

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Pacific CHRISTIAN MESSENGER,

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

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Correspondence.

London Letter.

(REGULAR CORRESPONDENCE.)

LONDON, Oct. 10, 1879.

The Duke of Beaufort has written the following letter to Mr. Daniel Owen who recently published a pamphlet in which he sought to show that the English farmer would be able to compete in the English market with the American wheat producer, providing the soil in this country were properly tilled. In acknowledging the receipt of a copy of this pamphlet the duke says:

"I have to thank you for the reprint of your paper, read at a meeting in June of the Cowbridge Farmer Club. There are those of others, with which I do not agree, and which to my mind are not in accordance with the present state of things in America, and as far as I can see, are still further from the probable future of the wheat-growing zone or district of the Continent, both in Canada and in the United States.

On page 112, in commenting upon the unprecedented crop of wheat grown there last year, you state that it is exceptional, and may not happen again for years to come. As a matter of fact, the crop is much larger this year than it was last, and though the weather was unusually bad and changeable for America, the harvest was well got. As there are now railroads working others making, and again more contemplated, I believe the surplus of wheat produced beyond the quantity wanted for home consumption in Canada and America will increase every year for sometime to come. Also, as they get money from selling their wheat, they will invest some of it in manure, and, instead of having eleven bushels per acre to sell, grown on their now unmanured land they will raise the productive powers of their land. Besides this, the wheat zone is enormous and as the flood of emigration has again set westward more acres will be cleaned and cultivated. As to the expense, I think that the gentlemen quoted in your paper are in error, for I have no doubt that, though from the very farthest part of the wheat-producing districts it may be more, yet wheat can be landed at Liverpool from the average of the distance from the coast at a cost of 4s per bushel, 22s per quarter. Can you compete with this in England? I say certainly not.

You have had great experiences and have grown crops that sound almost fabulous in quantity, but I see that, with all that science and capital could do for three years, you had crops for less to the acre than for the seven previous years. The fact is that in America the sun never fails them as

it does in this climate. Their crops ripen quickly, and it is almost a certainty that they have fine weather for harvesting. Bad weather beats even energy and good judgement. Mr. Osborne, I think, greatly overrates the average wheat produced per acre in the United Kingdom even in the favorable seasons, when he puts it at thirty bushels. I believe twenty bushels to be much nearer the mark. He is wrong also, in saying that it costs 9d per bushel railway freight to the coast, which would be £1 10s per ton. I believe it to be an error also to say that the railways are carrying at a loss. There is not sufficient competition to cause them to do that.

The result of my consideration of the subject is this—that climate, steam transport by sea or land, together with the labor question on both sides of the ocean, has made it out of the power of our agriculturists to compete with the growers of wheat on the American continent, and that they must turn their attention to cheaper and better modes of growing beef and mutton, so as not to be driven out of the market also by the Americans. The distance difficulty, and expense of transport of live and dead meat give us an advantage we shall be wise to improve, instead of waiting time and capital in trying the impossible task of competing with them in growing wheat."

California Letter.

Bro. Campbell:

It may not be very pleasant, or easy to confess, but it is true, that almost all persons, times and places have their imperfections, their sins and their sorrows; their shadows, alternating with their sunshine. And besides being true, there is some good in looking at evils. The view makes us sad; and "by the sadness of the countenance the heart is made bitter." We are wearied from earth and sin we learn to look higher, and to forever sources for enjoyments.

A SAD CASE.

Think of a respectable house of worship, bell, and every convenience for Lord's day school and church meetings; a fine community, a good membership as to numbers, and as to intelligence, standing, and controlling, say half a million of money; and yet not able to keep up a Sunday school, or the weekly meetings, except in a very poor way; occasional preaching; no prayer meeting; their children in sectarian Sunday schools, or on the streets! This would be bad; but if you think of lukewarmness even to nausea, of personal difficulties, of one continual stretch after more money—especially on the part of the most wealthy and controlling—their working day and night, as if they and their families were on starvation, or to be imprisoned for debts; but few religious books or papers in their families; and a general despondency, attended with the remark, "We can't do any thing," every time you talk to them; exceedingly sorry, so sorry they could weep tears of blood had they not forgot how to weep; and then you may be led to enquire

WHY ALL THIS?

