

# 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.

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

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### Letter From Wellesley College.

Nov. 16, 1879.

#### My Dear Girls:

How short the days are growing; I cannot tell how it is with each of you at home, but I know the dark shadows creep in at the window every evening long before my day's work is done.

There is a penetrating shiver in every breath of air that stirs the November silence, but except a slight fall of snow Nov. 3rd, there has been no real winter yet. The weather here has been very much as one of the young ladies remarked yesterday, "that she could keep up a lively correspondence with her father and write about nothing but Massachusetts weather, it was so changeable."

Two weeks ago the prizes spoken of in the catalogue were given to the fortunate ones. There was a murmur of surprise when the name of the young lady who had taken the first prize in Greek and Mathematics was called, for she is quite young and an exceedingly plain little body with only an earnest look in her eyes that would never be noticed in the throng. She received \$250; and the others that gained the \$100, \$75, \$50 and \$25, were all young and very ordinary looking. It reconciles one wonderfully to an unprepossessing appearance to see such girls carry off all the prizes, while the handsome ones take back seats with a pout upon their pretty lips. It looks more like an equal division of the good things that govern the world. After the prizes were distributed and the congratulatory flutter had subsided, a lecture on "Mrs. Browning," was delivered by James T. Fields, in which he spoke of her having "A soul of fire enclosed in a case of pearl." His lectures are a literary feast, as he has been personally acquainted with so many poets and authors, besides being familiar with the works and histories of so many others. Mr. Lord the author of "Lord's Old Roman World," has given two lectures in the college, one on Gregory VII. and the other on Queen Elizabeth. These historical lectures do the students all the more good as they are expected to make themselves thoroughly acquainted with the subject before hand, besides making notes of the lectures. There is also a concert of some kind at the college every week, for recreation and the education of a correct musical taste in the students of the musical department. The one last week by Mr. E. Remenyi would have made Cousin E— say beautiful in her most rapturous style. He has played in Oregon, I think at Salem. A great many Boston people come whenever there is a lecture or concert, so the girls are always on their good behavior. Immediately af-

ter such exercises is silent time for the college; we are not under such restrictions at Dana Hall, but if you were at the college you would soon see the necessity, especially if you were a stranger you would have "forty million bees a buzzing in your head" and if the noise did not stop a little while everyday you never could gather your confused senses together for any definite purpose. One of Harriet Beecher Stowe's nieces, a very sweet and pretty girl is here in school. She has the name of being a hard student, though with not more ability than common people, there are also a granddaughter of Henry Ward Beecher and daughters of Senators and ex-Senators by the dozen, who are laughingly styled the digitarities of the college.

Every civilized religious belief is represented and some uncivilized ones; as every one comes here perfectly decided in her own religious convictions, it is a little amusing to watch the decided look deepen on each face as the discussion waxes earnest and warm. The lady opposite me at table, is a quaker from Maryland, of Methodists there are a score, with Congregationalists, Unitarians, Universalists—ad infinitum. You have heard no doubt of the commotion "Standing Bear," "Bright Eyes" and her brother a young Indian about twenty years of age, are making in Boston circles; they were brought out here one evening not long ago by the Boston man who does the introducing and gathers up the money; and such a time as the girls had over them. A real live Indian dressed up in war paint, blanket and feathers, over clothes like any well dressed man wears. First the man who does the agreeable for them told who they were and their object in traveling, which in substance was, that the poor Indians had been cruelly deprived of their land and sent to a sickly part of Indian Territory, where just a seventh of their number had died within a year; that the chief "Standing Bear," (the name is well applied) with thirteen followers escaped and made their way home, but to be arrested and sent back again. They begged for freedom and some whites espoused their cause, which brought about a lawsuit and the chief with his few faithful followers were set at liberty, but are still *lawing* about their land. (Please supply legal terms if you like, I'm not equal to it), and they now want money to pay their lawyers. A nice doleful story, which in the end resulted in a collection among the girls of over fifty dollars, which a few days after was given to the Indians by Mr. Fields in Boston. "Bright Eyes" made a pleasant little speech in excellent English, which she learned at a school in New Jersey, and said among other things that it was the pleasantest evening of her life and she longed to see such a school for her people, and would you believe it,—I scarcely can, that Mr. Durant is going to send her to school next year, and her name is already entered on the books for a room next session. She is very winsome and looks to have considerable white blood in her veins. "Standing Bear" speaks entirely in his own language, and the girl stood by while he spoke, and acted as his interpreter. Miss Howard insisted on music, and Bright Eyes sang in a very pretty ladylike way, "Don't be sorrowful, Darling." The girls begged for a regular war whoop, and as the young man had been a mere figurehead in the entertainment he gave them one,

