

PACIFIC CHRISTIAN MESSENGER.

T. F. CAMPBELL, EDITOR.

MISS MARY STUMP,
OFFICE EDITOR AND PUBLISHER.

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Notice to Patrons.

Our correspondents will please address all business letters relating to the PACIFIC CHRISTIAN MESSENGER, and make all remittances to Miss Mary Stump, Publisher. Manuscript for publication only should be addressed to us.

T. F. CAMPBELL.

The Pastor and His Work.

Elder, Bishop, Pastor—the first, a man whose age, experience, knowledge of the Scriptures, piety and zeal command the love, respect and willing obedience of the congregation, and whose authority rests solely upon those qualifications pointed out in the Scriptures for a ruler in the church.

The second, an elder ordained to office by fasting, prayer and the imposition of the hands of the elders.

The third, such an ordained officer, who gives his time and energies mainly to teaching publicly and privately, in the pulpit and from house to house.

For the qualifications of a bishop we quote:

"Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope; Unto Timothy, my son in the faith: Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. Neither give heed to fables and endless genealogies which minister questions, rather than to godly edifying which is in faith; so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some have swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." 1 Tim. i. 1-7.

Also Titus i. 5-8:

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate."

The latter gives these as the qualifications of an elder, the former, as those of a bishop. We conclude, therefore, that nothing less should be the qualifications of a pastor. The very term, elder, who is to be ordained, forbids that a young man should be so ordained, and for a very potent reason specifically stated: "Lest being lifted up with pride he fall into condemnation of the devil."

The work of an evangelist, or of a deacon, possessing the characteristics specified may be as well, perhaps, in some cases, better performed by a young man; but the ruling power should be in the hands of grave, wise, venerable and good men.

"Blameless" this is the leading characteristic—the breast-plate of righteousness. He must have a reputation, not only irreproachable, but, "a good report of them without, lest he fall into reproach and snare of the devil."

A man should have a good record, at least since his connection with the church; and, as he must not be a novice, this covers sufficient time to warrant the presumption of full repentance and reformation of the sins

of his youth and the follies of his life before conversion and pardon. While it is always a Christian merit for a man of maturity to have a family, and an implied reproach not to have one, it were better that any bishop, and especially one engaged in pastoral work, should have a family, that he may give this evidence of his ability to "take care of the Church of God"; "that he rule well his own house, having his children in subjection with all gravity."

We do not, however, consider the expression, "the husband of one wife" as mandatory, requiring him to be a married man; but prohibitory, forbidding bigamy or polygamy. No church should permit hands to be imposed on one who is justly charged with any grievous crime—theft, murder, desertion of wife, seduction and the like. No prudent man whose name is coupled with any such things in the past will permit the church to set him apart to office. His efficiency as a pastor will depend chiefly upon his ability to teach. He must be well posted in the Scriptures, and apt to communicate what he knows to others; not alone from the pulpit on Sunday, but "from house to house," at all proper seasons.

He must be vigilant, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. That he may discharge his duty pleasantly as well as profitably to all, he must be a gentleman—gentle and courteous to all. He must make an effort to enter into sympathy with every member of his flock and to accommodate his teaching to the capacity of all. He must live up to his principles, letting his precepts and practice harmonize. He should be able to say to his flock, be ye followers of me as I am of Christ. He should be full of zeal for the welfare of his flock, and deeply in earnest in the work of the Lord.

With these characteristics, he will find abundance of work in any congregation to engage all his time.

Monday and Tuesday he might employ in drafting his Sunday sermon, and making a few calls on those members near at hand. Wednesday and Thursday he should visit those members living more remote, and do such missionary work as the circumstances of the community might demand. Friday and Saturday should be given to perfecting the sermon commenced on Monday, preparing for the exercises of Sunday evening, for the Sunday school and for the prayer meeting.

These labors together with visiting the sick, looking after the erring and encouraging the weak and dispondent will leave him no time to eat idle bread.

No man is a competent teacher of anything who does not prepare himself for the work. It is, therefore, inexcusable in a pastor to be ignorant of the Bible.

He should not only know and be able to teach the Scriptures aright, but he should be able to handle the word skillfully as "the sword of the spirit," to put to silence the gainsayers.

Paul says, a bishop must be blameless, * * * holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unduly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Titus i. 9-11.

By purity of life and force of logic he must be able to meet the fallacies of the skeptic and put to silence the unruly, the vain talkers and the deceivers.

