

PACIFIC CHRISTIAN MESSENGER.

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OFFICE EDITOR AND PUBLISHER.

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Special Premium.

To every one who will send us two dollars and sixty cents we will send the MESSENGER and Household for one year, or to anyone sending five new names we will send a copy of the MESSENGER and Household free. The Household is a monthly journal devoted to the interests of the American housewife, and contains 20 pages of original reading matter, in which are discussed everything that pertains to home life by some of our best writers on such subjects. Subscriptions may begin at any time desired. Do not fail to enclose the 10 cts. extra, otherwise you will not receive the Household, as we are obliged to have it to pay postage. Please state distinctly the name, post-office, county and State, of each one you send that no mistake may be made.

Subscribers that have already paid for the MESSENGER may receive the Household by sending us 30 cents in 1, 2 or 3 cents postage stamps.

Bro. Bruce Wolverton preached an eloquent sermon in the church at Monmouth last Sunday.

The West Chehalem church has lately been reorganized with about fifty members. Bro. Bruce Wolverton has been engaged to preach for that church one-fourth of his time.

Bro. H. M. Waller has held four interesting meetings since last reported. At Lewisville, at Oak Creek, at Rock Point, and at Turner's Station. Brethren, do not fail to report meetings held in your neighborhoods. It is from such reports that we learn what the church is doing.

Enter College at the Beginning of the Session.

The prospect for a full and pleasant session was never brighter, and we are buoyant with hope.

Send in your students at the beginning of the session. The loss of a few days even may cause the remainder of the session to drag heavily. A good start in a race has much to do with the outcome at the end.

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.

Send us a new subscriber.

Incidental Effects of the Reformation.

In the progress of the reformation inaugurated by the Campbells of Virginia and conducted by the cooperation of many great and good men, for the past half century, much light has been elicited and great good has been accomplished.

Not only has a large community of intelligent, energetic, pious people been called forth and organized into the church of God, but the influence of the clear and accurate views of a broad and catholic christianity has been felt by every religious denomination in the land.

The spirit of investigation set on foot and the severe criticism which dealt with every word, phrase and sentence used in theology have led to the more accurate understanding of many Scriptures and to the repudiation of much of "the language of Ashdod" which had usurped a place in the sacred desk.

Many of the religious parties have been constrained to admit that some of their practices are without Scriptural warrant or divine authority. The best excuse now for using them is H. W. Beecher's excuse for infant baptism—"It works well in practice."

It would not do to reject these human traditions, for if they did they would destroy all party distinction and let Christians come together upon the basis of "one Lord, one faith and one baptism."

It is thought better by the parties themselves, no doubt, to apologize for these humanisms under the form of nonessentials, and to continue to use them.

The folly and iniquity of these divisions have been made to stand out so prominently that every effort, except Scriptural one, has been tried to effect a union.

The church property, wealth, and influence of many of these immense religious establishments, forbid that they should join in a Christian Union; hence the effort to establish an Evangelical Alliance in which each may bring its burden of tradition to be tolerated by all other members on the principle of reciprocity.

A moment's reflection satisfies any one that this is no Christian Union. It is customary to claim a spiritual union in which all are agreed, while differing on non-essentials. Yet this is evidently not satisfactory to any one; for it is in direct opposition to the plainest teachings of the Scriptures.

The work of the reformation has put the several parties in this unenviable position that they want to be let alone.

Joined, like Ephraim, each to his idols he is willing to let others alone, if they will not vex him by pointing out his errors and blemishes.

All these things are working out good results.

The great question of Christian Union is taking stronger hold on the masses of Christians as the condition precedent to the conversion of the world; and they are inquiring whether it may not be accomplished. It was the one earnest thought in the prayer of Jesus recorded in the xvii chapter of John.

Every Christian prays for the union of God's children, and the question forces itself upon him: Why not work for it?

And when it is discovered that the only barriers to union are, not the things taught in the Bible, but the things which are not there at all, he is ready to scrutinize these to see whether they are worth the evil they are producing.

