

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 Stamp, 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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Notices in local columns 10 cents per line for each insertion.
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Off For New Zealand.

Bro. A. B. Maston and Sister Maston, his wife, of Hebron, Indiana, are now on the ocean destined for Wellington, New Zealand. At least their decision was to sail from San Francisco Dec. 22nd. They spent Lord's day, Dec. 14th, with the church at Columbia, Mo. Bro. Maston preached for us a most practical sermon on "Toilers in the Lord's Harvestfield," and we extended to him and Sister Maston the hand of fellowship,—a hearty God speed in their self-sacrificing work, together with a handsome donation to help them on their way.

The facts pertaining to this mission I will briefly state. I am not sure that I should call it *mission*, at least, no Missionary Society sent Bro. Maston, but the church at Wellington, New Zealand sent for him, and sent the money to pay his way.

This has been the case with all our work in Australia. Sometimes the brethren call me "our missionary to Australia." "Our missionary!"

There is no our about it. The Church in Melbourne sent the money, paid my expenses to them and supported me while there, not niggardly either, for my salary supplemented by Mrs. Carr's earnings in teaching enabled us, when my health broke down to take a tour through Egypt, Italy, Palestine and France on our way home. So to the brethren in Melbourne, sent for G. L. Surber, those at Adelaide for T. J. Gare, those in Sydney for J. J. Haley. The latter sent money by me on my return and I selected Bro. J. J. Haley. Also Bro. Gaeslin accepted a call to Melbourne, and did most efficient work. If it be true that his going to Australia produced the disease which ended his life, he died a blessed martyr. Till the day of his death he never regretted having gone to Australia.

Nearly a year ago the church at Wellington sent for me to come to them, proposing to pay my way and Mrs. Carr's and give me \$1500 for the first year; but our engagements forced us to decline. Then this church sent to me eighty pounds sterling, with orders to select and send to them a preacher. I selected Bro. Maston, who has grown up from a poor boy, who went to Sunday school barefooted, earned his clothing and worked his way into Butler University and became a zealous and efficient preacher of the gospel. He and Sister Maston have in them the elements of success. Our hearts go out after them as they have entered upon experiences which were once our own.

The church at Wellington, consisting of about 50 members, grew up through the fidelity of brethren who emigrated there from Great Britain and Australia. They continued "steadfastly

in the apostle's doctrine and in the fellowship, and in breaking of bread and in prayers," and the result so far may be judged from their ability to help themselves, send for and support a preacher. How unlike this is the shocking indifference into which multitudes of brethren in the United States settle down when they congregate in our western country, where they live in disregard of their solemn vows made when they confessed Christ.

A great part of this indifference arises from a failure on the part of churches whence they have come to teach them how to live, how to pray, how to participate in the worship of the Lord's house. And this latter is the sad fruit of our everlasting preaching exercises which have been substituted for the mutual edification and comfort on the Lord's day. Brethren are preached at all their church life at home and when they go where there is no preacher they are as helpless as is the Roman Catholic without his priest.

Even where preachers abound churches meet for worship only when the preacher is present, and they emphatically come to "preaching" instead of coming to God in worship.

This state of religious affairs troubles me more than I can tell. A church that doesn't meet for worship regularly on the first day of the week (preacher or no preacher) is dying or dead.

In my charge to Bro. Maston, I insisted that he support the brethren in New Zealand and Australia in their determination not to recognize a church as the Church of Christ that does not meet regularly on the first day of the week for worship.

Brethren may criticize to all eternity the joint participation on the part of the members when they come together to break bread, and can argue on forever that the preacher had better occupy all the time on such occasion and still the curse of God will be seen visited on children's children and made manifest in each newly settled community—the curse of a dwarfed membership and a sickly, puny infant discipleship who are ever dependent on some one to come and feed them—not able to feed themselves.

Brethren are now living in our Western country and not very far west either,—Aye, even the State of Missouri—men and women who have gone out from our colleges, learned in what pertains to civilized life, who, although many of them live in the same locality, have no meetings. Many of them can talk well enough on politics, profit at loss, yet none of them will venture to open their mouths to conduct a prayer meeting, or read the Word of God in public. And as Dr. Pinkerton once said, "There are young ladies who can sing giddy songs in the parlor, play and sing Dixie and Hail Columbia and many of the men are vocalists, but all of them together cannot sing Hail to the Lord's Anointed."

