

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

VOL. IX.

MONMOUTH, OREGON; FRIDAY, FEB. 21, 1879.

NO. 8.

Pacific CHRISTIAN MESSENGER,

Devoted to the cause of Primitive Christianity, and the diffusion of general information.

Price Per Year, in Advance, \$2.50

All business letters should be addressed to T. F. Campbell, Editor and Publisher, Monmouth, Oregon.

Advertisers will find this one of the best mediums on the Pacific Coast for making their business known.

RATES OF ADVERTISING:

Space	1 W.	1 M.	3 M.	6 M.	1 Yr.
1 Inch.....	\$1 00	\$2 50	\$4 00	\$7 00	\$12 00
1/2 Col.....	4 00	7 00	12 00	20 00	35 00
1/4 Col.....	2 00	4 00	7 00	12 00	20 00
1/8 Col.....	1 00	2 00	4 00	7 00	12 00
1/16 Col.....	50	1 00	2 00	4 00	7 00

Notices in local columns 10 cents per line for each insertion.
Yearly advertisements on liberal terms.
Professional Cards (1 square) \$12 per annum.

Correspondence.

Brother Campbell:

If the clipping from the *Record and Evangelist*, entitled "The Old Paths" is not considered too long for your columns, I think it would be as good an address to the Oregon brethren as could be published.

In the plan laid down by the brethren in this State, does not confirm any one to any definite plan, use your own judgment whether you pay one dollar and one-half mill or whether you contribute on Lord's day, it matters not so the means are had to push the work forward. Will some one make the calculation on the basis in the following, and let us see what a nice sum could be raised in Oregon yearly, at the present estimate of 3000 members, and see if you don't have over \$11,000. Aware of the success of the cause in the State of Indiana, I think we would do well to imitate her example in this good work.

A. W. L.,
Secretary.

The Old Paths.

In the early days of the "Current Reformation" when we had but few churches in the State, and not more than a score of preachers, we were all in favor of missionary work in some way. Bro. Elijah Goodwin, John O'Kane, L. H. Jameson, Benjamin Franklin, myself and others were in the habit of meeting with the brethren in an annual State meeting, as we termed it. Sometimes Bro. Goodwin, and sometimes some one else was chosen President; and generally Bro. Franklin or myself was chosen Secretary, as we were both editors, almost from the beginning. We tried hard to infuse the missionary spirit into the brotherhood generally.

At one time our State meeting was made up of all the brethren and sisters who could attend. It was a mass meeting. But as the churches multiplied the character of the meeting was changed to a meeting of delegates from the different churches; then again the meeting further changed to a missionary society with annual and life members upon the payment of money into the missionary treasury. We were all missionary men through all these changes. And I stand to-day on the missionary question just where I stood then, as the files of the old *Monthly Christian Record* will show.

I never was the special advocate of what is called the "Louisville Plan," so called because it was adopted in a general missionary convention at Louisville, Ky. I was not at this convention; but, if I remember right brethren Jameson, B. Franklin, and most of our leading men of Indiana were there: and after discussing it

thoroughly, adopted it as the "plan" for the brethren. I know not who of our Indiana preachers voted for its adoption, but I have been told that brother B. Franklin did, and most, if not all our Indiana men.

We all felt that we must do something, and if the churches would work harmoniously under the system thus inaugurated, I was in for it. Not because I thought it perfect, but I thought it might be so amended from time to time, as to make it an efficient means of doing the work. And so thought Bro. Alex. Campbell who was chosen President of the Missionary Board thus organized.

But this plan did not unite the brethren and churches as was fondly hoped by many good men and women, and a "Woman's Board of Foreign Missions," has been organized, which is meeting with much favor. The sisters are now sustaining two-missionaries in Jamaica, and their mission in that island is prospering. And I am in favor of this movement, and believe God will crown and bless it, in the salvation of thousands.

But I am just as well satisfied, as I am that the gospel must be preached to every creature, that some system or plan of doing the work is necessary. How are the funds to be raised? is an important question. Let us return to the "Old Paths," and we shall have no trouble in raising all the funds needed for missionary and all other purposes. All money should be raised by the churches as such, and by the weekly fellowship. Immediately after the day of Pentecost, when the number of the disciples was greatly multiplied, Luke says: "And they continued steadfastly in the apostles doctrine, and fellowship, and in breaking of bread, and prayers." Acts ii. 42. And when Paul wanted to raise funds for the poor Christians at Jerusalem, who were suffering on account of the famine, he looked to the weekly fellowship as the Lord's plan of raising it. He says: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." 1 Cor. 16. 1, 2.

