

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

VOL. X.

MONMOUTH, OREGON; FRIDAY, MARCH 12, 1880.

NO. 11.

Pacific
CHRISTIAN MESSENGER,
Devoted to the cause of Primitive Christianity, and the diffusion of general information.
Price Per Year, in Advance, \$2.50
All business letters should be addressed to T. F. Campbell, Editor, or Mary Stamp, Publisher, Monmouth, Oregon.
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Notices in local columns 10 cents per line for each insertion.
Yearly advertisements on liberal terms.
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Entered at the Post Office at Monmouth as second class matter.

California Letter.

Bro. Campbell:

One of our great difficulties in the Odd Fellow's Hall, where you spoke for us once, is the fact that we cannot have fire there. It has been too cold, even in the summer, for night meetings, and always, day and night, in the winter, with only some exceptions. This winter has been so exceptionally cold, we have felt it more. A number could not attend at all, and those who did suffered every time. Probably we should have had our Hall well filled every Lord's day but for the cold. And, to remedy this, and for other reasons, we have just rented the main hall in the New Eclectic College building, Clay street, between 10 & 11, and will meet there in the future; Sunday school at 10, preaching at 11 and at 7:30 P. M. We hope to meet at 3 P. M. for singing, &c., and soon to have, also, a week-night prayer meeting. This is a very fine hall, and in the best place. It will be well warmed and lighted, and we shall hope to see you, and others, to aid us in the holy work. A little aid now would, I think, go far towards building up the cause here. I make my living, not by tent making, but by pills, etc., and manage to give, as nearly as possible, all of Lord's day, to the church. In the week I cannot visit very much, but do what I can. When the church can live without me, I hope to go out, and hold protracted meetings, as formerly, "If the Lord will."

The report of Bro. Webb, in your paper of 20th inst., is encouraging. What a pity that Bro. Connell cannot go out more!

Bro. B. S. Gardner is now, I presume, in a meeting at Lake Port; and, the weather being fine, we hope for happy results. The church and Lord's day school there are alive and working.

Bro. E. B. Ware, at Napa, is doing well, both in the church and Lord's day school. His throat is troubling him some, but we hope this may not continue long. Oh! for more laborers in the vineyard!

"Who will help us to garner in the sheaves of grain from the field of sin?"

When the spring opens, shall we not all make a move for Gospel triumphs? The fine rains all over the State, render crops almost certain. In fact, the yield is likely to be very great. The mines, too, are yielding well. So, too, stock are doing well. Can we, who claim to be friends of the Savior, content ourselves without doing more for his cause? And as the preachers go, and mix with the saints, will they remember the PACIFIC

CHRISTIAN MESSENGER? Allow me to say this, as I am a volunteer. I like other papers also, write for them, and read them; but the P. C. MESSENGER is the paper for this coast. Let all remember that it will be improved just as it is circulated. Those who increase its readers improve its matter and general make up.

C. KENDRICK,
Oakland, Cal., Feb. 28, 1880.

Editor P. C. Messenger:

In your issue of the 20th ult., I notice an article over the signature of Bro. Aaron Payne in opposition to a paid ministry in our churches, and to which he generously invites reply. It may seem presumption in me so much his junior, both in years and in the ministry, to attempt a reply to his article, and yet I deem it my duty to do so. But let me here say I do so with all respect both to Bro. Payne and his opinions, and will further add that I hold, not only Bro. Payne, but all our old and long tried soldiers of the Cross, in the very highest esteem, but think they may sometimes be a little mistaken even on points of Scripture teaching.

The early reformers were no doubt almost if not quite unanimous in their opposition to a paid ministry; but it is of more importance to us at this time to know what the Word does teach on this point than it is to know what reformers believed eighty years ago. What you believe, what I believe, is not the question, but, "What is truth?"

In Luke x. 7, our Savior sent out the seventy to preach, and gives them instructions to take "no purse;" he tells them "the laborer is worthy of his hire." Again Paul uses this language: "Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also?" 1 Cor. ix. 7, 8; and again in the 14th verse we read: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

Well then if this language was once applicable to the church and her ministers we may infer it is none the less so now, for the same rules that governed them ought to be sufficient for us.

