAMS,
Agent for Oregon.
Salem, Or., May 4, 1881.

Angels Do Not Chew.

A Methodist minister, Rev. Mr. H—, was a good man but rough in his ways, and very fond of chewing tobacco. One day he was caught in a shower in Illinois, and going to a rude cabin near by he knocked at the door. A sharp looking old dame answered his summons. He asked for shelter. "I don't know you," she replied suspiciously. "Remember the Scriptures," said the dominie, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." "You needn't say that," quickly returned the other; "no angel would come down here with a big quid of tobacco in his mouth!" She shut the door in his face, leaving the good man to the mercy of the rain, and his own reflections.—*Youth's Companion.*

—A Welsh Baptist church, of twenty-six members, has been organized in Patagonia. They have sent to Wales for a pastor. Baptists now have four churches in South America.