This is God's plan of raising money for all purposes. The weekly fellowship, in which every one is required by the law of the Lord to do something, and that something should be as the Lord hath prospered him." But you say perhaps this weekly fellowship would not furnish the funds for all our missionary work at home and abroad. Well, let us see. It is claimed that the Christian brotherhood in the United States number five hundred thousand. Suppose one half of these can only join in the fellowship to the amount 15 cents each per year, and it would give us \$92,500 per year. Then suppose one-half the balance, one hundred and twenty-five thousand, should be prospered so that they could give 10 cents a week into to the Lord's treasury, and it would give us \$650,000 per annum. And the other hundred and twenty-five thousand could, on the principle of equality, which is God's law, give 20 cents per week, which would give us the magnificent sum of 1,300,000 every year!

Now add all the sums together and we should have in the Lord's treasury the magnificent sum of two millions, twelve thousand and five hundred dollars every year—a sum sufficient to

establish and maintain missions in China, Japan, France, England, Mexico, Denmark, Australia, and every other nation on earth. Does any one suppose that our estimates are too high? We suppose not. But cut it down one-half and we would still have all the funds we need for the mission work.

When the weekly fellowship has furnished the means, we still need a Board of Managers to superintend the work, to receive and disburse the funds, all of which is candidly submitted for the consideration of the brotherhood. J. M. M.

The Spirit of Christ, a Missionary Spirit.

It is with a heart bleeding with sorrow and pain that I sometimes see articles in the MESSENGER opposing Missionary work. How any one who claims to be a disciple of Christ can have a spirit so opposite to that of the first great Missionary from heaven to earth, is more than I can understand. The sacrifice and cost to him was far greater than anything he requires of his disciples. And still we are required to "have the same mind that was in Christ Jesus," and to be willing "to walk in his steps;" and if we "have not the spirit of Christ we are none of his." We ought to have a "willing mind," and be ready for every good work, as we have opportunity. We are all, far too covetous now—without, having the good of this world to close up the best and noblest impulses of our divine nature, by an appeal to our human nature.

Why should we desire an excuse for not giving "bountifully" and "as the Lord has prospered us?" Can you take it with you? Or do you prefer your heirs, to spend it in riotous living, or in a bitter contest at law in a legal division of the spoils? How many are there that scarcely contribute to him that teacheth"—as much even as a dollar a year? How dwelleth the love of God in such poor and naked souls, to whom the Lord has given much.

These reflections have been called out by reading an account of the Christ like work being done by our Foreign Missionaries—Bros. Earl and Moore and Walk in England, and Bro. Holck in Copenhagen, and Bro. Loos in France, etc.

Six mission points are now occupied by the Foreign Christian Missionary Society; and a Bro. F. de Capdevila, an educated Mexican, and who first united with the Christian church in Cincinnati, O., has recently started on a mission to his native people in Mexico.

Another mission to Constantinople is contemplated, and efforts are being made by the brethren in Kentucky, to send a brother, who is fully acquainted with the language and customs of the Moslems of Turkey.

As I read of the crowded houses, that throng to hear the strange, yet simple story of the simplicity of the Gospel; when gross darkness, and the formulated ritualism of an established theology, has prevailed for so many centuries, my heart burns within me, and I thank God that the love of Christ is still manifested in such Christ like—and apostolic work.

Show me the church that is most zealous and alive in mission work, and I will show you the church that is the most zealous and alive in their own home church work. If they are

dead or barren in the one, they are comparatively so in the other.

If it were possible I fear that the angels of heaven would shed tears of sorrow, over those who, through covetousness or ignorance, could find it in their hearts to hinder their that would enter in. To such Christ says, Woe! Woe! and to such Paul might say "I tell you now, with tears, that ye are the enemies of the cross of Christ," "Wherefore rebuke them sharply," "that they may be saved in the day of the Lord Jesus."

May his professed followers, all have his spirit, without which we are none of his, is the earnest prayer of
BROTHER PAUL.

The Cause in Portland.

Ed. Messenger:

A few words, please, in regard to the church at the metropolis.

