

**PACIFIC CHRISTIAN MESSENGER.**

T. F. CAMPBELL, EDITORS.  
D. T. STANLEY,

ASSOCIATES:  
L. L. ROWLAND, THOS. PORTER,  
G. O. BURNETT.

SATURDAY, NOV. 30, 1878.

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 1879, your subscription will expire Jan. 1, 1879. 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 till Jan. 1, 1880, for \$2.50. Send in the names and money.

We learn from private source that the attendance in the Christian Sunday school at McMinnville on the 17th inst. was 207. Our brethren there are at work.

The Minutes of the Christian Cooperation are about ready for distribution.

This week we have the pleasure of putting Bro. T. F. Campbell's name at the head of the column as one of the editors-in-chief. Bro. Campbell has been taking a partial rest from this work for nearly three years, but owing to the fact that we are overcrowded with the multiplicity of duties that are pressing upon us, he has consented to take a place on the regular editorial work again. As everything that we can do to improve the paper and make it more acceptable to its readers and more useful to the cause, increases our happiness, this change gives us special pleasure.

Bro. T. M. Morgan, now of Looking-glass, Douglas county, wants a location where he can reside and his time mainly to the ministry of the word. He wishes a place that has good educational facilities. Any congregations, from one to four, that could unite in securing his services, and properly remunerate him for the same, should address him as above.

**Bro. Wigle's Objection.**

As will be seen from an article in another column, Bro. Wigle takes exceptions to the action of the brethren at McMinnville, favoring the concentration of the missionary efforts upon one point, and to our article upon the same subject.

We do not desire to discuss the right of the brethren to take such action as they think will best promote the cause of the Redeemer's kingdom, regardless of their expressions, on the subject the previous year at Dallas; only we will say that there is no law in any of this action. It is only suggestive that the brethren of the State may be able to all act in unison in spreading the Gospel.

The objection Bro. Wigle makes to concentrating our missionary work on a single point, is the weightiest consideration in its favor. He thinks it will be leaving the lambs without a shepherd to die. Such would be a most undesirable result, but such most ever follow the plan of spreading what work we are able to do in the missionary field, over the whole State. By such a process nothing but the merest surface work can be done, meetings may be held and many brought to the obedience of faith, but another point will immediately call for the labors of the evangelist, and he must leave these babes in Christ to care for themselves, to starve and die, while he reenacts the same thing at another place. Not only is little permanent good accomplished by such

a course, but reproach is brought upon the cause. The folly of such a course is seen in the past work of our great evangelizers generally. Any brother who has given the subject thought can see that this has been our greatest weakness as preachers.

How may these disastrous results be avoided for the future? is an important question. The only solution, we think that can be given, is to send a man to a point to preach Christ to the people and perfect them in all the duties and ordinances of the Lord's house, till they are able to live alone. Then he may be sent to another place to proceed in a similar manner. The work thus done will be well done, and every year will add permanent strength to the cause in the State.

With Bro. Wigle, we think the past year's work has been far from a failure. Many souls have been gathered into the fold, and the churches generally strengthened. But then we look to see what will be the permanent results of this work. Bro. Morgan did a good work in Coos county, but for want of continued support has been compelled to abandon that field and leave the young churches to their inevitable fate—spiritual death, unless some one can be sent and maintained there long enough to make them self-sustaining. A good meeting was held in Wasco county by brethren from this valley, and we have heard nothing more from the church there indicative of life. In fact there seems to be but a small per cent of the work done that is permanent, for want of following it up till sufficient strength in the cause had been reached to maintain itself.

Now if all this work had been done in one place, either city or country, the results would doubtless have been fully as great, and the year's work would have given the church or churches labored with to have gone on increasing in strength and numbers instead of dwindling and dying.

Our brother takes pleasure in knowing that we are doing comparatively nothing in the cities of Oregon. Now we are not specially adonating the cause of the cities. It makes no great difference where, so it is where there are souls to be saved. But the reader of the work of the apostles of our Lord, can not fail to notice that their work was almost wholly confined to the cities, and their example is not to be wholly ignored if we would be successful in reproclaiming what they preached. It is not to be supposed that under the direction of the Spirit the apostles began at Jerusalem, and did nearly all their preaching in cities because the people there were any better or any more willing to hear and obey the Gospel, but because more could be reached in the same time, and when reached and converted they were so situated by being near together, that they could the more easily be put in perfect order as active working churches. The same principles are true yet. One great reason why sectarianism in every form maintains itself so well, is that it occupies the places where the people are most easily reached.

