

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Correspondence.

Washington Letter.

(FROM OUR REGULAR CORRESPONDENT)

Ball times in congress—Gusts of excitement. The wit of Conger and Cox—Benevolence bill, why it is not likely to pass—The investigation of doorkeeper Polk concluded—Greedy scramblers for petty spoils—The beats and hummers that come to Washington for office.

These are called dull times in Washington. There are occasional gusts of excitement in the senate and the house, when a belligerent Democrat or Republican pitches into the opposite, or, what is almost as frequent now, into some member of his own party; or when some question bearing upon the late civil war, the reconstruction laws, or the electoral commission is brought up. But this excitement is gallowic, momentary, and the apathy of the majority of the galleries, and, it is believed, of the country, says plainly in the slang of the day "give us a rest." Occasionally when Mr. Conger and Mr. Cox, the funny men of their respective parties, try to be amusing, the house laughs from force of custom, while the galleries wonder if that is the standard of wit and humor in the next to the highest legislative body in the land. Mr. Cox has a reputation for wit, and he labors heavily under the consciousness of the reputation. He has written some flat essays in *Harper's Magazine* on American Humor and Humorists, or some such title, but if he ever said a really suggestive and witty thing, the record is no where preserved. An essential of wit is spontaneity and suddenness; one of the elements of the absurd is surprise. No one can be amused if he is made to anticipate and inspect critically the laborious mining that precedes the explosion. Wit is climax with the intermediate steps knocked from under; all of Mr. Cox's efforts are elaborate, it is known beforehand that he is to make a set, so called funny speech, and as he proceeds with the grace of a wooden legged jig dancer, the groundlings may laugh, but the judicious must grieve both on account of the poorness of the performance, and the execrable taste that selects a legislative body for such displays.

From the large amount of business before congress much of it of a character that ought not to be hurried over it is probable that the session will be continued far into the summer. Some appropriation bills, especially those of the army and navy will not be passed without long and aggravated discussion. Many thoughtful representatives of both political parties are of opinion that the expenses of both these divisions of the public service can and ought to be materially reduced; but it is doubtful if a reduction can be effected, for there is always such an insinuation of personal and selfish interests into what should be questions of purely public policy, that the ideal

of independent judicious legislation is never attained. The Republicans will not as a body vote for the Banning bill, because they know that the Democrats will be able to go before the people and boast in coming campaigns. On the other hand some Democrats will decline to vote for the bill, because they have relatives and friends in the army whose salaries will be reduced by the proposed law.

A close inspection of the secret springs and motives of legislation and legislators here, is calculated to chill enthusiasm, and suggest reflection in those who have here been taught from school histories, and by fourth of July orations, that the *quintum bonum* of human government has been reached in the United States, and that the will of the people is accomplished through popular suffrage. The greed and meanness of men find expression here just as in monarchical forms, and there is the trouble that responsibility is not so easily fixed, and many a petty lawyer that is sent to congress, has no other aim than to so fix things, by the distribution of patronage, that he may be elected again, or, if he has no hope of that, to make the most money possible during the brief harvest that he is here.

There is now in progress a most disgusting scramble for a few petty offices that are under the control of the house of representatives. The scrambles as a rule are so vicious that men of character are forced through self respect out of competition. It is known that there are in waiting no less than twelve candidates for the office of the door keeper of the house, which, they hope, will be made vacant through the investigation of the present incumbent. The committee has concluded the work of examination, and will soon make a report upon the conduct of Colonel Polk; it is not known what that report will be, but a famished gang of political beats are already preparing for a rough and tumble race for the place and its spoils. There is nothing more contemptible than the savage greed exhibited by Democrats for the pittance of patronage that the house has at its disposal. It is a fact that will be patent to any one who will take the trouble to investigate, that, out of the thousands of applicants for the fifty-four places at the disposal of the door-keeper, not more than a score are men who would be eligible to a place with a salary of thirty dollars a month in any locality where they are known, or would be hired on their merits for legitimate work.

They are mostly ex gin-slingers, bankrupt gamblers, confidence men, and every variety of beat and hummer that happens to have the endorsement of some member of congress whom he has helped, it is needless to say how, to elect.

Note from Bro. Dunton.

Bro. Editor:
We are environed with floods and impassable roads down here, in California, so that we cannot hold regular service. I shall present the claims of the MESSENGER to our people as soon as the weather clears up, and then times and business will revive, and that and kindred interests will be more propitious.

Yours truly,
S. B. DUNTON.

He speaks in his drink what he thought in his drouth.

Yamhill County Meeting.

McMINNVILLE, Mar. 19, 1878.

Ed. Messenger:

With your permission, I wish to remind those interested of the contemplated protracted meeting, to be held two miles north of McMinnville commencing the 30th of May, as published by the committee, some time since.