and such a yell; it startled the echoes and set the girls to cheering, which was about as heathenish a noise as the other.

They all came down from the stage, and everybody shook hands with them. I sincerely hope none of the rest felt as foolish over it as I did.

Since then the Jubilees have been giving concerts in Boston for the benefit of "Bright Eyes." It is a clear case of one oppressed race turning missionaries, to help another despised people, but really I must not make my letter longer, or you will never care to get another.

CASSIE STUMP.

### The Church and the Preacher.

Much has been said and is still being said from pulpit and press about the relation of the preacher to the church, and about the duties of churches in reference to the employment of preachers.

It seems sad that the disciples must be in an endless discussion in reference to this and kindred questions; but still it may be best in this, as in other things, to follow the Apostolic injunction to "Prove all things and hold fast to that which is good."

The time has been when there were those among us who openly opposed the employment of a preacher to preach for a stipulated salary under any circumstances. Fortunately for the church and the world that class is now nearly all dead and gone to heaven.

But there are still those remaining who, while they do not avow their opposition to a paid ministry, their speeches and writings point in that way, and have the tendency to educate the churches in the belief that the maintenance of preachers in local work is unimportant, and that their location to preach for a single congregation is not desirable, but on the other hand to be carefully avoided.

In fact, if we were to accept the writings and speeches of some on these subjects we would be led to the conclusion that the greatest calamity that could befall a church is the employment of a preacher to preach regularly for it. I am aware that there are extremes on these questions, one is to teach the churches that they can do nothing without a preacher, that they must shut up the doors of the church and not meet in the absence of a preacher. But I must confess that in all my acquaintances with our preachers I never heard any so teach. There may be some preachers among us who thus teach the churches, but I have not seen them nor heard them.

The other extreme is to teach the churches that the regular preaching of the word, to the church and to the world, is unimportant. "That it is not necessarily wrong to have the constant labors of an evangelist," or preacher, but it is a matter of indifference, and in which there is a great deal of danger; that churches can get along better without a preacher than with one. In fact, "the best churches have not preachers regularly."

Now I look upon each of the above views as very great extremes, and most destructive in their tendency to the peace and prosperity of the churches.

That the Bible plan of church work contemplates the regular preaching of the word to the church and to those who may be brought under its influ-

ence, is a fact which, I think, can not be successfully called in question.

But churches are not always able to maintain preaching in their midst; in such cases it becomes their bounden duty to keep up the worship and to attend to the ordinances of the Lord's house just the same as if they had a preacher. But to teach them to be content with this, and that it is the best way, and that the "Bible don't say that we must have a preacher," implying that it is simply a matter of expediency, is, in my judgment, the most destructive blow that could be given to the growth and prosperity of the churches. The Bible don't say that we must have bishops and deacons; yet we know that it is the Bible plan to have them, and that churches do better with competent officers than without them; yet churches have existed and may exist, and sometimes do well without any of these officers.

The church was ordained of God as the "Pillar and support of the truth." To it has been committed the sacred trust of carrying out the command of the great commission, "Go preach the Gospel to every creature." From it, according to apostolic command, must "sound out the word of the Lord."

