

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Pacific CHRISTIAN MESSENGER.

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Prudence Papers.

PREACHING AND RESEARCHING.

As was said in the last, one mind must direct the service. That mind must be directed by the divine intelligence and inspired by a heart which beats in unison with God's moral and spiritual system. Then, how necessary that the directing mind in the worship of God should have time for thought, earnest, holy thought. How very important all this service must be preceded and accompanied by meditation. That the devotional mind may be directed in serenity along the still waters of his grace, how important that the lips which utter holy things be touched with a heavenly flame and the heart which fills the tongue be moral by his eternal love, and the fountains of the soul be bursting with healing waters.

What need that his whole being be in sympathy with all the cures and toils of those to whom he addresses words of divine wisdom! What need that he know their burdens in life that he may bring to their souls, fainting by the way, that strong arm which is mighty and able. How he must be filled with a knowledge of God that he may bring out of his storehouse things new and old, and that he might speak "a word in season to him that is wrong."

But how different from this are many who often fill the pulpit—with reproach.

They know nothing except a few disjointed thoughts, they have no just appreciation of this great responsibility. They bring no thought, no feeling, no experience, no devotion. They have no preparation. They rush from their secular to their pretended spiritual employment. The whole work is an incongruous jumbling of discordant elements of world, and sound and inharmonious utterance.

They have no plan, work without system; and in aiming to hit everything, accomplish nothing. Who is satisfied after such a service? Who is "filled with all the fullness of God?" For shame! And think you all our worldly occupations, or secular employments require such system and such careful attention, and the mightier things of eternity are brought to us by carelessness and indifference, by unsystematic demagogues?

Indeed, "the children of this world are wiser in their generation than the children of light."

SILAS, JR.

—Let friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath.—Fuller

Weather Report for April, 1880.

During April, 1880, there were 14 days during which rain fell, and 2.21 in. of water, 9 clear days, and 7 cloudy days other than those on which rain fell.

The mean temperature for the month was 48.13°. Highest daily mean temperature 68°, on the 29th. Lowest daily mean 38°, on the 15th. Mean temperature for the month at 2 o'clock P. M., 57.73°. Lowest record of thermometer for the month 35°, at 7 A. M., on the 4th. Highest thermometer 84°, at 2 o'clock P. M., on the 29th.

Light frost occurred on the 1st, and a thunder shower on the 9th.

The prevailing winds for the month were from the North during 12 days, S. W. 11 days, South 7 days.

During April, 1879, there were 10 days during which rain fell, and 2.56 in. of water, 7 clear, and 13 cloudy days.

Mean temperature for the month 51.35°. Highest daily, 59°, on the 1st and 30th. Lowest daily, 42°, on the 15th.

T. PEARCE.

Eola, Or., May 1, 1880.

The Bible in India.

A curious letter is published in the London *Watchman*, from an educated Hindu, not a Christian, advocating the use of the English Bible in the government schools of India. It is quite long and the points made by the writer are numerous, so that we can only give a bare summary of them. Educated natives, he says, do not object to read the Bible in schools as a book of history or literature. They cannot appreciate sufficiently the beauties of the English language or the allusions in other books, without a knowledge of it. They now read in the schools chiefly the classic works of the last century with their pompous style, and need the Bible as a foil to them to give from a model of simple direct English, and prevent their talk from being amusing with the seeming affectation of Johnsonianisms. As a book of history, it furnishes satisfactory accounts of the earliest ages of the world, beyond the period of written profane history; and the New Testament gives most interesting allusions to the Roman empire and to the general state of the world during that particular era of its history. Missionaries were first in the field educating the natives; and so far as the Hindu writer knows, not one among the many thousands attending their schools has objected to reading the Bible. Even now, with government Bibleless schools by their side, the Mission schools are as well attended as ever, and at Bangalore are better attended than the government schools. The grandson of a former prince, minister of Mysore, went to one in preference. As a general rule, educated Hindus keep a copy of the Bible in their libraries to explain the numerous allusions to it which they meet; and in one year 300 copies of the Bible were brought in the city of Mysore by such men for this purpose. Two scholarships which natives founded to perpetuate the name of Gen. Dobbs, were assigned respectively to the government and Wesleyan schools. If the contributors had objected to the Bible they would not have founded a Wesleyan scholarship. The introduction of the Bible would dispel prejudices against Christianity, for the natives would learn by it that the reli-