Tradition is thus losing its hold on the masses and the "old landmarks" of strict partyism are giving away. The spread of knowledge is tending to union.

The impetus given to education has been very great.

The Disciples have more school and colleges under their control, according to numbers, than any other people.

They are not more anxious about an educated ministry, than they are about an educated laity. They have been foremost in the common school work.

Perhaps in nothing have they made more marked, permanent and beneficial impression on the public, than in their criticisms which have been constant with tongue and pen, from pulpit and press.

Many words and phrases current in theology twenty-five years ago have dropped wholly out of use, or if heard at all, only in a dark corner of the back woods.

Words and phrases stereotyped in certain denominations, heard in almost every sermon, exhortation and prayer, have been driven from the field and Scriptural terms substituted in their place.

Their exegesis of many Scriptures previously obscured by prejudice and darkened by partizan influence has contributed largely to a fuller and more harmonious text. They have brought much talents and learning to bear in all these matters, and the result has fully justified their labors; for the religious world has advanced a pace. And still the work goes on.

To-day there are more and more highly educated men engaged in this great work than at any previous time. We may confidently anticipate noble results in the future.

Report Your Meetings.

We asked a brother recently why he did not report his meetings. "To tell you the truth," said he, "I am a little ashamed to make regular reports, because others do not report; and if my name appears regularly and no others report people will conclude that I am over-anxious for my name to appear in print."

Such is the excuse of one—perhaps many; while others for other reasons, and possibly some through indifference or unintentional neglect fail to give an account of their labors.

Perhaps no question connected with the paper in its management and contents has been so often repeated as this: "Bro. Campbell, why don't you get the preaching brethren to report their labors in the paper? Church news is the first thing I look for, and I am disappointed and discouraged when I find none; for I fear the truth is neglected and the work of the Master is languishing."

We have invited, urged and entreated brethren to send us brief notes from the field of their labors, or if time would not permit this much, say, at least, "A. J.—preached at B—on last Lord's day. Present, of the church, five; and of the world, three."

If every preacher on the coast would send in a postal card each week from which we could make up a brief summary, it would form the most interesting column in the paper. Even monthly reports sent in immediately after the last Sunday of each month would keep the brethren posted as to the progress of the Gospel on the coast.

There are several prominent brethren in the ministry on this coast of whose labors, for a year past, we know nothing. We have even lost sight of their field of labor, and could not, if inquired of, tell where they are.

How much more pleasant, if we could all be permitted to rejoice in the success and triumphs of the Gospel in the labors of each? Or if the cause should languish and failures discourage, we could sympathize together and cheer each other in the midst of depressing circumstances to greater effort.

—It is said that a fourth of all the foreign missionaries sent out by the American Board are graduates of Amherst College.

Life.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." John v. 26.
And of the Son it is said, "In him was life; and the life was the light of men." John i. 4.

Here then is the origin and source of life.

No man can purchase it. God is the fountain, and Jesus the channel through which it flows to the world. "He gives to all life, and breath, and all things."

In the correlation and transmutation of forces life is refractory and refuses to yield. It can not be evolved from any other force, nor can it be changed into any.

Its representative, the atmosphere, is the only thing which man can not mete out by the yard or pound and sell.

The body requires nourishment, and effort is necessary to provide it.

The spirit needs conversion and sustentation, and active obedience alone can accomplish these; but life is the free gift of God.

Man receives it without money and without price.

Sleeping or waking, without care and without effort, he is constantly the recipient of this bounty from heaven.

It is no less true of eternal life which is declared to be the gift of God through Christ. No man can purchase it. It must be accepted, if enjoyed at all, from God through Christ.

Man must put himself in position to receive it. This he does by coming into Christ. Out of him there is no life for our world.

The church is his body. Into it we must enter if we would enjoy eternal life.

The spirit dwells in the body and gives it life. It is the spirit that quickens or makes alive.