The most important agency in carrying out these important trusts, is preaching. It was by this agency that the word of the Lord was first made known to mankind, and it is by this agency chiefly that it is to be made known to-day.

It is the duty of every church to have constant or regular preaching in their public meetings, and the church that has the ability to do so and fails to do it will not be held blameless in the day of judgment.

In order to provide for this important work in the church it has been wisely provided that at least one of the board of elders or bishops shall be a preacher, able to "labor in word and doctrine," and no church, in my judgment, has reached the full measure of the Scriptural qualifications of its officers, which has not a preacher as one of the board of bishops or elders.

I am ready to go further and say that whenever a church has a bishop that fills all the conditions given in word of God they will have a preacher. There may be preachers who do not possess all the qualifications of that office; but no man can possess them all and not be a preacher; can't "do the work of an evangelist" and preach for a single congregation, that in order to be an evangelist he must run from one church to another, stop long enough in a place to gather a few in, and then leave them to die, and go somewhere else. A man is as truly an evangelist in a district a mile square, if he has material sufficient to labor with, as if he had traveled from Maine to California, or had been sent to China to convert the "heathen Chinese."

Again it is sometimes thought to be a terrible thing that a preacher or an evangelist should think of exercising the duties of a bishop or pastor.

If a church sees proper to elect a preacher to that office and is willing to pay him for it, and he is willing to accept it, what is there about it that is so objectionable? Where is the law, human or divine, that opposes it? That both officers were sometimes combined in one person under the guidance of the apostles, can't be successfully denied. If it were acceptable then, why not now? What our churches need everywhere is more

preachers and more preaching. Our preachers need to be kept at work; and if we had some means of sustaining preachers in our weak churches you wouldn't hear of so many dying and dead churches.

The churches that are dead and dying, as a rule, are those that have no preachers, or are trying to get along without a preacher.

It is a sad mistake too, to suppose that the employment of a preacher diminishes the activity of the church in church work. If you want to find a live church, full of love and good works go where they have a live, active and Godly preacher. A live church won't do without a preacher; it is the dead churches that don't want a preacher. But it is very easy to educate a church in this no preacher doctrine, because it is a doctrine that pertains to their pockets; and it is always easy to teach people economy in matters of religion; a doctrine that saves a dollar, especially if it goes into the pocket of a preacher, is readily embraced by a large class of people. My experience is very different from that so often presented, that those who favor regular preaching are the "none-workers," that they are the "church fair and sociable" party. They are, as a class, the best workers, both in church and Sunday school, the most Godly and prayerful, better read in the Scriptures, pay more for the support of the Gospel, do more for the church, and attend the meetings of the church better than any other class.

E. E. W.

### Laws Relating to Newspaper Subscription and Arrears.

In response to a request we give the law as it stands relating to newspapers and subscriptions:

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until arrearages are paid.
3. If subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible until they have settled their bills and ordered them discontinued.
4. If subscribers move to other places without informing the publisher, and the papers are sent to the former direction, they are held responsible.
5. Any person who receives a newspaper and makes use of it, whether he has ordered it or not, is held in law a subscriber.
6. If subscribers pay in advance, they are bound to give notice to the publisher at the end of their time, if they do not wish to continue taking it—otherwise the publisher is authorized to send it on, and the subscribers will be responsible until express notice with payment of all arrears is sent to the publisher.

### A Boy's Prayer.

A little five year old Tennessee boy makes the following prayer in sober earnest, which a friend sends us for publication: "Our Heavenly Father, bless us to be good, not to quarrel and not to tell stories, and not to hang on to cows tails, and not to have enough to eat, and not to go to the penitentiary, and not to stone horses, and to button our night-gowns, and not to kick dogs, and to have clothes to wear, and bless us to be thankful, for Jesus sake. Amen."