

# PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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## Pacific CHRISTIAN MESSENGER,

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Mr. I. G. Davidson is our Advertising Agent in Portland.

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## California Sunday School Convention.

The Christian Sunday School Convention of California met at Santa Rosa, Monday, May 24, at 8 P. M.

Convention was organized by re-electing President Martin to the chair; Bro. A. D. Butler, of Napa, vice-President; Bro. W. W. Smith, of Vacaville, secretary, and Judge Durham, of College City, treasurer.

After singing by convention and prayer by Bro. Pearre, of Oakland, Bro. Durham addressed the convention for a few moments. Enrollment of delegates then followed. Address of welcome by Bro. P. K. Dibble of Santa Rosa. Response by Eld. J. W. Webb, of Lompoc.

On motion of Eld. P. K. Dibble, Rev. Dr. Taft, Baptist, and Rev. Mr. Rankin, Methodist, were invited to seats in the convention.

Singing, led by Bro. Ware. Short speeches by brethren Ware, Barr, Taft and Martin; Sisters Luse and Truax. Singing. Prayer by Eld. G. O. Burnett.

At the suggestion of Pres. Martin, an invitation was extended to the superintendents and officers of the Sunday school of Santa Rosa to seats in the convention.

On motion of Dr. Pearre, the President, Secretary and Bro. Ware be appointed a committee to fill vacancies in the programme.

On motion of Bro. G. O. Burnett, the Secretary be requested to furnish the daily papers of Santa Rosa with the minutes of the convention for publication.

TUESDAY, 10 A. M.

President Martin being absent the vice-President occupied the chair. Devotional exercises. Singing by convention. New delegates enrolled. Reports of Sunday schools read by the secretary. Bro. E. B. Ware was appointed to fill vacancy in programme occasioned by the absence of Bro. Wm. Johnson, of Sacramento. Subject, "The best method of interesting and training teachers for the Sunday school work." Remarks were offered on same by Bros. Bruton, Durham, Martin, Pearre, Butler, Smith and Sister Luse. Address by A. G. Burnett. Subject, "Errors to be avoided"

On motion of Bro. Ware, convention adjourned.

Convention met promptly at 2 o'clock. President Martin in the chair. Minutes of last session were read and approved. Reports from schools were read. Address by Judge Durham. Question, "The Interna-

tional Lessons; their influence on the union of Christians." Discussion on the above question by Bros. Price, Ware and Briggs. Bro. Keith being absent. Order No. 5, on the programme, "The Bible Class," was passed over. Order No. 6, "Comments on best method of teaching Bible class," was discussed by Bros. Pearre, Taft, Martin, Webb and Butler. Bro. Hoyt being absent Bro. Durham was appointed by the chair to take charge of "Question drawer." A resolution being sent to the convention by the Good Templars of Sonoma, bidding them "God's speed in the good work in which they are now engaged, and also desiring their prayers in the temperance cause. It was resolved that the convention send a suitable response to the same.

On motion, adjourned.  
Convention met promptly at 8 o'clock, and opened with singing "Work, for the night is coming." Minutes of the afternoon session were read, corrected, and received. Prayer by Bro. Webb. Song, "Whosoever will." Reading of reports of Sunday schools. Verbal report of Bro. Haley, of Lockford, heard. Essay by Sister Angie B. Martin, of Santa Rosa. Subject, "Are parents responsible for the character of their children." Address by Bro. E. B. Ware. Subject, "The influence of the Sunday school in the formation and development of Christian character."

Bro. Durham moved to have the question drawer dispensed with. Motion lost. Adjourned.

WEDNESDAY, 10 A. M.

Convention met at 10 o'clock sharp. President Martin in his place.

On motion of Bro. Ware, a committee on resolutions and reports was appointed. The chair appointed Bro. Ware, Parnell and Durham said committee. Address, "How to train workers in the church and Sunday school," by Bro. Webb. Discussion on same subject by Bros. Taft, Webb and Ware. Address, "Teach the Bible," by Bro. H. Price. Song, "Waiting and watching for me." Benediction by President Martin. Adjourned.

