

PACIFIC CHRISTIAN MESSENGER.

T. F. CAMPBELL, EDITOR.

MISS MARY STUMP,
OFFICE EDITOR AND PUBLISHER.

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Will Subscribers please notice the date following their names on the paper? It tells the time when your subscription expires; thus, if the date reads 1881, your subscription will expire Jan. 1, 1881. If the date after your name is a time past, you are in arrears. Please remit a little before your time is out, if possible.

On the 16th day of April last Bro. Dr. L. L. Rowland was in the city of Rome. He expects to be at home by the first of July.

Appointments.

No preventing Providence, I will preach at the following places, to-wit: Dixie, on the 4th Lord's day of this month; Carlton on the 5th Lord's day.

H. M. WALLER.

Commencement Exercises of Christian College.

The labors of the present session will close on Wednesday, June 16th. The graduating class numbers only two; both in the scientific course.

The commencement exercises will however, embrace the usual variety, and probably will not fall below those of former sessions in interest.

A cordial invitation is extended to all lovers of literature and friends of education to be present.

Annual Meeting.

The time for the Polk County Annual Meeting is approaching. It is time the committee of arrangements should inaugurate measures for its accomplishment. Other counties are moving in their preparations, locating and preparing grounds, securing preachers, &c. Unless action is taken soon, all available aids may be engaged elsewhere, and we may be left to do our own preaching.

The time for the commencement of the meeting will be the 18th of June; the place Dallas.

The Church of Christ.

DISCIPLINE.

The church in its organic form consists of a congregation of disciples with their elders or bishops, deacons and evangelists. These four classes of officers are the permanent organs of the church, answering all the practical ends to be accomplished: self-preservation, growth and extension.

It is the business of the elders and deacons to minister to the necessities of the congregation temporally and spiritually, while the evangelist is spreading the Gospel and establishing new churches.

It should never be forgotten that love is the only law of Jesus, the only authorized legislator, for the government of the church.

In determining the functions of these officers the fact should be strongly emphasized that they are not legislative. Neither are they judicial, but administrative only.

Love can not be legislated into the heart, neither can a judicial act plant it there.

The love of God manifested in the life of Christ, and in the "walk and conversation" of disciples—and especially of the officers of the church—is the only efficient cause of planting and developing this law of love in the hearts and lives of others. "We love God because he first loved us."

The love of God and the unity of his people embrace the whole philosophy of extending the church.

A congregation thus established is to be preserved by the same law of love.

Jesus said: "If a man love me, he will keep my words: and my Father will love him and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings."

This love manifests itself in the disciple in the perfect resignation of his own will to that of his Master, and it thus becomes the basis and condition of the sweetest communion with the Father and the Son.

We have said the functions of the several officers of the church are strictly administrative. And since there is but one law—that of love—they must employ their time in executing it.

It will be observed that the terms used to express the duties of bishops or elders are *teaching, presiding, leading, feeding, overseering, being examples to the flock, &c.*, all of which are in perfect harmony with the law of love.

As the church has a law unlike any other law and is wholly without legislative or judicial power, it may be presumed that her executive proceedings will be unlike those of any human organization.

In Matt. xxiii. 24, we find the duty of the offender set forth as follows: "Ye blind guides, which strain at a gnat, and swallow a camel."

In Matt. xviii. 15-17, the proceeding of reconciliation and peace on the part of the offender is minutely detailed: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

The end to be gained in this procedure is to bring both offender and offended under the full control of the law of love.

If this is the conduct required of parties between whom a difficulty has sprung up, it is clearly the duty of the officers to see that they do it; and that each persist in his efforts for peace until the end be secured or the other prove incorrigible.

We find, ready, prepared to our hand the following analysis of Matt. xviii. 15-17, which we insert:

"First—Their motive is, 'gain thy brother.' This is prompted by love. Second—Its effect is reconciliation. This means mutual love restored. Third—Between thee and him alone. "Love covers a multitude of faults." Fourth—"If he shall hear thee." This restores the law of love without the officers' aid. Fifth—"Take with thee one or two more." "Love suffers long." But here the object is twofold: first, the influence of two or three others is brought to bear (neglect to hear them); and, second, they become witnesses of the obstinacy of the offender and the faithful entreaties of the offended. Sixth—"In case of failure, tell it to the congregation. The witnesses are needed when the case is to go into the hands of the overseer to be presented to the congregation. Paul recognizes this in his own proposed proceedings in the church at Corinth (1 Cor. xii. 1, 2); and in his instructions to Timothy concerning the receiving of charges against an elder, 1 Tim. v. 19. Seventh—"If he neglect to hear the congregation." Thus the combined influence of the offender, of "one or two more," and of the whole congregation, is brought to bear upon the offender to induce him to hear. Eighth—"Let him be to thee as a heathen man and a publican." The offender is incorrigible. The appeals of love are lost upon him. He proves himself a rebel against its requirement, and hence unworthy of the fellowship of the children of God and the subjects of the kingdom of heaven. When this proceeding is rightly understood and applied, elders will deal with public offenders in the same way—will take the steps and for the accomplishment of the same result. In this way the heart of the offender will be restored to its allegiance, or its radical rebellion discovered and the sinner assigned to his place without disturbing the peace of the church."

