

Missionary Work.

"The Gospel is the power of God for salvation to every one that believes it. But how shall they believe on him of whom they have not heard, and how shall they hear without a preacher? and how shall they preach except they be sent? It is the duty of the church to send preachers. But it cannot send them without money. The New Testament suggests the very best method of supplying money. Every christian ought to contribute as the Lord has prospered him. This requirement means something. It evidently means equality. It means that each shall contribute in a regular and systematic manner, according to what he has of this world's goods. Therefore,

We, the messengers, officers, preachers and brethren of the church of Christ in cooperation assembled, do agree to the following system, for the building up of the churches and the spread of the Gospel in Oregon, for the ensuing missionary year, comprising the time from the present to the Annual Meeting in 1878.

1. That what we do shall be done in the name of the Lord; for the building up of his kingdom and the good of humanity.

2. That we will each contribute, and, as far practicable, use our influence to induce every christian in the State to contribute one dollar to the missionary fund to be used in the State, within the present missionary year.

3. That we will contribute and use our influence to others have contribute, in addition to the one dollar above specified, as the Lord has prospered us; and we agree among ourselves and recommend to others, in order that there may be equality, that one half of one mill on the dollar, of all the property we possess, above our indebtedness, be the standard by which we will contribute to the missionary fund.

4. That the officers of each church in the State be requested to appoint one of their own number, or some other discreet person, to make a canvass of their respective congregations, on the basis named in articles two and three, varying the terms therein named, according to any peculiar circumstances of the members, and that said officers report to the chairman, of the Missionary Board, on or before the first day of August, 1877, and quarterly thereafter.

5. That the Missionary Board shall have charge of the missionary fund thus raised; that said board shall employ one or more missionaries to labor first in the churches, to perfect them in worship and in all the appointments and duties of the Lord's house; and secondly, to preach the Gospel to the world; and that the board employ and send out to cooperate together, as soon as the funds will permit two evangelists, to labor the entire time for which they are engaged in missionary work.

6. That the board cause at least one protracted meeting to be held in each county, if the funds at their command will justify it, and to this end they may engage local preachers for a limited time to hold such meetings.

7. That every preacher in the State be requested to act as agent, to solicit receive and receipt for missionary funds, which they shall deliver quarterly to the chairman of the Missionary Board, who shall cause the names of the contributors and the amount contributed by each to be published under an appropriate heading in the PACIFIC CHRISTIAN MESSENGER.

8. That the evangelist shall be the general agent of the board to solicit and increase the missionary fund, and where there are two evangelists cooperating, one may act as agent for the PACIFIC CHRISTIAN MESSENGER.

9. That a contribution be asked of the whole audience immediately after the 10th service, and also after the 11th on next Lord's day, for this mission-

ary fund, and that the amount contributed be placed in the hands of the Board to commence immediate work, and that there be no other contributions asked during this meeting, except such as may be necessary to meet necessary expenses of this meeting.

War on Christian Principles.

One of the conditions of a treaty with Mexico, it is said, was that any future war which might break out between the two countries should be conducted on Christian principles. Now we all know that this is an age of progress, and that all sorts of improvements are constantly taking place in all sorts of matters; but war on Christian principles is entirely the latest, and, if carried out, will, we think, prove the greatest of them all.

Just imagine it. We think we can see two armies drawn out in battle array. A fair field is before them. The ranks are formed, the positions taken, the great guns unlimbered. The General is just about to give the order to fire, when an aid comes up and respectfully reminds him that the war is to be conducted on Christian principles, and it will not do to fire.

"Very true, very true," says the Commander-in-chief; "but what are they? I have read Vauban, and Scheiter, and Turenne. I have read the lives of old conquerors, and have studied the campaigns of the greatest soldiers; but I never happened to come across those principles in any work upon the military art. Do you know anything about it, Colonel?"