**Meeting at Independence.**

According to previous appointment I spoke at Independence on last Sunday week, at 11 A. M. on "Christian Union," 7 P. M. on the "Elements of the Gospel," and on Monday evening on the "Power of Faith."

The result—one confession and immersion.

The audience was large, the people orderly and attentive. An arrangement was effected by which they will have preaching by Bro. D. T. Stanley and myself two Sundays—the first and third in each month until June, 1879. This becoming a prominent point where dwell many good citizens, and a strong congregation ought to be built up and maintained.

T. F. CAMPBELL.

**Wonders of Light.**

Through vision we receive the greater part of our knowledge of the material universe. The range of the other senses is limited.

Hearing, through spoken language, gives us many ideas which had their origin in the past, as well as the character and quality of vibration produced in the atmosphere by sonorous bodies. Besides these, it contributes but little to our stock of knowledge. Touch serves to correct many false impressions received through the sense of sight and to localize objects immediately about us. Sight takes cognizance alike of objects far and near, great and small. Color, figure and distance all come within its scope. Aided by the microscope and telescope it reaches almost the infinite in minutia as well as in magnitude and distance.

Light is the instrument of vision without which progress would be simply impossible. Withdraw light from our earth, and life itself would become extinct. Our familiarity with it causes us to enjoy the blessings of which it is the prime cause without a thought. Many of the most sublime phenomena in nature have lost their power to charm and delight us by their constant recurrence. The rising of the sun, the bow upon the clouds, the blue vault of heaven as viewed by night with its gems of sapphire and gold, if seen for the first time could not fail to excite enthusiasm in the dullest intellect. And yet, the glow of the worm, the phosphorescent scintillations on the bosom of the ocean, or the spark from the friction of flint and steel often excite more wonder than these.

While light with its ever varying phenomena, has revealed so many of the wonders and secrets of nature it has reluctantly yielded to the efforts of scientific investigation, and the interesting question, What is light? is to this hour, not well settled. A notion long prevailed that light was an emanation from the eye itself. The first theory of light worthy of the name was that developed by Newton, called the corpuscular, based on the assumption that every luminous body sends off in straight lines in all directions, corpuscles, or infinitely small particles of matter, which, falling upon the retina, excite vision. This gave place to the undulatory theory, which assumes an all pervading ether which is thrown into waves by impulses of the luminous body.

This is the view taken of light in our day; and upon this hypothesis, science has revealed the wonderful facts, that more than sixty thousand of these undulations are contained in one inch of space and that they exceed in number six hundred trillions in a second of time. However incomprehensible this number may be, it is not more wonderful than the velocity of light, known to be one hundred and ninety-two thousand miles per second. Pure white light may readily be resolved by a prism into a spectrum containing the seven colors of the rainbow; and by mingling these all the tints and shadings of all the flowers and gems of earth are produced.

The sun is the primary source of light and heat to our earth. Since it cannot be present to all parts of the globe at all times, and since life would become extinct if both light and heat were wholly withdrawn by the sinking of the sun beneath the horizon, infinite wisdom prompted by infinite benevolence has provided that these shall be garnered up in quantities sufficient to meet the wants of living creatures. While the earth, the ocean and the atmosphere retain for immediate use through the night a large portion of the light and heat absorbed from the sun through the day, a more wonderful process is going on by which both are arrested and concentrated and condensed into solid form

and laid away for extraordinary use.

All the leaves of the forest are condensers which receive on their expanded surface the light and heat, render them latent, transfer them to the woody fiber, and thus hold them in reserve for future use. This storing up light and heat for man's use has been a favorite process in nature. The coal measures, so abundant in the earth, and chiefly useful for the light and heat which they yield were thus formed, and are indeed but light and heat from the sun spherically and perfectly polarized and carbonized in the leaf, transferred to the stem, purified from foreign matter by heat and pressure, stored away in accessible places and preserved through ages, a cold black mass ready to give forth light and heat when needed.

T. F. C.

**Linn County Annual Meeting.**

HALSEY, OR., Nov. 21, 1878.

Bro. Stanley:

The annual meeting of the Christian church in Linn county, Oregon will be held on the Calapooia river, near Blevin's bridge, in Linn county, Oregon, commencing on Friday before the third Lords day in June, 1879.

Mr. Blevins gives us the use of five acres of rice land, situated near the O. C. R. R., near the center of the county. The churches are requested to send delegates to the meeting and to attend the same as far as possible, and we do hope and pray that we may have a profitable meeting, and that we may be abundantly blessed. Don't forget the time and place.