This will not do. If we are ever to evangelize the Western country or any country, each church must become self-sustaining. The church is to "hold forth the word of life"—the church is the ground and support of the truth. The church is to take charge of the preacher, not the preacher take charge of the church.

But I am digressing. I know there are many difficulties in our way, but surmount them we must, or we fail inevitably.

I almost envy Bro. Maston in his field of labor because he will not have the difficulties to overcome that we have here. Those fifty brethren in Wellington are in earnest, and that is half the battle, so are Bro. and Sister Maston and that makes victory pretty sure. We confidently expect to hear a good report of their labors in their distant island home. The Lord bless them.

Fraternally,
O. A. CARR.

Columbia, Mo., Dec. 24, 1879.

Iowa and Missouri Splinters.

BUNDLE NUMBER 1.

Dear Messenger:

I fully expected to furnish you a good bundle of "Splinters" for the close of 1879, but you know there are times when work comes thick and fast, and we put off for the future many things that we can not well find the future time to perform.

We slept clear of an audience or railroad train only four nights since Nov. 13th. We had a series of hard work, rough travel and cold weather. We spent the holidays at Ottumwa, Iowa, with a weak church. Running a meeting through the holidays was no easy task, yet we did some good; our meeting resulted in five additions to the church.

There has been a great change in the weather, so that it is quite warm; the rains come and the frost is pratty well out of the ground, and the muddy roads are almost impassable.

We met Bro. D. R. Dungan at Ottumwa; he is moving from Eldora to Mt. Pleasant, Iowa. Of course we said nothing about his defeat for governor, did not want to say "I told you so." Bro. D. is a great man, who to know is to love.

Bro. L. C. Wilson is to meet Prof. (?) Jamison in debate at Brighton, Iowa, some time in this month.

We shall visit Poweshirck county (Iowa) Mission the 16th. Twenty members there have raised \$403 for preaching for half the time this year. We have received \$5 00 from Illinois, and a pledge of \$5 00 from Mich., and some expect the full amount of \$440, and we mean to sow seed the second and fourth Lord's day, and week between in each month in this year in that county. We hope too to build up a good congregation in the mean time. We know no harder year's work than 1879, and shall hardly expect less in 1880.

Business is good, and if we, have good crops this year, this county will settle down to stay.

SHORT SERMON.

1. Dear reader, look over the past year and see where the evils developed; every evil is the result of your impure motives, defective plans or lack of energy, while every good work has been obtained by an earnest, energetic work on good plans, backed up by a good heart. "Create in me a clean heart, oh God, and renew a right spirit within me." "The law of the Lord is perfect." "Do all things without murmuring." "Be thou faithful unto death, and I will give thee a crown."

2. Do not come to the Lord with any new promise to repay the broken one of the past year, but come up to settle at once, and make the one single pledge, "I will obey thee," and new read John xv. If you are not a branch of that true vine, obey the Gospel at once and become one. If

you are a branch, remember to be faithful, and God will own you, otherwise he will cut you off. Think of this when you are neglecting the house of God. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life." "Neglect not the assembling of yourselves together as the manner of some is."

3. Keeping yourself right, seek to influence others by your personal efforts. John the Baptist referred his associates to Jesus as "the Lamb of God." Jesus called Philip, Philip found Nathaniel, and invited him to "come and see." Another found his brother, and "brought him to Jesus."

Jesus patiently instructed the woman at the well. She went out, calling to the people to "come and see a man who told me all I ever did." With yourself right and your effort made with the law of God as your plan, your work of faith, hope and love will not be in vain. You may not see the result at once, but the seed will finally come forth. If all your efforts are the means of bringing only one man to Christ, it will be a grand work. When you come to know the length and breadth and depth and height of the love of God you will not count it in vain.

