

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Pacific CHRISTIAN MESSENGER,

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Should Preachers Locate.

The idea some men form of a preachers' work is that they are a kind of a traveling institution, that must be continually moving about if they do the "work of an Evangelist." It is looked upon as a great and hideous crime for a preacher to engage to preach for a single congregation, especially if there is any stipulated sum. The curt phrase that the primitive churches "sent their preachers out instead of hiring them in," is often heard, and conveys a very erroneous idea. If it has any meaning in it, it is that the primitive churches did not follow the practice of maintaining regular preaching in their midst. But if we will stop to investigate the word of God we will find that this is a mistake. The divine arrangement in the promulgation of the Gospel was, first in your own country, then to those nearest to you, and on till you reach the whole world.

Jesus did not direct the apostles to strike off on a preaching-tour in the commencement of their work, but to commence first at Jerusalem, right where they were, and among the people of their own race; and they were not to hold a protracted meeting there and then strike out to some other place, but they were to continue there until they had done their work and the cause was established.

We find, upon investigation, that the apostles resided continuously in Jerusalem for 18 or 20 years after the day of Pentecost, or after the planting of the church in Jerusalem. The only account of any of them being away during the time is the journey of Peter and John to Samaria, the same year, perhaps, of the establishing of the cause in Jerusalem, and the journey of Peter to Cesarea seven and half years after.

Here then, to begin with, we have a long pastorate of all the apostles.

It is true that they sent out preachers, but they never thought of doing without preachers at home; such an arrangement never was the Gospel's plan. But let us look at some others of the New Testament preachers.

We will notice the labors of the Great Apostle to the Gentiles—Paul, who was certainly one of the greatest traveling preachers mentioned in the New Testament. From the frequency of the use of Paul's name and labors as an example of a traveling preacher, one would suppose that Paul only stopped a couple of weeks in a place and then went somewhere else to hold a protracted meeting. But the fact is, so far as the record goes, to show, Paul held very few of what we call

protracted meetings; in most places his public preaching was confined to the "Sabbath days of the Jews."

Paul preached his first discourse in Damascus, where he first put on Christ, and he remained in that city and preached three years. Gal. i. 18. So we find that during the very first years of the apostle's ministry he was located in one city. But we follow the apostle from Damascus to Jerusalem, where he stopped only two weeks, and then went to Tarsus, where he remained, according to the best information we have, for three or four years. From Tarsus we follow him to Antioch, and here we find these two great preachers—Paul and Barnabas—laboring for one church, and teaching the people for a "whole year." Here is an instance of "hiring a preacher in instead of hiring them out."

But we follow Paul on his second missionary tour, we find him finally at Corinth, and there he "continues a year and a half." Acts xviii. 11.

Surely Paul was not after the fashion of our modern "evangelists" who go from place to place and never stops longer than a few weeks anywhere. We next go with Paul to Ephesus, and there we find him remaining "two years and three months" at one time.

But I will stop here with Paul, for I am afraid that if I continue, that some may get to thinking that he was not an evangelist.

The idea seems to prevail in the minds of some that a preacher is not doing the "work of an evangelist unless he is traveling all the time." The work of an evangelist is to preach the word, reprove, rebuke, will all long-suffering and doctrine, to "set in order the things that are wanting, and to appoint officers in the churches," (by and with the consent of the church); and wherever there is a preacher doing this, he is doing the work of an evangelist, though his labors may be confined to a single locality for an indefinite number of years.

But I desire, before I close, to notice the location of an evangelist, recorded in the Scriptures. We read of one "Philip the Evangelist," who resided at Cesarea; he had a home there, and Paul lodged with him, on his journey to Jerusalem; twenty years before Paul stopped with him. He went to this city immediately after he baptized the Eunuch, and here we find him located twenty years after, and, doubtless, preaching for the church in Cesarea; still he was an evangelist and doing the work of one.

EVANGELIST.

Itching Ears.