Yours in Christ,

J. E. ROBERTS,  
Chairman of Committee.

**Reports from the Field.**

Bro. H. B. Morgan, of Hillsboro, writes us Nov. 21st, that there is a protracted meeting in progress at that place, and will give us the result at the close.

COLLEGE CITY, CAL.,

Nov. 17, 1878.

Bro. Stanley:

Bro. Martin's protracted meeting closed here last night, with fifteen additions; eight by confession. The meeting was very profitable to all church. Bro. Martin is an earnest and faithful worker. He is preaching regularly at Colusa.

Your brother,

J. DURHAM.

LATHAM, LANE CO., OR.,

Nov. 22, 1878.

Bro. Stanley:

Just closed a meeting on the Coast Fork, above this, where old Bro. John Harris lives. Seven immersed, two reclaimed, two added by relation. Those immersed were all young and the children of Disciples, except one, the daughter of Methodists.

The question of women speaking in the church and communing with un-immersed persons had been a cause of trouble in the church. I think they are both fully and perfectly settled and that they will hereafter live in peace and harmony, so far as those subjects are concerned.

Yours,

J. J. MOSS.

**Lane County Meeting.**

PLEASANT HILL, OR., Nov. 7, 1878.

Bro. Stanley:

As you already know, our Lane County Meeting was held here, according to appointment, commencing Thursday evening, Oct. 3d, and closing Oct. 14th, at evening.

Bros. J. J. Moss and P. R. Burnett were here at the commencement. Bro. Moss remaining through the meeting. Bro. Burnett left on Tuesday morning, much to our surprise, and the disappointment of many.

Our prospects seemed rather discouraging, yet we had morning and

evening sessions, each of which was commenced with social exercises; and on Thursday morning we were highly favored by a most excellent and cheering discourse by Bro. T. F. Campbell, who had arrived on the previous evening. His subject was the New Jerusalem, and but once before in our lives had the scenes of that beautiful city of our God been so vividly brought before our imagination. As we listened, we could almost see it descending from "God out of heaven." The beautifully garnished foundation, supporting the jasper wall, the pearly gates, the gold paved streets, and the beautiful tree of life, growing upon the banks of the River of Life, which was gushing from beneath the "Great White throne," before which stood that innumerable multitude, clad in robes of white and wearing crowns of gold, bearing in their hands palms of victory; all seemed to come before us like some beautiful dream, and it was truly comforting to feel that this was no imaginary thing, but that in reality it stay in our power to reach that glorious land of the blest. It was with deep regret that we saw Bro. Campbell take his departure, after giving us only one discourse; but on Thursday evening Bro. R. H. Moss arrived, and our prospects seemed to brighten.

During the remainder of the meeting twelve came forward for baptism; one of these being the wife of Bro. Caleb Davis, who united with the congregation at Trent, and another who united with the church at Clear Lake. Nine of the remainder were from the Sunday school, and some of them very young; the youngest was the son of Bro. Wm. McClure, and about eleven years of age. We feel to thank God and take courage when we see the little ones coming to Christ, especially when we can feel that they have watchful, Christian parents, who will endeavor to guide their tender feet in the ways of truth and holiness; such is the case with our young disciple. Two of the dear young converts are very low with fever now, and serious fears are entertained that we shall not keep them with us long. But our living Father knows what is best and does all things well.

As we had so few brethren from abroad during our meeting, no business could be done for the county, but a committee of three was appointed to confer with the brethren in different parts of the county, with regard to making arrangements for another county meeting at some future time.

Bro. Burnett has closed his labors here and gone to Salem. We have no preaching here now excepting from our brethren at home, and the prospect now is that we shall have but little in the future, unless some of our brethren show more liberality than they have done in the past.

That we may be saved from the horrible sin of covetousness and be willing to make sacrifices for the cause which we profess to love is my sincere desire.

Yours in hope of eternal life,

A. H. BECKWITH.

Some time ago we received a letter signed George Miller, post mark Portland. There was inclosed money to pay up arrearages with request to stop the paper. We found no George Miller on our Portland list. Wrote a few lines to George Miller and addressed him at Portland, but our letter has been returned. If George Miller sees this, please inform us where you receive your mail, and to whom addressed.

Don't forget that we will send the MESSENGER to new subscribers till Jan. 1, 1880, for \$2.50.

Mr. Spurgeon's church has now 5,045 members, being the largest society under the care of one man in the world.