The earnest, zealous, competent man of God will find abundant opportunity of interspersing these general outlines with "works of patience and labors of love," every day in his pas-

toral work.

One such man in the community will do more for Christianity, and can be more profitably sustained by the church, than a dozen preaching "once a month." Such a pastor actively and lovingly engaged in preaching the unsearchable riches of Christ to the church, persuading sinners to repent and turn to the Lord, devoting his whole time, talents, and energies to the service of God and man, is the highest office of earth and the most honorable position of this life.

"The Conceit Taken Out of a Campbellite."

The *Catholic Sentinel* of the 22d, under the above courteous caption, makes garbled extracts from an editorial in the PACIFIC CHRISTIAN MESSENGER of the 16th, in which he pretends to quote such words as "allegiance," and "political-eclesiastical," which do not occur in the article. We do not, however, take these blunders as conclusive of the editor's incompetency, and we should feel guilty of injustice were we to attempt to hold him up to censure for doing us injustice or to ridicule for his inefficiency. Every editor knows that such errors find their way into the most carefully managed papers in the land.

The editor seem not to be well posted in facts; as is evident from his intimation that A. Campbell was, when he came to this country, a member of the Church of England. A native school-boy ought to know better.

As to who was the "sadder man" after the Cincinnati debate may be reasonably estimated from the relative number of the printed volumes of that debate in the hands of Catholics and Protestants. We are anxious to increase its circulation. We have not known Catholics to make an effort at any time for its circulation. The gratuitous vituperation and abuse of the name of Alexander Campbell, for whose record we are in no sense accountable, is purely gratuitous and uncalled for.

We charitably conclude that the editor did not understand the article he criticised; otherwise, he would be chargeable with the grossest possible perversion of fact and distortion of sentiment.

We now dismiss the editor of the *Catholic Sentinel*, and forever, unless he shall satisfy us that he has learned better manners than to bandy nicknames and slang phrases, such as "low-flung," "ill-bred," "gospel bible-banger," and the like.

We have neither taste nor disposition to indulge in a style which would scarcely be tolerable in the *Police Gazette*, and wholly unwarranted between gentlemen who profess to know and ought to observe the ordinary courtesies of life.

If the editor should turn loose the billing-gate implied in the threat that "he will find his peacock tail considerably abridged before he squirms himself loose from the *Sentinel's* clutches," he will not be able to find, nor dare to publish in any decent community, any epithets and adjuncts baser or more scurrilous than the following choice list, all of which he is pleased to apply to us in an editorial of less than three columns in length:—

Campbellite.
Reputed Editor.
Latter day Campbell.
Preaching Pharisee.
This Pharisee.
Blatant bigot.
Sweet-scented follower of the God of poverty.
Polk County Pharisee.
Campbellite cleric.
Curious customer.
Pretended preacher.
Bonanza King.
Priest of the order of pounds, shillings and pence.
Bro. Campbell.
Pharisee in Polk.
Polk County pundit.

Polk County pundit.
Polk County pundit.
Polk County Pharisee.
Campbellite conundrum.
Our friend in the fog.
Polk County pundit.
Polk County pundit.
Some pumpkins.
Polk County pundit.
Befogged cotemporary.
Polk County pundit.
Bombastic Bible-banger.
Latter day Campbell.
Polk County Pharisee.
Our befogged Campbellite.

The Portland Lot Fund.

We feel the necessity of keeping continually, before the brotherhood of the State, the importance of this work inaugurated at the State Cooperation. From time to time, we are pleased to hear from different agents, who are canvassing their respective portions of the State.

The brethren at Portland are united, zealous and earnest, fully alive to the importance of the work, and are doing their utmost to establish this mission. Indeed, it is a mission. Think of the efforts of an infant church in a city containing, with East Portland, more than one-eighth of the population of the State. Those brethren are meeting regularly every Lord's day, having to meet their expenses for rent of hall, light, fuel, &c., which the brethren in other churches of the State scarcely feel.

While the amount is being so liberally subscribed by many, shall the lack of a few hundred dollars thwart their efforts. Remember that the full amount must be raised before the subscriptions are payable, though some insist in paying immediately, feeling confident that the full amount will be obtained.