F. M. BRUNER.

From the same author we extract the following judicious remarks on discipline:

"If then, I am asked what I will do with trials by committees, open investigations before churches or trials by Councils, Presbyteries, Conferences, Synods, Assemblies, and whatever else may have been invented; I answer that they belong to that class of compromises that give the devil an opportunity to prove, in

almost every instance, that he and his client are at least right. When, on the other hand, a pleading brother, whether offending or offended, stands alone before the opposite party, or in the presence of two or three witnesses, and the simple issue is: Will you be reconciled to me and treat me as one who loves me? then I say there is no chance for justifying circumstances and side issues. I venture the assertion that vastly more men have been 'slighted,' and a still greater number, by far, of witnesses—friends and neighbors—have been made the most malignant enemies by trials conducted in accordance with the popular methods, than have ever received common justice, much less been restored to their obligations to the law of love."

No effort should be wanting on the part of officers to enforce strictly and vigorously the law of love, and to see that the parties walk in the very terms of the law, not once or twice but often, and as long as any hope remains of reconciliation and peace. The final end and utmost limit of discipline to the persistently obstinate offender is withdrawal of fellowship. If, as a criminal, he deserve other punishment, he must be turned over to the civil magistrates who "are God's ministers, attending continually upon this very thing."

In Christ's kingdom, under the law of love, no punishment can be inflicted. "Love suffereth long and is kind." Intolerance and persecution belong not to the kingdom of God.

The same author, from whom we quoted above, says:

"Officers sometimes undertake to enforce the law of the Lord in the spirit of the devil, but not with half his cunning; and private individuals are more concerned about personal vindication and triumph than they are about honoring the law of the Lord. The disposition to die for the brethren, to love and pray for an enemy, is not always found in the heart of the heart of the sinner and the sinned against; and when the officers come in to add their self-will, pride, ignorance of spiritual things, and partiality, to the already blazing fires, you may soon expect a general conflagration. As a man sows, so shall he reap; is a law from which there is no escape. Love begets love, and strife begets strife. The peace and edification of the congregation, as well as its extension and triumph in the world, is suspended upon the success of the officers in administering its affairs in harmony with the requirements of the law of love."

Reports from the Field.

PORTLAND, OR., May 14, 1880.

Editor Messenger:

Please announce a protracted meeting to commence at Tangent, Linn county, at 4 P. M. of the fourth Sunday of this month, holding over the fifth Sunday. Bro. G. M. Whitney, of Eugene, will have charge of the meeting. I hope to be there a portion of the time. A large attendance is expected. Bro. Whitney will also preach at the Oak Creek school house, at 11 A. M. of the 4th Sunday.

BRUCE WOLVERTON.

CENTERVILLE, OR., May 10, 1880.

Editor P. C. Messenger:

The visible result of yesterday's work in this part of the Lord's vineyard, was one from the world, to be immersed next Lord's day. The good confession was made at our social meeting.

I was not present, being at the Elk Horn school house, where I preached two sermons.

Your brother in Christian love,

C. M. ELY.

PORTLAND, OR., May 17, 1880.

Editor Messenger:

We are happy to say that the good brethren here are holding the fort. Two accessions yesterday at our regular meeting.

We are pleased to have worshipping with us of brethren from different congregations through the State.

Prospects are favorable for the complete success of this most needed work, if the brethren throughout the State continue to respond as liberally as those who have already subscribed for our Lot Fund. We have about one-third of the required amount still to raise, and I hope to be permitted to go through the valley, visiting, during the next two months, those sections which have not already been called upon. Our work of soliciting has been slower than at first anticipated, but we shall not cease work till the

full amount is raised.

The brethren here have quite a burden to bear and are doing nobly as is evinced from time to time.

Fraternally,

BRUCE WOLVERTON.

P. S.—Nothing preventing, I will preach next Sunday morning and afternoon at Central church, Linn county, joining Bro. Whitney, on Tuesday, at Tangent, in the meeting there.—B. W.

BRUSH PRAIRIE, W. T.,

May 14, 1880.

Editor Messenger:

I would say the congregation at this place is enjoying reasonable prosperity, have social meeting on every fourth and second Lord's days in each month, and Bro. J. Campbell, of Hillsboro, preaches for us on every 5th Lord's day, and is giving good satisfaction. Our house is crowded to its utmost capacity on the days of his meetings. It puts us in mind of the good old days of Bro. H. M. Waller's preaching for us here.

S. C. H.

BEAVER CREEK, OR.,

May 10, 1880.

