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Christian College.

The time is drawing nigh when the college work of another session must be inaugurated.

Ten consecutive sessions in the same number of years have added their incidents to our experience of more than fifteen previous years in the art and mystery of teaching.

While the work done in these sessions has not been all we could desire, owing in some measure to want of apparatus, library and other facilities convenient in imparting knowledge, yet the friends of the school have great cause of satisfaction in the large list of Alumni—fifty-four from 1871 to 1879—and in the building and establishing on a firm basis an institution of learning in which the Bible is made the leading text-book.

The outlook for the next session is very flattering. Many are making inquiry with the view of commencing at the opening of the session.

Many families are preparing to move to Monmouth to educate.

Normal classes will be organized early in the session. All those who wish to avail themselves of these advantages should be in at the opening of the session on the fifteenth of September.

Theory and Practice.

It is so easy, and pleasant, with all, to form a theory by which to solve all the problems that encounter us in life, to settle all disputes and, indeed, to secure universal peace and happiness.

Who is so unimaginative as not to be able to tell his neighbor just what he ought to do in any given case?

The farmer who never owned a foot of land is ever ready to inform you how to secure and preserve a farm.

The teacher who could never remain longer than one term in the same place can tell you all about the means of success and causes of failure in teaching and discipline.

Every politician has his theory upon which the affairs of government can be honestly and economically administered, and every Christian wonders why all can not see the beauty

of his system of finance, or plan of church government by which he is sure harmony would be secured and funds would be ample to send missionaries into all destitute places.

Sometimes a theory becomes a hobby upon which its inventor mounts and rides over every imaginable obstacle. It is in his hand, the key which unlocks all the mysteries in the kingdom of Nature and of Grace. He becomes a sort of monomaniac, ever pressing his favorite plan or system, and he is surprised at your stupidity in not seeing its force and beauty as he sees it.

Fortunately others have their theories which are opposed to his, and the advocacy of which prevents him from putting his into practice to his own injury and possibly to the ruin of church or state in which it is designed to work.

Yet we must have theory or our practice would be mere guess work without system or order.

Theory precedes practice, giving direction to every effort and causing cooperation possible.

In matters of individual concern, each one is permitted to form his own theory and to change it as often as he pleases; but where others are concerned a definite plan must be adopted in order to insure success.

This is the more difficult, since each desires his own system to be accepted, or at least the accepted theory to be modified by his.

It often happens in the church that a good plan is adopted which fails in practice not from any defect in the system, but solely from negligence and want of activity and energy on the part of the members.

No theory, however Scriptural or good, can prove a success unless coupled with diligence in practice and faithfulness in execution.

A single delinquent of a thousand may cause the failure in practice of the best system ever devised.

This is doubtless one reason why our Oregon Missionary system has fallen short of what was anticipated by its friends.

It is so easy to say, and so reasonable to think that every member of the church in the State can and will give one dollar per annum to the missionary fund, and with this, three or four evangelists can be sustained, under whose labors numbers can be increased, the churches organized and established, and the good cause made to flourish generally.

But in practice one feels that a single dollar out of thousands will not be missed, and he neglects to pay. Another acts under the same impression; and so the funds are cut down until nothing is accomplished.

Many profess great interest in missionary work, but refuse to cooperate because the system adopted is in their judgment not Scriptural.

Others, having prophesied the failure of a plan adopted, refuse to contribute in order to make their prophecy come true.

Many excuses may be found or formed for not working together. And in most cases they are only excuses, while the real cause is that selfishness which clutches the dollar with an affection more intense and an interest more abiding than they ever felt or cherished for the church of God.

This remark does not apply to all; for there are doubtless defective plans and impracticable systems sometimes adopted.

It is then the duty of each, knowing them to be such, to remonstrate, and even in exceptional cases, to refuse to cooperate.

It is rarely the case, in fact, that we have a system or plan, however defective, that is not better than no plan.

It is, as a general rule, better to work cooperatively under a defective system than not to work at all.

If the Scriptures specify particularly how a thing is to be done we must

do it in that way. But if a matter is commanded to be done, but the specifications are so indefinite as to the manner of doing it that good and wise men differ as to whether there are or are not specifications; or, if given, as to what they are, then the presumption is fair, that it belongs to that class of precepts which may be done, according to the circumstances of the church or the several churches cooperating, in any way most convenient to the members.