I have not overdrawn the picture; and I have no special place in mind, for I know a number of cases that would not be slandered by this were it applied personally to them. Most, if not all these places, have had able preachers to their help (?) also, till

they were no longer able to profit by their labors, or to sustain them. Why these failures? They are not necessary or unavoidable. They are not because we have not the truth. They are not owing to inability on the part of the preachers. Nor are they owing to penuriousness in the people. They are as liberal and intelligent as any people. Not to allow this would be grievously to wrong them. It is true, also, that sectarians fail, in like manner, and even apostolic churches fail, as at Corinth, Ephesus, five out of seven in Asia, &c. Still, this does not answer the question—why?

Perhaps we cannot answer this question very satisfactorily, and still the facts remain. We cannot very clearly explain why the existence of physical and moral evil; but we know very well the evil exists.

It is encouraging to know that many have not failed. I find a number of congregations equal, I think, in all Christian graces and virtues, to the best churches in the days of the apostles. Hence, failures are not necessary; and we should push the question—why?

If we were blind to the successes and excellences before and around us, it might be argued that the failure was in our vision. Not so now. And the difference in the course pursued where the failures are and where the successes are may give some clue to the why.

And here the statement of the case would be different by different persons. I mean no reflection on others when I give the facts as I see them.

1. The successful churches were and are, as a mass, workers. They all work; or at least the masses. And if there are some drones they do not pull the other way.

2. They have Scripturally qualified bishops and deacons, and they fill their offices. This goes far to explain their success. These bishops, though not evangelists, or preachers, in the common sense of the word, still teach the churches, exhort, administer the ordinance, look after the erring, and the interests of the churches generally—even when an evangelist is present—permanently or transiently. They do not forget that they are the rulers, and that the preachers are servants. Paul made himself the servant of all the churches—not their bishop.

3. Bad or unfaithful members are not allowed long to afflict the body. Therefore reformed, or excluded before their leaven has time to leaven the whole lump. If some of the sheep stray from the fold they go and hunt them up. If some do not come to be fed, they look after them.

4. If they have preaching, regularly or otherwise, they have it understood that the preachers are not the pastors, unless, indeed, they have the proper qualifications, and have been appointed to the work. That is, they are not pastors because they are evangelists. These bishops feel that "they watch for saints, as they that must give account;" and hence they do not readily yield to preachers or others, when the best interests of their people are involved. And having a plurality of such men, they can rule.

And this is only a part—but as much as I can put down here.

THE FAILURES ARE NOT SO.

1. A few do nearly every thing. The rest are drones and dead weights.

When a big preacher comes along they attend, and sit on front seats, &c. They cannot afford to attend without a preacher. Worshipping God is not enough. The few earnest workers can attend just to worship. Not so with the masses. They must have their ears tickled by a fine sermon, or they will not attend.

2. Besides non-attendance, they talk discouragingly. They say to others, you can't carry on a church without a preacher. We must have a preacher, though they know the Bible does not say so, and the best churches have not preachers regularly.

3. These non-workers, and preacher-members favor church sociables, fairs, and other things which tend to worldlyize the church, and render discipline both necessary and difficult.

4. If the church has a big meeting, and receives many additions, they are not apt to remain, or honor and promote the cause. Brought in by preacher's influence, when that influence is gone, they lapse back to the world, or only nominally maintain their places in the church; so that, if the church is not weaker for its increase of numbers, it is less able to run a good race, or fight a good fight.

But here, too, I must pause. I mean only to suggest some reasons for our failures and our successes.

