

PACIFIC CHRISTIAN MESSENGER.

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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.

We have received the third annual report of the Christian Woman's Home Missionary Society of California, printed in neat pamphlet form. We wish our California sisters God speed in their missionary labors, and pray earnestly for the continuance of the work they have begun in San Francisco.

Sustaining the P. C. Messenger.

Bro. J. L. Thompson's plan of sustaining the P. C. MESSENGER would accomplish the end proposed most admirably. But there are two points in it very prominent in our manner of apprehending it, either one of which is liable to defeat it.

The first is the improbability of finding the "one hundred men" to loan the money; the next is to find the "three men" to assume the responsibility and self-sacrificing labor of managing the money for six years. If these two difficulties can be obviated success will certainly follow. We have a few precedents on this basis worthy of note. For the first four years of the paper's history there were two heads of families, in very moderate circumstances, who subscribed and paid for papers, the one to the amount of ten, the other, twelve dollars per annum, to aid in its publication. This was almost the equivalent of a loan of one hundred dollars without interest. A modification of Bro. Thompson's plan in this way would avoid an onerous responsibility and come at the result in view more directly. Let one hundred men pledge themselves to contribute the interest on one hundred dollars, that is, ten dollars, annually, for six years. This, we think, would yield double the amount necessary to accomplish the end desired. But it would not furnish it in the manner needed. To refurnish the office, to meet existing obligations, and to purchase a stock of paper for half a volume, will require about two thousand dollars in hand by Dec. 1, 1881. At the middle of the volume, at the end of June, 1882, an additional thousand dollars might be needed; and possibly at the end of the year 1882, five hundred more might be needed.

By that time the paper can be made self-sustaining; for this investment looks to the employment of an editor who shall give his time and energies to the work in such manner as to make it a leading paper, fully abreast of the times, and in demand for its intrinsic merits.

We anticipate very great improvements by that time, both in the manner of collecting news by telegraph and otherwise, and in the mail facilities for reaching every part of the coast by railroad in due time.

The PACIFIC CHRISTIAN MESSENGER can and must be made a first-class, self-sustaining newspaper. Who will take part in bringing it up to the desired standard? Caesar, or nothing!

—The philosophy of Mr. Josh Billings brings him to these conclusions: "I don't insist upon pedigree for a man or horse. If a horse can trot fast the pedigree is all right. If he can't, I wouldn't give a yard for his pedigree."

Apologetic.

Inauspicious surroundings of a melancholy character caused by Mrs. Campbell's protracted sickness, and a press of scholastic duties in the close of the session will be sufficient reason for giving our editorial space, this week, to the first of a series of articles in the A. C. Review under the caption:

THE EDUCATIONAL PROBLEM.

NUMBER ONE.

As this evidently has become the great question of the age, Christians, by their profession as well as by their relation to society and the civil government, must necessarily become more or less interested in its solution. As Christianity was designed to elevate the masses, by educating both mind and the heart, and purifying the lives of men, the deepest sympathies of Christian people should be enlisted in a subject whose influences are so pervading and far-reaching. Knowledge itself by no means constitutes education in its broadest sense. Past history, as well as the present times, have demonstrated the fact that unsanctified learning is a dangerous thing. A system of education that does not contemplate the training of body, soul and spirit, in the very highest sense, is no education at all, as we view it from a Christian standpoint. Some superficial thinkers may take the ground that the church has nothing to do with what is called the great problem of the age. On the contrary, we hold that the church is largely responsible for the kind of intellectual and moral impress she has left upon the age. Furthermore, we maintain that the church is the chief factor in moulding the age, in the midst of which her temples are reared. With all our education and educational systems, we are a very wicked nation, and the world, with all its light and knowledge, while scientifically and politically elevated, is socially and morally debased. This we know, is a bold assertion, but stubborn facts stare us in the face.

There is a radical wrong somewhere in our systems of general education, even in the higher grades of college culture. The defect, as we discover it is found in the fact that the religious element has been excluded. Legislators—"Christian legislators"—as well as the church, have largely yielded to the outside pressure of intellectual pantheism and a godless skepticism. The true and living God has been transformed into sensuous gods; and sensuous gratification, even among Christians, has become the rule of life the presence of so many Roman and Grecian gods in our colleges and universities, and the deification of intellect in our public schools, have practically expelled Jesus the Christ, the incarnate God. Polytheism overshadows, in many of our educational institutions, not only monotheism, but even "God manifest in the flesh."