Convention convened at 2 o'clock. Vice-President in the chair. Convention opened by singing, led by Bro. Ware. Prayer by Eld. G. O. Burnett. Song, "Sweeping through the gates." Black Board—How to use it; conducted by Bro. Durham. Discussion on the above by Bros. Butler, Ware and Taft. Song, "Shivering in the cold." Address by Dr. Taft. Subject, "Sunday school, literature, its use and abuse." Discussion on the above question by Bros. Webb, Bruton, Ware and Pearre. Question drawer, by Bro. Parnell.

On motion of Bro. Pearre, the committee on programme be empowered to substitute any changes in the exercises that they may deem proper. On motion of Bro. Marshall, convention adjourned.

Convention met at 8 P. M. Minutes of last meeting were read and received. Singing. Prayer by Bro. J. E. Martin. Singing. Essay, "How can we best develop the Missionary spirit into the Sunday school," by Sister Lydia F. Luse. Song, "Over there." Address, "The responsibility and blessedness of the Sunday school work," by Bro. A. G. Burnett. Singing. Question drawer, by A. D. Butler.

On motion of Bro. Durham, convention adjourned.

THURSDAY, 2 P. M.

Convention came together on time.

Singing "Home of the Soul." Minutes of last meeting read and received. Reports of committee on reports and resolutions was read. On motion of Bro. Webb the resolutions were adopted. On motion, the preamble and resolutions pertaining to location of the State Meeting at Sacramento was read and unanimously received. On motion, the resolution tendering thanks to brethren, sisters and citizens of Santa Rosa for hospitable entertainment of delegates. On motion, the secretary be requested to furnish the chairman of committee on programme with names of places of the Sunday schools reported to this convention, and names of superintendents or secretaries. On motion, resolved to employ Sunday school evangelist. On motion, the addresses of Bro. Ware and Sisters Luse and Martin be requested for publication. On motion, the secretary be instructed to furnish the minutes of convention for publication in the P. C. MESSENGER. Resolved that the committee tender their thanks to president and secretary and various committees for faithful work. Moved that the locating of next State Convention be merged into the Woman's Home Missionary Society. On motion of Sister Luse, the next State Sunday School Convention was located in the city of San Francisco. On motion, Bros. Ware, Cornell, A. G. Burnett, Durham, and Sister Angie B. Martin were elected committee on programme for next annual convention.

On motion, convention adjourned until 8 o'clock.

Convention met at 8 P. M. President Martin in the chair. Minutes of last meeting were read, corrected and received. Singing. Prayer by Bro. Durham. On motion, the secretary be requested to send a suitable response to the Sacramento brethren in response to the communication received from them with regard to the State Meeting. On motion, the convention recommend to the brethren of Sacramento Bro. Ware as suitable manager for the State Meeting. On motion of Bro. Parnell, the address of Bro. Smith be requested for publication in the MESSENGER. Address by Bro. Pearre. Subject, "Do not let the children go fishing on Sunday." Address by Bro. Webb. Subject, closing remarks. Benediction by Bro. Ware. Adjourned.

Number of schools reported at convention, 38. No. of delegates, 30. No. of scholars enrolled, 2550. No. of new scholars reported, 412. Amount of contribution taken up, \$1324.33.

W. W. SMITH, Sec.

## The Millennium.

BY REV. H. G. JONES, D. D.

Christ and His Disciples Said Little about it.

There has been a long expectation for ages that the Church will prosper greatly some time. It was common with the Jewish church; they expected its fulfillment with the advent of the Messiah. They thought he would appear in earthly glory and reign on earth at least a thousand years. They divided the age of the world into three periods—the patriarchal age, two thousand years; the Mosaic, two thousand, and the reign of the Messiah, a thousand, by some, and others, two; while others again would add another thousand to the six as a Sabbath period. The great deficiency in the Millennial views of the Jews is that all the blessings they expected were earthly, and their description of them so carnal and

ridiculous that they are utterly unworthy of a man in any state, without mentioning any under the influence of religion.

It is hardly worth while referring to them, except to illustrate how far the human mind can go astray when the rains are given the imagination. When Christ came into the world he was quite different from the expectations of the Jews and the teachings of the Jewish rabbis of the meaning of the prophecies concerning him. His aim was to effect a spiritual deliverance, to draw them from their carnal expectations and show them the excellency of spiritual things. He therefore talked but little, and that very seldom, about the earthly prosperity of his church. His conversation was chiefly about his own sufferings and those of his followers in this world, and their glorification in the next. It is true that he performed several miracles to relieve human suffering and to comfort his followers, which showed that he had over the laws of nature, and that he could give wealth, honor and ease to men had they suited his aim in the world. Could not he who knew where to find a net full of fishes; he who knew where to find the fish with a piece of silver in its mouth; he who could cause a few loaves and fishes to satisfy thousands, show his followers where the rich gold and silver mines of earth lay, or make the land so productive that there would be no need for them to labor for their earthly wants? Could not he who caused the wind to cease; expelled sickness of all kinds with his word; raised the dead at will; stop any of his followers from being troubled by storms, sickness, pain, or even death itself?