4. No promise is found in the Bible of any one going to heaven that does not make an effort to get some one else to that blessed home, but they that "turn many to righteousness shall shine as the stars of the firmament." With the one thought keep yourself right, you must seek to save others. You must have a desire to save man. (See Rom. x. 1.) John iii. 2: "Beloved, I wish (desire) above all things that thou mayest prosper and be in health even as thy soul prospereth."

May the blessing of God attend the editors and readers of the MESSENGER that all may do much good in this the year of our Lord 1880.

S. H. HEDRIX.

Jan. 6, 1880.

Items from Napa.

Editors Messenger:

A few items from this section may not be uninteresting to some of your readers.

And first I want to speak about our Union Sunday School Teachers' Meeting. This meeting has been going about three months, and has been a success in every way. The Methodist, Presbyterian and Christian schools have taken hold of with a will and determination that will make most anything a success. In these meetings there is the fullest and freest investigation, and you would be surprised at the harmony that prevails in such a meeting, when all have the Bible before them, the final arbitrator of all differences. I am sure that such meetings are of great benefit to the Sunday school work.

On yesterday we finished up the year's work and the seven year's course of the International series, with a grand union review. The review was conducted by Prof. Damon and the writer. At the conclusion of the review short speeches were made by Prof. McDonald, Prof. Lasher, and E. B. Ware. Much interest was manifested in the entire proceedings.

On Christmas eve the Christian Sunday school had a most enjoyable and interesting entertainment. The church was most beautifully decorated

with evergreens and flowers; a beautiful tree was prepared, which was laden with presents for the scholars and others. Every scholar of the school was provided with a present. A short musical and literary programme was prepared for the occasion as follows:

1. Opening Anthem—"Glory to God in the Highest."
2. The Lord's Prayer, repeated by three little girls.
3. Recitation—The victory over death and sleep.
4. Song by school marching on.
5. Declamation—Deacon Sniffles—Chas. Inman.
6. Solo and Chorus—Florence Ware.
7. Our Temperance Band, ten little boys.
8. Buy my Flowers—Lila Pearson.
9. Dialogue—Where shall the soul find rest.
10. Duet—"Is 'lootin' out for you"—Eva and Florence Ware.

At the conclusion of the exercises the presents were distributed, to the joy of the hearts of the children. Our house was packed and jammed full of men, women and children. We have now the largest school in the city, and all that our house will accommodate when there is a full attendance. Much praise is due the various committees for the complete success of our Christmas entertainment.

I was glad to hear, through the MESSENGER, that Eld. Monroe Hubbard had united with the Christian church. Bro. Hubbard was in Napa just before he went to Oregon, and preached for us on Lord's day; we were delighted with his sermon, and will not soon forget the pleasant conversation we had on religious matters. May the Lord bless him in his new field of labor.

BENTON.

TRENT, LANE CO., OR.

Jan. 12, 1880.

Bro. Campbell:

Please find enclosed five dollars, with which I wish to renew my subscription to the MESSENGER, for myself and also for my father, Ezekiel Bridges, of New House, Cleaveland county, N. C., and while I am writing will you please indulge me with a few remarks in regard to our beloved paper (the MESSENGER). It seems sometimes that there is a possibility of the brotherhood of Oregon allowing the MESSENGER to go down, or, if kept up at all, it must be done by self-sacrificing ones who give their time and labor, and possibly even more, in order to keep it in existence.

Now, brethren, shame to every one of us who profess to love our blessed Savior and his dear cause, if we even dare to think of letting this paper, the only medium of communication among the brotherhood, die on our hands. As for myself I have but little of this world's goods, barely enough for a comfortable living for my little family. Notwithstanding this, I am now paying for two copies of the MESSENGER, and should it become necessary, rather than to let our paper die, I will pay for two more, making in all ten dollars as a yearly subscription.

Now, brethren, who is there among us who is not willing to pay for at least two copies of this paper, making a yearly subscription of the small sum of five dollars, rather than to suffer the MESSENGER to be kept up from year to year by individuals who labor without any recompense whatever. May God bless us, and may we all work earnestly for the cause of our blessed Savior, is my humble prayer.

Your brother in Christ,

D. W. BRIDGES.