NORTH YAMHILL, OR,
Aug. 28, 1880.

Editor Christian Messenger:

I have seen in the MESSENGER several communications at different times, to which I wish to make short replies.

The first is a reply to the remarks made on "Itching Ears," taken from the St. Louis Christian Advocate, and I hope this communication will reach the editor's eye, and attract his attention, as it is devoted to him and all concerned. The point is well taken, but I consider the subject not well handled. This tickling of our ears commenced in the fourth century, when Catholicism first divided from the Church of Christ, and set up for

itself, and from then till now the tickling of ears has been carried on, both by the teachers and the taught; and as Paul says, "It shall be, in the latter days." Now is the time, this is the place, and we are the people; and the process by which it is done is to have the teachers taught in colleges, to learn them what to preach and how to preach, and to take and receive as much money from the people as they can get, and be sure and never say enough; and as a prophet said to a teacher in Israel, they all cry give, give, and he that puts not into their mouths, they even declare war against him. Yes, Mr. Advocate, and all others concerned, I will say the mode of keeping them up is to hire them, and the higher pay we give them the better they will tickle our ears, and if we don't pay sufficient to suit them the people will get their ears tickled with the blossom of a nettle.

The editor says that the teacher's ears must be tickled with flattery and praise. If that is all the way his ears are tickled, he will not tickle the ears of the people long. His ears must be tickled with the ring of the mighty dollar when it goes into his own pocket.

Here I will make a skip to the latter part of his sermon, where he says that if a man will go in and hear a sermon, and go out without paying for it, he would be as bad as the man that would steal his groceries or dry goods. I heard that sixty years ago from a hired preacher. He that would not pay the preacher is as bad as a horse thief or counterfeiter, and would be held accountable in the last day. I have made it a point from that day to this to never hire a preacher to preach. And I can recommend the clergy to a better plan than to shove the begging box or hat into the face of the people after they are done preaching. Make out their tickets and sell them when the people enter the door. Try it, and see if you will not receive a greater amount of money, you that preach for pay and money.

AARON PAYNE.

California Woman's Christian Temperance Union.

[This should have appeared much earlier, but was put away with other papers and has just come to light.—Ed.]

Our society has for one of its principal objects the instruction of the youth of our land in temperance principles. We are all of us too ignorant of the temperance question in its manifold bearings; and our children are growing towards womanhood and manhood with very indefinite ideas in regard to the sickness, sin and misery caused by this evil—intemperance. They should be educated to understand the mental, moral, physical and spiritual influence of all intoxicating drinks. Now, my dear sisters, here is a Christian work for you to do. If no drunkard can inherit the kingdom of God, where shall we find our children in the great hereafter? This is a solemn question—your children, my children are in danger unless we can banish this curse from our land.

But you ask what you can do to stay the progress of intemperance. It is with us, the mothers, to work in this cause. We can organize ourselves, first into "Woman's Christian Temperance Unions," and then from the National and States societies you will receive instructions and help. If there are only three or four earnest Christian temperance women in your

place, meet together in prayer and organize your society.

In Petaluma we had five at the first meeting, and in less than a year numbered over a hundred. We have done a little, we expect to do more, with God's help.

In our next we shall have some thing to say about the introduction of Dr. Richardson's Temperance Sermon Book, into our public schools.

Any who may desire to organize a Woman's Christian Temperance Union in their place will be furnished all necessary information and a printed copy of a Constitution; also minutes of our first Cal. W. C. T. U. Convention, held in Petaluma last September, upon application to the secretary.

M. E. CONGDON,

Sec. Cal. W. C. T. U.
Petaluma, Cal.

The True Basis of Lifework.

[Major J. W. Hall, of Cambridge, Mass., before the graduating class of the Cambridge High School.]