In the tenth verse of this same chapter the Apostle Paul says: "For our sakes no doubt this is written." Paul, by his example, would, as far as example can go, enjoin upon the ministry to be diligent and do all they can to keep from being an encumbrance to the church; but by his precepts he enjoins upon the churches to remunerate the labors of those who reap for them the harvest and make themselves the instruments under God of building up the church militant, and I am satisfied that no church whose hands grip too closely the filthy lucre, and thereby starve out or drive off to other fields able and faithful preachers, will ever be prosperous, or ever attain any eminence in spirituality, but will have souls dwarfed by parsimony, and no enlarged and out-spreading conceptions of this most glorious Gospel, proclaimed by such men as Paul and his co-laborers. But enough for the present.

Truly yours in the love of truth,
CELSUS.
Coos Co., Or., Feb. 27, 1880.

Vassar college has three Japanese ladies among its students.

The palace of the French Government at Versailles has been granted for the celebration of Protestant worship. The occasion is described below in the words of Pastor Larnac, the editor of the journal *Le Protestantisme Francais*, as translated by Dr. Presse for the London *Christian World*: "On the Sabbath, Nov. 23, the day of the fete of the dead, there was celebrated at Versailles the fete of the living. The past, with its bitter memories, was vividly present to the minds of all, and the bold affirmation given to liberal principles on the occasion seemed all the more emphatic in contrast to the abject despotism which was once enthroned there. French Protestantism made its solemn entry into the palace of the king. There it chanted its *Te Deum* and Luther's 'Choral,' and the Gospel proclamation resounded through the chamber of Louis XIV., below the hall of the *Eil de Bouf*, and not far from the room in which, in 1775, the great king breathed his last. At the end of the Court of Honor, in the pavilion on the left, and in the great hall in which are the paintings by Cotellet of the royal residences, in front of an immense panel representing the park and castle of St. Cloud, a pulpit had been erected. The audience was very large, and the President of the Consistory of Paris—M. Vernes—passed through it, carrying the pulpit Bible, and followed by Pastor Passa, who had in his hand the Bible for the lecturer. The Minister of Public Works had, with the consent of the Minister of Worship, granted this as a temporary place of meeting, at the request of M. Passa, presented by M. Jules Favre who was a long time his attentive hearer. The accommodation is required, pending the demolition of the Temple of Versailles and the erection of a new building on the same site.

The mere fact that these arrangements did not arouse any popular excitement is of itself full of encouragement to true Protestants. It was impossible not to feel a thrill of pride as, on our way to celebrate the fete of the Reformation, we passed before the colossal bronze statue of King Louis, whose outstretched hand seems to bar the entry of his palace against all heresy and modern ideas. And when we heard the Bible and the Huguenot liturgy read in that building, where in an upper room Madame de Maintenon had made Louis XIV sign the Revocation of the Edict of Nantes nearly two hundred years ago, we were profoundly moved, and blessed God from the depths of our heart.

There, indeed, sat living men, the representatives of the Reformed Church of France. But imagination called up also the forms of the dead in this august moment. There sat Bossuet, who had hailed with his mighty voice the new Theodosius and the new Constantine, in this very building where now we were lifting up our voices in the old Psalm ex. viii: 'I will praise Thee with my whole heart; before the gods will I sing praise unto Thee.'

There was the Court in which spurious devotion and immorality joined hands to impose their yoke upon France. There were the *grandes dames* in ribbons and plumes, among whom the king passed for a divinity just come down out of heaven, whose every word and smile was to be anxiously watched. All these were on one side, and on the other our proscribed ancestors, driven from the ruins of their temples, tracked and

tortured by dragoons, forced to gather together in caves or forest glades; there were those glorious Camisards, harassed and hunted among the mountains, but ever maintaining a brave defense against the soldiers of Bavielle, of Villars, and of Louvois, who were bent on the complete extermination of the French Reformation. And now the day of vengeance was come, the persecutions of the desert were a closed page of history. What bitter spleen would the one party have felt, what holy joy the other, if they could have foreseen that within two centuries the Palace of Versailles itself would be used by the Protestants as a meeting place for worship.