Happening there a few days since, I met with Bro. Downer, now living near Portland, and who, as you well know, is thoroughly alive to the cause of our Redeemer. At his suggestion, we spent a few hours very pleasantly, in forming the acquaintance of brethren and renewing the friendship of college days. I was truly but happily surprised to find so much zeal manifested among the membership. Not only so, there is considerable ability as well, so that their weekly meetings are productive of much good, Christian edification. Portland is noted for its business energy. This activity pervades also the religious circles, and in the noble little band of Christian disciples I am encouraged to look for abundant fruits at no distant day. They have secured a hall for weekly meetings, and were to meet last Sunday for the purpose (after worship) of effecting a permanent organization. It is confidently expected that their numbers will be increased to sixty or seventy in a few months, as they have, so far, never advertised their meetings, having lately secured a permanent place of worship.

It is, indeed, cheering to hear them tell how much they appreciate the privilege of meeting with those from different parts of the Union, who stand by the word of God alone as their word of faith and rule of Christian life. Some have not had this privilege for years, living, as they are, where there has never been any organization of the kind. They are working understandingly, there being representatives from some of our largest and most successful organizations. Among the cities in the East, Washington, Cincinnati and Oskaloosa are represented, and several congregations of the State, among which are Salem and Monmouth.

While they are earnest and alive to the cause of truth, it is but due to state that their means is limited and they will have to secure grounds and erect a church house in time. But as they do not wish to involve themselves financially, they are willing to move along slowly for awhile, in hopes that they may be assisted by the Missionary Board in securing the services of a pastor. For the purpose of building, they hope to procure aid otherwise, and I think some of this can be freely obtained from the East.

Now, just a thought about the importance of Portland as an evangelizing centre.

It contains more than one-tenth of the population of the State, and an efficient pastor stationed there with

such hearty cooperation can do more toward the spread of the cause throughout the State than any two evangelists. Experience proves that where the cause is well established in the cities we are much stronger in the country around.

Will the Missionary Board see to this matter, and scatter seed which will be gathered, a hundred-fold in years to come?

WOLVERTON.

McMinville, Feb. 11, 1879.

Iowa Dots.

A little over a year ago I wrote "A gloomy Christmas." The chief elements were thermometer at 60° above zero, and mud knee deep. This year it is very different; it is hardly probable that a more beautiful fall and early winter has ever been seen in Iowa than that of 1878.

But winter comes on in due time, and early in December the snow carpet, 15 inches thick, covered the South-eastern part of the State. Since then sleighing, skating, and coasting has been the rage.

The cold term began Jan. 2d, and continued severe for four days, one day longer than usual, 23° below zero was what our thermometer indicated Jan. 3rd; but the first 10 days of 79 go by and all is pleasant, delightful winter again.

Good crops last year; the farmers have plenty to eat; they can't get much money for it, and it is a splendid time to make dinners and invite in brethren and neighbors—and they go. We have been to a few such dinners ourselves, and Iowa people can eat an abundance.

Our churches in south Iowa are not very prosperous; some few are in debt. Burlington needs help and is calling to the brethren; they need help to pay for their house. Any donation sent to R. A. Givens of Burlington will be properly applied.

Our State evangelist—Bro. S. Ely, is a worker; he is able, living, large in body mind and soul.

How many Dr. Grane's are there in the Baptist church? We are listening anxiously to hear from our Dr. S. Grane on "Baptism and Salvation" last summer, he stepped over the limits of Baptist orthodoxy, but they took it easy.

Does all men grow mighty in divinity as soon as they get on the coast, or is Dr. Grane the exception?

We are individually feeling a little out of shape, left a sick child at home. One-half for pass has not yet come, we are paying full fare; it takes all our money but seventeen cents; trains are late, we lay in Ottuma 12 hours, and take a night train. O, that sermon tomorrow. If those people who come just to hear me knew the situation they would gracefully be absent tomorrow and offer 13 excuses when they meet us. May our efforts show them their folly, so they may become wise as defined in Matt. vii.

S. H. HEDRIX.

Jan. 11, 1879.

—A little boy from New York went into the country visiting. He had a bowl of bread and milk. He tasted it, and then hesitated a moment, when his mother asked if he didn't like it, to which he replied, smacking his lips, "Yes, ma'am; I was wishing our milkman would keep a cow."

Send us a new subscriber.