This the Father has given to his Son without measure, that it might dwell in his body, the church, and give life to as many as enter there.

As many as desire life should place themselves in position to receive it and God will bestow it abundantly.

Church News.

(From the Christian Standard.)

—E. J. Hart, of Mattoon Ill., has been employing a vacation in Ohio, by traveling and preaching. He speaks encouragingly of the cause at Mattoon, and promises aid from them for the Turkish mission. Right.

—J. B. Briney, who favored us with the light of his cheerful countenance a few days since, will preach in Florence Boone Co., Ky., the fourth Lord's day in August. Let those interested take notice.

—We regret to learn from Bro. J. H. Williams, Jamaica Missionary, that he is compelled to withdraw the appointments made at various points, owing to the increasing weakness of Sister Williams. He expected to meet her in Kansas City on the 12th, and start at once for Colorado. It will call forth the sympathy of many hearts to know that Sister W's health is steadily declining, and enlist their prayers in behalf of these missionaries who have done so good a work in Jamaica.

—Walter S. Smith, well known to our readers, will open a school in Germantown, Ky., shortly. We will publish the announcement of the Trustees next week.

—Aaron Prince Aten has accepted the presidency of Lampasas, Texas. Correspondents will hereafter address him at that point.

—Prof. E. F. Taylor has removed his Normal School from Andersonville to Clinton, Tenn.

—Carroll Ghent has gone from Marion, O., to Columbia, Ky., to assume the presidency of the College at the last named place.

—J. H. Foy is to return from Warrensburg, to St. Louis, Mo., to labor for the Central Church. J. H. Gar-

risson, of the Christian, is still rusticiating in Colorado.

General Church News.

(From the Sunday Chronicle.)

—Of the 515,676 members of the Church of Scotland, a large majority, or 296,374, are women.

—Canon W. W. Haw was consecrated Bishop of Bedford, assistant to the Bishop of London, in St Paul's Cathedral, July 25th.

—The Methodist Conference in Germany and Switzerland, held recently at Bremen, reported 75 ministers and 11,320 members against 9 ministers and 75 members in 1876.

—A revival of religion is going on in the Rhine valley, Germany. Many conversions are reported, there being 200 in Dusseldorf alone. Prof Christ-lice is promoting the movement.

—The Baptist Missionary Union will send out 14 missionaries in August and September. All will go to Asia. Seven go to Burmah, two to India, one to China and four to Japan. Six of the fourteen are women.

—A new Methodist paper is to be published in Boston, to be called the Methodist Episcopalian. It will be of a liberal stamp, advocating various reforms in the Church polity. Dr. Sherman is to be its editor.

—The next annual meeting of the American Board being the seventieth, will be held at Syracuse, beginning October 7th, and closing October 10th. Pres. Magoun of Iowa College will preach the annual sermon.

—The Rev. Luther M. Smith, D. D., Chancellor of Southern University, Greensboro, Alabama, died recently. He was for many years connected with Methodist educational enterprises in Alabama and Georgia.

—The Baptists are organizing a Woman's National Baptist Home Missionary Society. It is to be supplementary to the American Baptist Home Missionary Society, and its field will be in the West, among immigrants, the freedmen and the Indians.

—The American Baptists Mission to the Telogans of India, which last year had an accession of 10,000 Hindus, is about to have another. There are several thousand Hindus who, having renounced heathenism, are receiving Christian instruction and preparing for baptism.

—Bishop Herzog, Old Catholic, of Switzerland, has administered confirmation to six candidates in Father Hyacinthe's congregation in Paris. Dr. Nevin, and another Anglican clergyman from Geneva, and two priests assisted M. Loyson. The chapel was not more than a third filled.

—The Congregational churches in Connecticut report a total of 55,852 communicants, showing a small increase. There are in the State 141 pastors and 118 acting pastors. The contributions for charities amounted to \$314,000 or \$5 per member. There is no town in the State without a Christian church.

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.