In the December number of the North American Review, Richard Grant White made a terrible assault upon systems of public schools. His revelations were so startling, in exposing the defects of the American school system, that on first reading his statements, documented statistics as they are, many persons pronounced him a fool and a vandal, and even ignorant legislators stigmatized him as a mere pedagogue and adventurer. But let us seriously note what he has to say. He compares the six New England States with the six original slave-holding States, in the census of 1880. The proportion of illiterate native whites in the two sections, was as 12 to 312. If intellectual training alone is our American desideratum, then the criminal class in the Southern States should have been twenty-six times as great as in New England. In fact there were not one-sixth as many criminals in the Southern as in the Northern States. Paupers in the South, according to Mr. White's data,

were only half as numerous as in the North, and suicides only one-fourth as many, in 1879, only one-half as many suicides. In Northern Ohio, where there is a high degree of intelligence, and where the public school system approximates "perfection," divorces are more numerous than in less advanced counties. Lake county for instance, records seven times as many divorces as Gallia county, where the public school system is low down in the scale of comparison. Says Mr. White:

The census of 1860 shows that the New England States had a native white population of 2,666,945 in number, and of these there were but 8,543 adults who could not read and write. The six Southern States mentioned above (viz. Delaware, Virginia, Maryland, North Carolina, South Carolina and Georgia,) had 3,181,969 native white inhabitants, among whom there were 262,902 adults who could not read and write. In the New England States, therefore, the native whites who could not read or write were in the proportion of one to 312, while in the six Southern States the proportion of wholly illiterate whites was one to 12. Now, if ignorance is the mother of vice, of crime, of wretchedness, and of all that goes to make bad citizens, the excess of criminal classes in the Southern States should have been in something like the proportion of 312 to 12. But it was not so. On the contrary, the proportional excess of pauperism, of suicide, and of insanity (and among the native white inhabitants, be it remembered) was very much greater in the New England States; for in 1860 they had in their prisons 2,459 criminals, while the six Southern States had but 477. New England society, formed under the public school system, produced one native white criminal to every 1,084 inhabitants; while the Southern States, which had been almost entirely without that system, produced only one to every 6,670, a disproportion of more than six to one! The New England States had one publicly supported pauper to every 178 inhabitants, while the six Southern, which were without public schools, had but one to every 345. Of suicides, there were in New England States one to every 13,285 of the entire population; but the others had only one to every 56,584. The census of 1860 has no record of insanity; but that of 1870 shows in New England one insane person of those born and living in the several States to every 800 native born inhabitants; but in the Southern States in question only one to every 1,682 native inhabitants. Strange to say, foremost in this sad record stand Massachusetts and Connecticut, which have had common schools since 1647 and 1650 respectively, as was remarked in the beginning of this article; the former producing one native white criminal to every 649 native white inhabitants; the latter one to every 845.

Another authority says that a recent Parliamentary Commission compares Ireland with England and Scotland, as to criminal records. If ignorance is the mother of vice, then Ireland ought to be far below England. But, in point of fact, robberies in Ireland were less than half as common as in England, and one-fourth as common as in Scotland, theft and embezzlement twice as bad in England, and three times as bad in Scotland as in Ireland; immorality in Ireland half as bad as in England and Scotland, and suicide one-fifth as bad. In fact, nearly all sorts of crime, except drunkenness and land outrages, seem more prevalent in the more intelligent countries, which have systems of public education.

Here truly is matter for serious reflection. What do these facts prove? They prove that the possession of knowledge in and of itself has not the inherent power to morally elevate society, but that, on the contrary, without Christianity as the chief factor in our national education, the people must, by the process of moral gravitation, sink, as did ancient Carthage and Rome and Greece, for the reason that those governments became so secularized and materialized, by the exclusion of a divine revelation, that dissolution was inevitable. Reasoning from cause to effect, and on the principle that "history is philosophy teaching by example," we may predict that the fate of the American republic will be the same as that of the Eastern World, if we do not learn in time to amend our ways. "Where (there is) no vision the people perish," is as true an apothegm now as in the days of the wise Solomon. Instead of reverencing the Supreme Creator of all things, we have defiled the god intellect, and practically worship Pantheism every day.

This will do by way of introduction; we have much more to say.

Return to Primitive Christianity.

DISCUSSION OF LEADING PRINCIPLES.

[Selected.]

OBJECTIONS TO OUR POSITION.

There are some objections to the plan of union on which we are acting, which deserve attention:

1. That while we profess to repudiate everything sectarian, and to advocate only that which is catholic, we do practically establish a sectarian test—admitting none but those who accept our interpretation of the meaning of baptism. An affusionist is not allowed to have his own interpretation, but must bend to ours.