To guard against being misunderstood, I may say, I do not mean that it is necessarily wrong for a church to have the constant labors of an evangelist—even under specific contract. But I do mean that it is unscriptural and ruinous to look to a mere evangelist, however good and able, as a bishop or pastor.

Persons not qualified cannot run the State government well, or schools, colleges, railroad trains, boats, or any thing else. And many of the ablest evangelists are even the poorest governors—even of their own families. Scripturally qualified men can rule the church, feed it, care for it, and make it a happy success. Let evangelists keep to their work. The bishops will call for their aid; for they will often need it. But let all things be done Scripturally and in order; then may we all prosper

C. K.

Oct. 24, 1879.

Weather Report for Oct., 1879.

During October, 1879, there were eight days during which rain fell, and an aggregate of 1.76 in. of water, seven clear and 16 cloudy and foggy days other than those on which rain fell. One day, the 27th, was foggy, obscuring the sky all day. Frosts occurred on the 13th, 16th, 23rd, and 31st.

The mean temperature for the month was 49.73°. Highest daily mean temperature 55°, on the 3rd and 23rd. Lowest daily mean 44°, on the 31st.

Highest record of thermometer for the month 69°, at 2 o'clock p. m., on the 17th. Lowest thermometer 38°, at 9 o'clock p. m., on the 31st.

The prevailing winds for the month were from the S. W. during eight days, South 11 days, North 12 days.

October, 1878, gave nine rainy days and 3.30 in. of water, 11 clear and 11 cloudy days. Mean temperature for the month 49.32°. Highest daily, 59°, on the 5th. Lowest daily, 42°, on the 24th.

T. PEARCE.

Oct., Nov. 1, 1879.

Safety of Boys at College.

It is always a time of deep concern with thoughtful parents when boys must leave home in order that their education may be carried on at a distant school.

Fathers and mothers are filled with grave misgivings, lest the removal of restraints should develop depravity, lest the son who goes out untrained should return proficient in vice. But is there, indeed, so much ground for painful apprehension? There is no reason to doubt that the influences of a Christian College are more wholesome than those of many homes, and compare favorably with the influences of such as are best regulated. That young men do sometimes return from college without honors which poorly compensate for their corrupted morals no one can gainsay. But do not young men who remain at home become sometimes vile in their affections and life, and embitter the days and the years of the lives of their parents? The best that can be done for sons is to labor for their early conversion, and to ground them in the law of the Lord. They cannot always remain at home. They must engage in business or prosecute their studies; they must have contact with the world and undergo their probation. If the decision is, My son must enter College, send him with the self-assuring thoughts; perils will be scarcely greater away than at home; he will have opportunities for development of character which the narrower circle cannot give; and, best of all, this thought: even at home he is kept only in so far as God keeps him, and God is his guard in every place: "Am I a God at hand, saith the Lord, and not a God afar off?"—*Richmond Advocate.*

To a Young Lady.

You think you love the young man who is coming this Sunday night to visit you. Suppose he "declares himself," and asks you to become his wife. Are you prepared to say to him "I love you and will trust you through life with my happiness, and the lives and weal of our children?"

He is jolly, gay and handsome, and all the darts of Cupid are twinkling and sparkling in his eyes; but will those eyes always find expression from the love of a true soul? Tonight he says many pleasant things and draws pretty pictures for the future. Does he go to-morrow to a work which gives promise to the fulfillment of your desire in life? Do his ambitions and achievements satisfy you? Does his every-day life shine with the noble endeavor of a trustworthy man. If you think and desire a companion in your thinking—one who can unlock the depths of your mind, to what strata of humanity does he belong in the scale of excellence and morality? Is he doing all he can to build future usefulness and happiness in which you can share and feel blessed? These are questions which the experience of after years make many women weep in the bitterness of soul that they were not thought of before they answered "Yes."—*Ex.*

—One tablespoonful of kerosene put into two quarts of starch will improve the gloss and prevent the starch from sticking to the iron. So says a correspondent.

Send us a new subscriber.