But though Christ sometimes manifested his power, yet he did not promise his followers much comfort. He said: "In the world ye shall have tribulation; but fear not, I have overcome the world." His great aim was to bring the spiritual things really before the minds of men. He wanted to show men how degraded, miserable and dangerous their condition was, and how happy they could be if reconciled to God. He said: "My words, they are spirit and they are life. I have come that they might have life and have it more abundantly." He lived in poverty and suffering, and at last died a painful death, on the cross, to show that he set but very little value on anything belonging to earth, but that there is a world beyond this, and that it is worth while suffering everything here so as to secure happiness there. He continually taught: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John vi. 27.

The Apostles also, in the earliest years of their ministry, talked but little about the prosperity of the Church on earth, because those among whom they labored were very earthly and carnal in their expectations. Paul almost invariably goes on to the spiritual world and talks about the resurrection of the dead, the appearance of the Chief Shepherd, the crown of righteousness, an incorruptible inheritance, a kingdom that fadeth not away laid up in heaven. He saw and expected little in this world beside tribulation, bonds, imprisonment and suffering. His mind was swallowed up by the excellency of the glory to be revealed hereafter, so that he could neither estimate the sufferings of earth or the length of time they must

be endured as hardly worth of notice. The afflictions were light and their duration very short when measured by the eternal weight of glory.

James and Peter also taught that the sufferings of earth, rather than its prosperity, were the true sources of joy because they were the means of nourishing true Christian faith and spiritual-mindedness.

But John, writing the book of Revelation at a time when the nature and aim of the Christian religion were better understood, described the church in its relation to this earth. It was natural for him, therefore, to speak of its prosperity as well as its adversity. But, though John has treated largely of the prosperity, he has written much more of the adversity of the church. He gives much more minute description and details of the errors, vices and sufferings of the Church than he gives of its earthly comforts and prosperity. However, he gives us one fact which no other writer does. It is he alone that tells us there is to be a thousand years of unbroken prosperity for the Church of Christ upon earth, and that Satan is to be bound so that he cannot go about to deceive and tempt men during that long period.

All who have paid any attention to the prophecies have felt that this is a very important announcement, and there has been considerable pains taken to ascertain the meaning of this prophecy—when and how it is accomplished. It was reserved for John not only to define and describe that period, but also to give us a clue to the great preparations necessary to bring in that time of peace and prosperity. In order to understand what is said of the millennial prosperity of the Church we must glance at the statement of her troubles.—*The Pacific.*

## East Portland for Temperance.

EAST PORTLAND, OR.,  
June 25, 1880.

Dear Messenger:

I am sure you will pardon our egotism in wanting to tell you, body what has lately happened on this side of the river, when you know what a fierce contest we have just passed through and what a glorious victory we have won.

Peddling the city election, which has just terminated, the "whisky ring" worked with fiendish zeal, while the liquid demon flowed in every available channel, in the desperate attempt to carry the election and sink our city in an ocean of alcohol. But the champions of temperance and friends of humanity were not idle. And, while the liquor legion were holding caucuses and drinking beer, the temperance people were working and praying and, last Friday afternoon, they held a meeting for the purpose of united prayer and supplication to the Lord of Hosts to guide and help them, "and the Lord hearkened and heard." For, on Monday evening—the day of the election—after we had been electrified by a lecture by Dr. J. W. Watts, the temperance giant, a messenger announced that the entire temperance ticket, with one exception, had been elected, and that exception turned out to be a man who could neither read nor write, hence unable to qualify; thus making our victory complete. The feeling that stirred the soul of that audience may be more easily imagined than described, as their hearts thrilled in a unison of thankfulness to our Heavenly Father for the abundant blessing that he had vouchsafed to them.

East Portland now takes her proud rank among the temperance towns of Oregon.

Fraternally,  
MATHETES.