Brethren, through the State, how many of you have given nothing to the Lord for the present year? You were willing, but you lacked opportunity. You were anxious that a means be opened up for your liberality. The opportunity is given you; will you improve it? You need to build a church in Portland. It is as much to your interest wherever you live as to those nearest the city. The influence of a strong organization there will tell wonderfully upon our work in Oregon. It will intensify the spirit of investigation, quicken the cause of pure Christian truth, shaking from centre to circumference, the barriers to Christian union on the whole Pacific coast. You have only to look at the growth of the cause in other places for encouragement.

Will you lend a helping hand, cast in your mite, and encourage the brethren who are sparing no pains to make your efforts a success. Do not wait for agents. As far as they can, they are sacrificing much of their precious time. Let us strengthen the cause throughout the State, looking for the blessings from Him whence cometh every good and perfect gift.

Reports from the Field.

I returned again to Springfield on the 3rd Lord's day in Jan. to assist Bro. Cook in another meeting that had commenced on the evening before. They had a good congregation at the beginning—a full house in the A. M., and at night a fine audience. We continued the meeting during the week with a growing interest. On three occasions during the week we met at the water and attended to the ordinance of baptism. The impression in the outside world seemed good, and no doubt much seed was sown into good ground.

To-day (the 4th Lord's day) our congregation was not so large, owing to the inclemency of the weather.

Bro. Cook is a "new beginner" in preaching, but being well educated and thoroughly posted in history and all the "isms" of the day, he is making rapid advancement, with a

brilliant future before him. No bigotry, nor self-promotion, nor preaching self more than the Lord, manifesting itself in his style of address, but humility and ardent zeal in his earnest pleadings with humanity.

Now a word to the preaching brethren. Ever keep Jesus between yourself and your auditors. Hide yourselves behind the cross. Never try to "overshoot" your hearers by using too "high" language. Although you may be educated, nevertheless use great plainness of speech, that even children can understand. Present your ideas in plain language, and never use a superfluous number of "big words" with which to make a few arguments.

Our meeting up to the present has been a success. To the Lord be the praise. We may close to-night. Since last Lord's day we have gained nine accessions; four by baptism, the others by relation.

Monday morning, Jan. 26th.

Had a fine meeting again on last night. A discourse on the Resurrection, at the close of which three noble young men came forward and made the good confession. They will be baptized to-day. Meeting again to-night by request of the congregation. May continue all week. More anon.

T. M. MORGAN.

Literary Notices.

The *Gardener's Monthly* for January is on our table, and it reminds us of the pleasure to be found in gardening, even at this bleaktime of the year. Send for it and study its handsomely printed pages, it will repay you in valuable knowledge of orchard and vegetable gardening; \$2.10 per year; 814 Chestnut St., Philadelphia.

GOOD COMPANY Number Five.—*Good Company* (\$3.00 a year, Springfield, Mass.) Number Five, has four stories, as follows: A Basement story by Edward Eggleston, author of Hoosier Schoolmaster, etc., who has just sailed for Europe, where he will spend a year or more to recuperate health; The Mystery of Gillflower Inn by Lizzie W. Champney; A Hard Bargain, by Horace E. Scudder; and Greek meets Greek.

Among the sketches are Acer Saccharinum, of much attractiveness to all who are fond of maple trees or maple sugar; A Lawyer's Life, by an experienced lawyer, in which are mingled agreeably anecdote and discussion; Roman Mosaics, giving some experiences of a traveler in Rome at the time of Victor Emanuel's and the Pope's death; and Impressions of Washington by a person having excellent facilities for observation.

G. M. Towle has a graphic paper about Bismark, and Rev. Dr. Hitchcock of the American chapel in Paris a valuable article on The Problems of Protestantism in France.

There are also, A Day Home for Workingwomen's Children; More Nooktown Gossip; verses by Rose Terry Cooke, Elaine Goodale, Sidney Lanier, and Helen E. Starrett; and the usual editorial department.

The special offer to send without extra cost four back numbers to new yearly subscribers, is extended to February 1st, when it will be finally withdrawn.

The want of a journal to tell stutters and stammerers the best course to take to gain unfettered speech, has at last been met by the publication of *The Voice*, a monthly of Albany N. Y. the current number of which we have received. It aims to give all possible information on a most important subject, which, in this country, has hitherto been ignored. The editor has been himself afflicted and has spent several years in treatment, in this country and in Europe. His personal experience enables him to treat the subject advisedly, and makes him fight most energetically the charlatans and swindlers who are victimizing those afflicted. *The Voice* recommends itself to speech-sufferers, and to all interested in voice culture. \$1 a year; sample copy, ten cents.