It is evident that Oregon has had too much theory in Christian cooperation and not enough practice.

If all would work promptly and faithfully on any plan adopted since we came to the State, much good would be accomplished and none would be oppressed.

A right theory is good, but willing practice is better.

He who abounds in theory without work will never accomplish any good; but he who works, even though it may be under a defective system and objectionable plan, will secure some valuable results.

If, however, we have a good, Scriptural plan and prompt, faithful practice under that plan, we may expect the best possible results.

Bro. Peterson's Critique.

That Bro. Peterson does not recognize the distinction between *soul* and *spirit* is a sufficient reason, one would think, to call attention to this point.

That he should regard the articles which he criticises as bordering on "Adventism" is evidence, that he wholly misconstrues them.

"Soul Sleeping" took its rise in the misuse of the phrase "immortality of the soul," and the fallacy of the system and the folly of those who advocate it will never be detected and exposed until a clear perception and full apprehension of Paul's distinction of "spirit and soul and body" (1 Thes. v. 23) be clearly understood.

Dr. Thomas, the author of the system, said, "It takes body, blood, and breath to make a whole living man." "His living soul is his animal body." "Spirits are dispositions or consciences."

Surely, there is nothing in the articles to which reference is made favoring such views or interpretations as these.

Bro. Peterson will admit that the *spirit* and *soul* are used in our current vocabulary as synonyms. In the New Testament they are never so used. There is not a single instance in the original in which they are used interchangeably.

We made no broader distinction between the body and the spirit than is found in this quotation from Eccl. xii. 7: "The body shall return to the earth as it was, and the spirit shall return to God who gave it."

This gives very clearly the source and destiny of body and spirit, and certainly implies the dissolution of the one and the conscious existence of the other.

Now we have the body and the spirit disposed of, what of the soul?

Does it go to the earth with the body or to God with the spirit?

But this you will say, is an untaught question, and therefore unprofitable. Be it so. We are not disposed to press the matter.

Aphorism.

The first thing in intention is last in execution. We educate first the intellect, then the moral, and last the religious nature; but the first and second are preliminary to the third; for to "reverence God and keep his commandments" is the whole happiness of man.

And the young man that has not nerve to resist the temptation will not make a good husband. Paste this on your looking-glass, young lady.—*Binghamton Times.*

Church News.

(From the Record and Evangelist.)

—L. B. Wilkes is laid up—probably forever—with mental prostration.

—Elder A. I. Hobbs, of Bloomington, Ill., is at the Springs, Colfax, Iowa, recreating for a week or two.

—A. N. Gilbert, recently of the Richmond Street Church, Cincinnati, spends August preaching in Texas.

—Bro. J. H. Wright, of Sterling, Ill., has arranged to preach one-half of his time at Le Claire, Iowa. The other half he gives to Sterling. At the latter place the young and growing church are taking preliminary steps to build a house.

—A. H. Mulkey is acting as principal of an academy at Medicine Springs, Kansas.

—J. P. Lucas removes from Millburg to Vandalia, Cass county, Michigan. He begins a year's engagement at Vandalia the 10th inst.

—Bros. McGarvey, Earl and party were expected back in England on their return from Palestine early in August.

—Bro. J. M. Henry has resigned his charge at Tecumseh and returned to his home at Chillicothe, Mo.

—Bro. Wesley Loney writes that the grasshoppers destroyed most of the wheat in the north part of the State.

—The writer expects to be at Valparaiso, Saunders county, Aug. 16th, where we are likely to have some "unpleasantness" with the Seven Day Adventists.

—We have built four houses of worship in our State this year.

—We expect to attend the District Meeting at North Bend, the first week in September.

—In the resurrection they neither marry nor are given in marriage." Why? Bro. J. M. Morris, of Lebanon, Mo., of the opinion that so few men will get to heaven that there won't be enough to go around, hence there will be no marriages there! We trust this view of the case will not keep the women out of paradise.

—Bro. H. E. Puett is doing faithful work for the "mission church" at Canton, Ill. His presence and labors in that city are having a good influence on the side of truth, and he stands high with all classes of people there. Brethren of Illinois, hold up his hands; he is doing his duty nobly.