Greater responsibilities rest upon us each as the years roll on. The ripest thought of every age, ancient and modern, has been and is yours, and to your feet are brought treasures both new and old. Make the most of what you have! As you look forward in life what is it you are all hoping for? Success, is it not? and can any better definition be given of success than this, making the most of one's opportunities? Life's failures come largely because of seeking to be what others are; rather than striving to become the best that is possible for us to be. Hence the disappointments and trials the reverses and vexations. That certainly must ever be the ideal society where the varied perfections of different lives form the aggregate strength and glory. To attain your best, your aim must be high. The lower your standard, the lower level will your life-work reach.

The mathematical definition of a straight line—"the shortest distance between two given points"—can most assuredly be applied to a successful life.

"Let thine eyes look right on, and let thine eye-lids look straight before thee." Settle well what your aim shall be, and then pursue it steadfastly, resolutely, with a determination which shall convince all who see you that the controlling principle of your life is, "This one thing; I press toward the mark for the prize of my high calling." We live in an age of large opportunity, of great resources. The danger is that you will grow up striving to accomplish too much in too many different directions, rather than seeking to do well that to which you are called. If others seem to be pressing beyond you, let no foolish ambition cause an unwise zeal. Only be sure that you are doing with your might what your hands find to do, with a noble and steadfast purpose, and the results of your life shall be all that you or we could wish or hope for.

The other thought is this. Intellectual culture should always be considered a part of the superstructure of your lives, and never the basis.

Greece and Rome, with all their civilization and culture and art, endured not because they built too much upon these things and deified them, while that which should have been their foundation was what they so fittingly called in Athens "The unknown God." On no such strata of sand let your life-work rest. Plymouth Rock is too near, its fibre too

well tested to need for your faith in its principles any recommendation from this age.

There it is, and its principles shall continue to be when tongues shall fail and this dim twilight of knowledge shall fade away in the light of the perfect day. The earth grows old; nations appear and disappear; kingdoms vanish and individuals pass into oblivion; but the principles of righteousness and truth shall never fail; these are eternal as Jehovah is, for they are a part of his own being, and on these you may build with confidence. The aesthetical culture of the nineteenth century may sneer at what it is pleased to call the bigotry of those who so well laid the foundations of our government. But until it can present to the world the honesty of a settled faith founded on profound conviction of truth, instead of cowardly doubts springing from intellectual pride, you can well afford to build your hopes with the docility of a trusting child on that faith by which our fathers possessed this land, and by which alone its permanent success can be assured.

If you are to have strong, vigorous lives, for usefulness, you must have that faith which overcometh the world. It is the strong mind that has faith. The weaker ones doubt,—for

"Our doubts are traitors,
And they make us lose the good we oft might win,
By fearing to attempt."

I have often watched a noble ship, from the time when the materials were placed under the hands of the artisan to be moulded into lines of beauty and grace and strength, until I saw them gradually change and develop into a perfect work worthy of a noble name and mission. And I have watched her, as under skillful care she pushed out into the broad and pathless ocean, her pure, white sails eager to catch every favoring breeze; her commander watching to avoid every adverse current while she sped onward to distant climes to bless other nations with the treasures so bountifully stored within her ample grasp. It is strange that the picture comes vividly to me at this time, as I look upon your bright and joyous faces!

May our heavenly Father grant that no ray of your bright hopes be darkened, but that the possibilities of your lives so happily opening into large expectation may develop into glorious realities! As you leave this nurture which has been yours through these years, our best wishes go with you. Be true to that which has been committed to you, by being true to yourselves. To you much has been given. Of you much will be required. And as you sow you shall also reap.—Ex.

—One Sabbath afternoon a worthy minister, observing by the time he had reached the third "head" of his discourse, the drowsy disposition of several of his hearers, quietly remarked: "In the third place, those of you who are awake will notice," etc.

—An old Scotch lady gave a pointed reply to a minister who knew he had offended her, and expressed surprise that she should come so regularly to hear him preach. Said she: "My quarrel's wi' you, man; it's no wi' the gospel."

—It is a great piece of folly for a man to be always ready to meet trouble half way. If he would put all the journey on trouble, he might never meet it at all.