It has been said that M. Jules Favre undertook to obtain from the Ministry permission to make use of a part of the Palace of Versailles for this Protestant Assembly. This will not surprise any who know how strong have become the Protestant sympathies of the great Republican orator. The following letter written by him to Pastor Passa, gives touching proof of this, while it is at the same time, a clear indication of the hold which in our day Protestantism is taking of France:

VERSAILLES, Sunday, Oct. 19, 1879.
My Dear Pastor:—I will not let this day close without telling you how much I was touched and humbled at the same time, by the public thanks which you were good enough to offer me. Indeed, I did not deserve them; your own great kindness has over-estimated the value and the results of steps which I was but too happy to take. I am proud, however, to remember that you have called me a friend of your Church. Yes I love your Church, because it defends and represents true liberty of thought on matters of religion. I love it in itself. Permit me to add that I love it also in you, its worthy pastor, and the eloquent defender of those high truths of which it is the palladium. I love it, lastly, because it is the Church of my dear wife, and I should be a master of ingratitude if I was not grateful to it for having guarded for me such a treasure.

JULES FAVRE.

Weather Report for Feb., 1880.

During Feb., 1880, there were 8 days during which rain and snow fell, with an aggregate of 4.26 in. of water, 5 clear days and 16 cloudy days, other than those on which rain fell.

The mean temperature for the month was 35.78°. Highest daily mean temperature for the month 43°, on the 29th. Lowest daily mean 28°, on the 16th and 17th. Mean temperature for the month at 2 o'clock P. M., 41.58°. Highest record of thermometer for the month 50°, at 2 P. M., on the 22nd. Lowest thermometer 25°, at 7 A. M., on the 27th.

Snow fell on the 12th and 15th, which melted as it reached the ground. On the morning of the 16th the ground was covered with 5 inches of snow, which went off very slowly, finally disappearing on the 24th. Frosts occurred on the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 27th and 28th.

The prevailing winds for the month were from the North during 14 days, South 3 days, S. W. 11 days, N. W. 1 day.

During Feb., 1879, there were 14 days during which rain and snow fell with 10.29 inches of water, 4 clear and 10 cloudy days.

Mean temperature for the month 42.06°. Highest daily mean temperature 53°, on the 26th. Lowest daily mean temperature 31°, on the 4th.

T. PEARCE.
Eola, March 2, 1880.

Short Sermon for the Saints.

AFFECTIONS.

TEXT: "Set your affections on things above."
Affections form a part of the human heart.

If our heart is in heaven, there also will be our treasure.

Our faith in the dear Redeemer must be "rooted and grounded" in our affections.

We should love God because he first loved us.

We do not know the height nor the depth of his love.

If we did but know, how true to him we would certainly try to be.

Affection's gentle flow
Should glide from heart to heart,
Then up to heaven go

In mists of prayer and praise,
And from the Fount depart,
To brighten other's days.

AFFLICTIONS.

TEXT: "Our light afflictions work for us a weight of glory."

Affliction's trying time is kindly brought upon all of God's "dear children."

"He scourges whom he loves."

All that we suffer here cannot for one moment compare with the great glory which is to follow.

This immense world is one of hard trial.

Every one of us must have the pure polish put on the marble character, before we are fit to adorn the Temple of our God as a precious pillar in his appointed place.

O God! help thy "dear children," the jewels of thy compassionate heart, to become prepared to shine as bright stars in thy blazing courts above.

Affliction's trial, furnace red,
By the fuel of tears is fed,
To draw our gold from out the dross,
But our dear Lord will suffer no loss.

ALEXANDER APPLETON.

No Grace for Care.

My besetting sin has become very plain of late, which is care, and of course worrying and fretting followed. "Be careful for nothing" has been a wonderful truth, helping me many times in dark seasons—but still it seemed so grand and so wonderful, I could not grasp it. This living in a region above worry, to make my request known unto God with prayer and thanksgiving, and then leave all the rest to God, seemed very sweet to read about, and "Muller's Life of Faith" always seemed wonderful and true, but never attainable in my case, because it seemed part of myself to worry; but since I have learned to consecrate this care of mine to the Lord as a positive sin, I find a change, but of course after every consecration would succeed days of severe temptation on that very point. Circumstances never seemed so gloomy, nor the future so dark, but finding that it is Satan's method to defeat the soul, I have ceased to be discouraged, and consequently am getting nearer and nearer God and unto the delightful region of perfect rest.—*Ex.*

Effect of Dress.

Few men look well when their toilet is in disorder. It is so different with a woman! Disheveled hair, tucked-up skirts, and up-rolled sleeves, may make a picturesque ensemble for her; but take the very Apollo of the day and tie his cravat on one side, deprive him of his coat, give him an old hat, and set him at work at something perplexing, and see what a monstrous thing he is! Any looker-on will admit that dress does make the man, whatever nature may have done with the preliminaries.—*Ex.*