This, if true, would be a serious objection. But in truth it is not, with us, a question of interpretation at all, but of translation. We propose to unite with all believers in Christ Jesus on the word of God—to accept what it teaches and do what it commands. As the word of God was not originally spoken or written in English, we must have it translated in such words as will faithfully convey "the mind of the Spirit." What we insist on, is that *baptizo* is not fairly represented in English by pour or sprinkle, or wash, but by dip, plunge, immerse. This being so, a faithful translation leaves no necessity for party interpretation as to the thing required to be done. We repeat, therefore, that we impose our interpretations on none; we simply ask that the word of God shall be faithfully translated.

If it be said that there is doubt as to the proper translation of the original term; we reply: No more doubt than can be raised over any other term that men may choose to dispute about; not so much as may be plausibly urged against many other leading terms in the New Testament, and none that can present a serious obstacle to union in the ascendant. This will be apparent in the light of the following statements:

1. All the lexicographers of note give dip, plunge, immerse as the literal meaning of *baptizo*.

2. Ecclesiastical history clearly proves not only that immersion was the primitive practice, but that it continued to be the general practice for over twelve centuries.

3. The Greek church has always practiced it, and continues to practice it to this day.

4. The Western or Roman Catholic church freely admits that the original practice was immersion, and does not pretend to base its present practice on the meaning of the word, or the authority of Scripture; but claims that the church has authority to change the ordinances. Both affusion and infant membership are maintained on the ground of tradition by the Roman Catholics, it being freely admitted that they are to be proved from Scripture alone.

5. Affusion and infant membership obtained a footing among the Reformers as an inheritance from Rome, and not on the ground of Scripture authority. They imported them from Babylon as the fruits of their religious

training, found themselves in possession of them, and were put to it to find some authority from Scripture to justify them.

6. Luther, Calvin and Wesley all admitted frankly that immersion was the apostolic practice. Calvin justified sprinkling on the ground that the church had the authority to modify the form somewhat, retaining the substance; but he added, "the word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient church."

7. Immersion was that which the rubric of the Church of England required at the time the Presbyterians came into power in England and formed their Directory for public worship. They changed it so as to read that sprinkling was not only lawful, but sufficient, and carried it by the casting vote of the Moderator—no one presuming to deny the lawfulness of immersion.

When we add to these considerations what we said in a previous number—that immersion can be accepted by all as valid baptism—it will be seen that we are neither attempting to impose an interpretation on any, nor to tyrannize over the consciences of any. We insist on that which the word of God enjoins, and which all can accept without a sacrifice of conscience.

2. It is objected that the creed which we submit is too broad—it will let in heretics of various stripes, and the church will soon be loaded down with an intolerable burden of error.

To this we reply—

(1) That the question to be met is, not Is this good policy? or what will come of it?—let such inquiries be put when nothing more sacred than mere expedients are in question; but—Was this the primitive practice? Is this what the apostles taught? It is beyond controversy that, in preaching the Gospel and turning sinners to Christ, the apostles knew and were determined to know nothing but Christ and Him crucified. It is equally certain that they received sinners to baptism upon their avowed faith in Jesus as the Christ, the Son of the living God. Is it not impious on our part to question the wisdom of Heaven's arrangements and ordinances? How dare we impose either doctrinal or practical barriers where they imposed none?

(2) The human inventions by which it has been sought to keep out heresy and heretics, have not been successful. They have made more heresy than they have cured or prevented, and in place of preventing the increase of parties, have been the fruitful sources of division. If sometimes they have kept out those who were unsound in faith, have they also not kept out many whom God would accept—kept them out because they could not accept the traditions of men? The practical result of human tests is not seen in a united nor yet in a pure church, but quite the reverse.

(3) If men are persuaded to love and trust in Jesus as a Divine Savior, they can readily be brought right about all else. The normal development of the love of Christ as a sovereign power in the soul will conquer and annihilate errors much more readily than the assertion of merely human authority or a formal assent to church dogmas. The early converts to Christianity had many errors in possession, as is evident from the New Testament history; but the Apostles evidently trusted that they would outgrow them as rapidly as they advanced in the knowledge and love of Christ. They therefore left them undisturbed in their possession so long as they did not seek to impose them on others, or so long as these errors did not subvert their faith in Christ. The Apostles were jealous of everything that would move men's confidence away from Christ, or sup-