Bro. Campbell:

The Benton County Annual Meeting will be held on Long Tom, near Garling house bridge, two miles north of Monroe, commencing on Thursday before the 2nd Lord's day in June. The brethren at Beaver creek call the attendance of the brethren everywhere, as this is a new point for our meeting. We feel satisfied that there will be a chance for a great work.

Yours in the hope of eternal life,
WALLACE POST.

Close of District School.

The Spring term of the District school, taught by Prof. M. L. Noftger and Miss Mildred Bedwell, will close this day (Friday). Directors, patrons and friends are invited to be present afternoon to witness closing exercises.

County Institute.

The Teachers' Institute for Polk county, is now in session at Dallas, under the efficient management of A. C. Sweet, Esq., County Superintendent.

Don't forget to send your mite to the lot fund at Portland. The brethren there are doing a noble work, but they need and ask the help of the friends all over the valley.

Church Educational and Items.

—The Methodist Mission in Mexico has petitioned the General Conference to erect it into an Annual Conference.

—The Rev. John McCluskey, the oldest member of the Philadelphia Central Presbytery, is dead. He was 84 years of age.

—The next Protestant Episcopal General Convention will be asked to erect a new missionary diocese on the Pacific coast, to be called the Diocese of Boise and Walla Walla, and to include contiguous parts of Oregon and Washington and Idaho Territories.

—The General Convention of the New Jerusalem Church will meet in Portland, Me., June 18th. The notice states that no pledges are made to provide for the entertainment of the delegates, which is an innovation on the practice of the Church.

—The Methodist Missouri Conference reports 16,734 members and 2944 probationers, 148 local preachers, 196 churches, and 12,679 scholars in Sunday schools.

—When a clergy withdraws from the Protestant Episcopal Church and enters another communion, if he returns he must spend three years as a lay communicant before he can resume his ministry. An effort is to be made to have this canon amended, as it is believed it works injustice to many and injury to the Church.

—Protestant churches are multiplying very rapidly in Italy. Of churches which have services in a foreign tongue

for foreign people there are 50, of churches composed of Italian converts from Catholicism there are 138, of which the Methodists have 44, the Vaudios 39, the Free Church 21, the Baptists 19, the Plymouth Brethren 15.

—At the recent celebration of the fiftieth anniversary of the birthday of Mrs. Maggie Van Cott, the revivalist, it was stated that in the twelve years of her ministry she has traveled 143,417 miles, held 9853 religious meetings, spent 47,971 hours in religious gatherings, preached 4294 sermons, written 9853 letters, and seen 32,143 souls converted.

—The fifty colored theological students of the Richmond (Va.) Baptist Institute have decided to quit playing croquet and baseball because some of the deacons of the colored churches felt aggrieved thereat. They said to the deacons: "We do not believe there can be any sin in our taking such exercise; but if it hurts your conscience we will play croquet and baseball no more while the world standeth."

WOMAN AND THE MINISTRY.—The "woman question" in relation to the ministry is becoming quite an interesting one in the M. E. Church. The number of women are rapidly increasing who not only claim to be conscientiously impelled in that direction but show abundant fruits of their labors for good. The question "what will the Methodist Church do for her women who think themselves called to preach and become pastors" will probably be one which will be answered by the present General Conference.

—The majesty of Christ's character and the splendor of his life require a near approach and a careful eye. More still, they require the deep sympathy of the soul. Then, worshipping at his feet becomes a joyous service, and the silent listening to his word becomes the passion of life.

—Revs. J. S. Inskip, W. McDonald and A. Wood will sail from New York on the 26th of June, on their evangelical tour around the world.

—Rev. T. C. Carter and family, Rev. J. Hartzler and wife and Misses Vail and Roberts have left for their several fields of labor in China and Japan.

Rev. R. A. Young, of Nashville, leaves for Europe in June, it is supposed in the interest of Vanderbilt University.

—Gen. Fisk says of Ouray, that he is an "abler man than many members of Congress," and his wife is a "very bright woman."

—At the Illinois state Sunday school convention, to be held at Galesburg, May 11-13, Messrs. Moody, Sankey, Pentecost, Stebbins, Whittle, McGranhan, Needham, and Case were present.

—An effort will be made during the session of the General Conference of the African Methodist Episcopal Church to abolish the office of presiding elder. It is the judgement of some—both preachers and laymen—that is both useless and expensive.

—The University of Wooster has 350 students in the collegiate and preparatory departments. Among its students are sons of missionaries in Persia, India, and China, and there are five Indian students of the Greek Nation. The University claims to rank next to Princeton and Hamilton in the number of students it sends to theological seminaries.

—The University of Michigan has 65 instructors, with 10 assistants. The total number of students is 1,427. The work and the organization of the School of Mines are dropped. A new chair—that of the Science and Art of Teaching—has been established, and instruction in Sanskrit is now provided.

The city of St. Louis has adopted the Kindergarten as a part of its system of public education; and the plan is said to be proving economic, inasmuch as children who pass through this training are thereby made better able to avail themselves of the advan-