"No."
"Nor you, Major?"
"No."
"Nor I, either. I really don't know how to begin. I suppose it would not do to shoot. Suppose we send for the Chaplain."

The Chaplain arrives.
"Do you know anything about this fighting on Christian principles?"

"Oh, yes; it is the easiest thing in the world."

"Where are your books?"
"Here," and the Chaplain takes out the Bible.

"Really," says the General, "we ought to have thought of that before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Mr. Chaplain?"

"Thou shalt not kill. Thou shalt love thy neighbor as thyself."

"But these are not neighbors. They are Mexicans."

"The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain?"

"Love your enemies. Do good to them that hate you. Pray for them who despitefully use you. If a man smite you on one cheek turn to him the other."

"But while we are praying for the Mexicans, they will be firing into us."

"No; they are bound by the treaty also. It works both ways."

"Then, what is the use of our arms?"

"This is also provided for in the same book. 'Beat your swords into plowshares, and your spears into pruninghooks.'"

"Then I do not see as there is anything for us to do here."

"Nothing, unless you send and ask the Mexican General if he needs anything in the way of medicines, or provisions, or clothing. I rather think the treaty requires this of us. And I don't know but we ought to send them a few school-masters, for I understand they are a shockingly ignorant people."

—Reformer.

Pleasure is a necessary reciprocal no one feels who does not at the same time give it. To be pleased, one must please. What pleases you in others will, in general, please them in you.—Chesterfield.

The Country.

A young man from the country who had recently come into possession of few thousand dollars, visited an uncle in the city, an old merchant, to get his advice about investing his capital in business. "Go back to the country, young man," said the merchant, "and invest your money in land. Buy a farm, settle down on it, and do a safe business. I have been in business here nearly forty years, and have accumulated a fortune; but it has been done by fearful risk, heavy responsibility, constant toil and worrying anxieties. A dozen times I have been on the verge of bankruptcy, and twice I have been sorely tempted to take my own life. Of ten men who commenced business here when I did, only one besides myself succeeded. The rest all failed, one after another, some dragging their families down to poverty and disgrace. Take my advice. Keep away from the city and its delusive business avenues. Quiet contentment on a moderate competency in the country is the best fortune I could wish you."

Better Thoughts.

It is always well to be charitable in your judgment.

No honest work, however humble, can disgrace an honest man.

You can preach a better sermon with your life than with your lips.

Do all the good you can in this world, and make as little noise about it as possible.

There are many who know their own wisdom, but there are few that know their own folly.

If you would pass for more than your value, say little. It is easier to look wise than talk wise.

The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith.

Take things as they are, and make the best of them. That is the only true and practical philosophy.

—Right Revenge.

A young girl in South Africa was seized in a wood by a savage enemy of her father's who, cut off both her hands and then sent her, bleeding home. Many years passed. The poor girl recovered from her wounds. One day there came to her father's door a poor man who asked for alms. The girl knew him at once as the cruel man that had cut off her hands. She went into the hut, ordered a servant to take him bread and milk, as much as he could eat, and sat down and watched him. When he had done she dropped the covering that hid her handless wrists from view, and holding them up before him, uttered a sentence, meaning, "I have had my revenge; the very sentence he had uttered when he so cruelly maimed her. The man was overwhelmed. The secret was, the girl had become a Christian. —Spencer.

TO BE PRAYED FOR.—The following story is told of ex-Mayor Blood, of Fitchburg, Mass., who has just failed: A poor woman had lent him about four hundred dollars, all the money she possessed, heard of his financial troubles and called to see if she could not save her money. "What if I don't pay you?" asked the ex-Mayor of his creditor. "Oh, then I shall pray for you," answered the poor woman. "What if I do pay you?" he asked. "Then I shall pray for you," was the reply. "Then I shall pay you to-morrow," said the debtor; "for you are bound to pray for me, and I want your prayers on the right side. The sale of his horse and carriage is said to have provided the means for liquidating the poor woman's claim.

Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases.

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