General Church News.

(From the Sunday Chronicle.)

—There are 600 subscribing adherents to Pere Hyacinthe's church.

—Rev. Samuel Hassell, Secretary of the Church Missionary Society, London, England, is dead.

—The Irish Methodist Church Conference which met recently at Belfast was the largest ever held.

—Rev. F. W. Sprague, of Philadelphia, has become pastor of the Universalist church at North Adams, Mass.

—St. Mark's church, Philadelphia, has 942 communicants, and their contributions last year amounted to \$36,651 52, including pew rents.

—In a recent autobiographical address Mr. Spurgeon stated that if he were to write his life it would seem to be fiction, so marvelous were some things which had occurred.

—A charity and college for the benefit of widows and orphans of deceased bankers and merchants is to be founded in London as a memorial of the late Baron Rothschild.

—A religious movement of considerable extent is in progress among the Malays about Cape Town, Africa, and an effort is being made to establish a special mission for them.

—Dr. Sage, of Hartford, says that some of the churches and pastors of that city refuse to administer baptism by immersion when it is required by the conscience of the candidate.

—A remarkable report comes from Russia that the government has granted entire liberty of worship to the

dissenters from the Greek church, who number 12,000,000 of its subjects.

—For some years past it has been the desire of Mr. Spurgeon to found an orphanage for girls in addition to his institution at Stockwell for fatherless boys, and the project is at last fairly on foot.

—Rev. Joseph Barclay, rector of Stapleford, Herts, has received the appointment of Bishop of Jerusalem. Dr. Barclay is an Eastern scholar of wide reputation, and for ten years was incumbent of Christ Church, Jerusalem.

—A Rev. Dr. Ingram, who died recently in Shetland at the age of 106, is believed to have been the oldest minister in the world. His ancestors, four generations of whom lived in the same house in Shetland, have lived to great ages.

—"Mamma," remarked an interesting infant of four, "where do you go when you die?" "One can't be quite certain, darling. How can mamma tell? She has never died yet." "Yes: but haven't you studied geography?"

—In a sermon recently delivered in Westminster Abbey the Bishop of Manchester praised the exquisite and finished acting of the Comedie Francaise, but regretted, in the interests of morality, that the parts assumed by these accomplished actors were so compromising in purpose and thought.

—In Rome, since it became the Capital of United Italy, twelve Protestant churches have been built. Three of them are Episcopal, two are Methodist, one is Baptist, one Presbyterian, one other the American Union Church, while the four remaining ones are the Liberal Church, the Waldensian Church, the Evangelical Military Church and the Apostolic Church of Rome.

—Bishop Haven told a reporter of the Boston Traveller the other day that he knew "of four colored men—one in South Carolina, one in Texas, one in North Carolina and one in Georgia—that now own farms of from four to six hundred acres in extent." The Bishop thinks that the farms and plantations of the South will in the end get largely into the hands of the colored people.

—According to a recent and eminent Roman Catholic authority, that church is now the richest religious body in this country. The ratio of increase in its pecuniary resources from 1860 to 1870 was 128 per cent. Official statistics, published in 1875, give the number of its priests as 5074, the number of students preparing for the priesthood 1273, and the number of churches and chapels 6528. There were at that time thirty-three theological seminaries, sixty-three colleges, 557 academies, 645 parochial schools, 214 asylums and ninety-six hospitals. The Catholic Directory for 1879 shows a Catholic population in this country of 6,375,630.

California State Meeting.

NAPA, July 24, 1879.

Dear Brethren:

We take this method of informing you that our next annual meeting will be held at Yountville, Napa Co., commencing on Friday, Sept. 19th, at 11 o'clock. Ample camping arrangements will be provided, as usual, for all who attend. The table will be under the management of a Committee of brethren, who will furnish eatables at the lowest possible price to cover the actual expense of furnishing. All who desire to come and furnish themselves will find every necessary convenience for doing so. We request all who can to bring a liberal supply of bedding, as we have assurance that there will be a large attendance of brethren and friends from a distance. Please read this to your congregation.

E. B. WARE,
Com. on Correspondence.

—Human nature is the only thing that time and climate can not change.