gion of Christ is not one to be spread by external means or at the point of the sword. The present conduct of the government makes the natives believe that the Bible is "a most dangerous book, a literary barrel of gunpowder that may at any time explode and cause infinite disaster." The writer approves a remark which was made by the late Sir Herbert Edwards that if the natives had been acquainted with the Bible the rebellion of 1857 would not have taken place, for they would have been convinced that biting greased cartridges could not possibly have made them Christians. Lastly, the Bible is read in the schools of some of the native States. It used to be, and is probably now, read in Travancore, and also at Idore, the capital of the Maharaja Holkar's dominions.—*The Methodist*.

"Ministers' Heartaches."

One of the sorest sorrows which many pastors are called to endure—especially in the West, is from the disloyalty of their people. Instead of rallying to the aid of their pastors and sustaining them in the Master's name, and for the Master's service, they straightway begin to find fault and pick flaws, and within two or three years worry them into a resignation. All the caviling criticisms of irreligious pew-holders are eagerly caught up and hurled at the pastor's head, until his usefulness is destroyed, and he is driven off with his wounded heart into some new and equally tormenting field of labor. As long as the novelty of a new minister lasts, the church makes a temporary headway; but presently all the solemn installation vows of the fickle flock are forgotten, and the ambassador of Christ is "badgered" into a reluctant retreat. This is a sharp indictment to bring against a professed people of God, but stern facts warrant every syllable of it. Would that it were not so true.

A prominent Western pastor writes to me that with the exception of a few ministers lately installed, there is not a pastor in his Presbytery who is not thus cruelly harassed. He says that within a short time he has seen ten men driven out of their pulpits simply because their congregations were grown weary of them, and were hankering after the novelty of a new face and a new voice in their pulpits. He further adds that "we have no peace, no security, no feeling of stability in our pastorate." Nor is this ugly epidemic confined to Presbyterian churches. An eminent Western Episcopal bishop declares that "the average length of pastoral service in his diocese does not exceed two years!" By that time the people weary of their rectors, and dislodge them to make room for others who are in turn, no more satisfactory than their predecessors. Methodism escapes this growing evil by its enforced itinerancy, but in our own and most other denominations the epidemic for divorcing pastors is even more fatally prevalent than for divorcing wives.

If all the pangs and bitter disappointments and headaches, that are hidden behind the study walls and family altars of faithful ministers of God, could be revealed to the public eye, they would make up a terrible "cloud of witnesses." They would explain the secret of many a spiritual drought, and many a fruitful field turned into a desert, and many a torn and desolated church. When God's people dishonor his faithful ambassadors, he dishonors them, and withholds

the blessing. We are not claiming that even the best ministers are faultless, but we do also aver most solemnly that the humblest and feeblest man who conscientiously devotes his single talent to Jesus Christ, and to saving souls, deserves as much respect sympathy and love, for Jesus' sake, as is accorded to a Spurgeon, a William Adams, or a John Hall. The most effectual way to keep young men out of the ministry is for Christian churches to dishonor the sacred office, and to degrade their own pulpits.—DR. CUYLER, in the *Evangelist*.

A Trio of Boy-Tramps.

Three tramps were arrested recently, in New York. A policeman saw them in the early morning, tramping through the streets. Each carried a large bundle, and looked as if he was fitted out for a long journey. The bundles aroused the policeman's natural suspicion. The suspicion became a demonstration as he drew near and observed that the burdened tramps were three boys.

"Where did you come from, boys?" he asked, as he stopped them.

"From Boston, sir," answered promptly the youngest of the boys, as if he was the leader.

"Where are you going to?" continued the policeman, with a smile that was intended to be childlike and bland.

"Out West, to seek our fortune," replied the leader of the youthful adventurers, with an assurance which implied that he knew all about it, and didn't want to be interfered with.

The policeman's smile became provokingly patronizing, as if he doubted the tramps' ability to get West without his aid, as he asked, "And how old are you?"

"I'm ten, Lu is twelve, and Dan's the oldest, he's thirteen."

"Well, you're a pretty lot to go out West, ain't ye? Now you come with me, and I'll let your mothers know where you are," and he led them to the station-house.

On searching them, each boy, was found to have not one but two loaded revolvers. Their pockets disclosed the cause of their running away from home. They were crammed with that vile literature which appeals to the passions of boys and stimulates them to throw off all restraint.

Frank, the spokesman of ten years, proved to be an errand boy in a Worcester drug-store. He was the commissary of the expedition, having tapped his employer's till to raise the necessary funds.

The police sent the boys back to Massachusetts, and we hope to such a reception from parents and employer, as will convince them of the folly of trying to follow the example of the ridiculous heroes of the flash story-papers, and of yellow-covered dime novels.—*Ex.*

—Among the recent important benefactions we note that Dr. Adams, of Union Theological Seminary, was asked the other day to call on Ex-Governor Morgan of New York. On doing so, Mr. Morgan put into his hand securities to the amount of one hundred thousand dollars, with which to sustain a new Theological library for the Seminary. This follows closely upon gifts to the same amount made by the same gentleman toward the close of last year to various philanthropic institutions.

An Empress's Life.

Madame de Remusat, in her Memoirs just published, introduces us to the inner life of Napoleon's court. She shows us Josephine, Napoleon's wife, as she was, not as biographers have sketched her. No girl need be under the illusion that the Empress's life is to be coveted.

Josephine knew little happiness in her lofty station, for she lived not for its duties, but for its pleasures. The routine of court life was monotonous and wearisome, and her personal life was frivolous and far from being pure. The Memoirs say,—

"She never opened a book, she never took up a pen, she worked scarcely at all."

Though without literary tastes, she was extravagantly fond of dress and display. "She rose at nine o'clock. Dressing was a long process, and a portion of it was devoted to minute personal embellishments, including paint. She changed every article of her attire three times a day, and never wore any but new stockings. It would be impossible to name the sum she spent on clothes of every kind. In every fashionable shop of Paris there was something being made for her."

Her charm was her winning manners and amiable disposition. "But she could never conform in her own manner of life to order or to etiquette," or keep within the limits of her purse. Her personal allowance was a hundred and twenty thousand dollars a year, but she was perpetually running in debt, and incurring sharp rebukes from the Emperor for her extravagance.

Wendell Phillips well remarks in one of his lectures that "no man or woman is truly great for whose private life you have to make allowance."—*Youth's Companion*.

Sacramental Wine.

A writer in the *Interior* says: "Strict obedience to that which God has commanded is the duty of all alike, priest and people. God commanded Moses to speak to the rock and the waters should break forth. When he smote the rock he disobeyed God and became guilty before God. Saul was commanded to slay man and beast. He disobeyed the command of God and saved some of the beasts alive, saying the people did it, but they were going to offer a great sacrifice to God in Gilgal. He was rejected of God. Nadab and Abihu offered strange fire before the Lord, and he destroyed them. Now, as to wine being chosen by Christ to represent his blood shed for the remission of sin, no one will deny, and its fitness to represent his blood as his own choice, and surely he did it in wisdom. To use water in the communion is to set up our judgment against Christ's command. Those that use water or anything except what was commanded are as guilty as Nadab and Abihu. As to what kind of wine was used, fermented or unfermented, the evidence is that it was fermented, for no doubt Christ chose that element that was more pure to represent his blood."

—Oskaloosa College announces a Summer School of Elocution, Oratory and German, opening June 28, and continuing three weeks, under the direction of Prof. A. A. Griffith, President of Northern Illinois College. Tuition, \$6.00 for the course, or \$2.50 per week. The success of the school last summer authorizes a renewal of the enterprise.