I would ask of the congregations for which I am not laboring, to send by their delegates reports as full as possible showing membership, increase during year, amount they can pay for the support of the cause for the coming year, &c. The work in this county must go on. The harvest is nearly, and truly, with the proper cooperation effort a great amount of good can be done during the present year. The thinking public are ready to throw of their troublous creed yokes, and take the simple yoke of Christ. Investigation is the watchword. A few mistaken souls that dream of heaven (on earth) it is true, are trying to believe in the delusion of soul-sleeping after death, but the brethren are steering clear of those shoals on which the weak minded wreck their faith. I fear there is more danger of finding too many illustrations of soul-sleeping before death.

The only reason I see for the seeming lethargy in other places is the lack of cooperation effort. By proper exertion all the churches in the county can be supplied with preaching at least once or twice per month. The congregation at Amity is able, willing and anxious to have preaching twice a month. They have social meeting twice each month. Why cannot Sheridan and Webfoot, and if necessary, Bethel, assist in procuring the services of some one to devote his whole time. Let us hear from all at the meeting. I want to know the strength of the disciples in this county not only in numbers, but in zeal for the Master's cause. Now, give up the motto, "Dollars for leisure and pennies for Christ," and glorify him who giveth all things.

I would invite correspondence with any persons in the county in regard to securing a preacher. Possibly they can be supplied by the first of July. The two hundred disciples at Amity, McMinnville and Carlton, are working nobly, and prospect for abundant success are most encouraging. Why tarry behind? To arms! March on to victory.

Fraternally,
WOLVERTON.

From Bro. Underwood.

The following from Bro. Underwood will be interesting to his many acquaintances in California:

THE DALLES, OR.,
March 22, 1878.

Dear Bro. Stanley:

I have been waiting for opportunity to drop you a few lines. I have taken a claim four miles from here, and gone to work improving it; and in one week more, God willing, we shall be living on a home of our own.

I preach on the 2d and 4th Lord's days of each month for a congregation on Fifteen Mile Creek. The remaining Sundays I will spend in scouting.

Your brother in Christ,

P. P. UNDERWOOD.

A minister was once preaching in a house where there was an old clock that played tunes. Just as he was closing his earnest exhortation to the sinners present to seize the opportunity and flee the wrath to come, the old clock broke out in the song: "Take your time, Miss Lucy."

Dialogue on Baptism.

The following dialogue occurred on the stage coach between Morgantown and Fairmont, Virginia, the participants being Dr. Drummond, formerly presiding elder at Barnsville, Ohio, Laurence W. Scott, and a Methodist layman from Philippi.

Dr. Drummond:—Yes, I know him—he used to be under my charge. He just drives things for awhile.

L.—The most eccentric preacher I ever saw. He had some to immerse, and he went into the water and made them wade in, when he motioned to them, then to wade out by themselves. The eccentric manner in which he performed it destroyed the solemnity of the ordinance.

Dr. D.—There's no solemnity in "immersion," any how! Persons are not in a proper frame of mind for the ordinance when they go into the water—they go in shivering and panting. It's a sin to drag persons into the water. It's a relic of superstition. It is indecent for a woman to be immersed! I immersed my last about six years ago; if God will forgive me for that, I will never immerse another.

Scott.—Doctor, don't the M. E. Discipline teach that immersion is baptism?

Dr. D.—It says, we hold the mode is immaterial either sprinkling, pouring, or immersion.

S.—I am not saying anything about sprinkling; I just asked whether your discipline teaches that immersion is baptism?

Dr. D.—It says so, in one place.

S.—I am to understand you, then, that it teaches that immersion, the thing that you have been ridiculing, is baptism—a sacred ordinance of Christ? Now, to be consistent, I think you ought either to change your creed or quit ridiculing immersion, and practice it when desired.

Dr. D.—Then you set up your judgment against a whole church—a great church like ours, that's had so many learned men, that have written so many fine commentaries on the Scriptures.

S.—Yes, Doctor, you have had some learned men in your church, and they have written some fine commentaries. But it happens, Doctor, that in these very same commentaries they teach that immersion is baptism. Wesley, commenting on Romans vi. 4, says it alludes to immersion. Adam Clark also says the apostles practiced immersion.

Dr. D.—That's not all they say.

S.—No, after giving it as a historical fact that they practiced immersion, they give it as their opinion that something else will do.

Dr. D.—The mode is immaterial.

S.—You are always talking about the "mode." If there are three modes of applying baptism, what is the thing itself? What definition would you give of baptism?

Dr. D.—Baptism is an application of water.

S.—We read of the baptism of the Holy Spirit—where is your application of water?

Dr. D.—Oh! an application, an application. "Water baptism" is an application of water.

S.—The definition of a thing, substituted for the thing itself, will make good sense.—We read that "John baptized with water." How would it do to say that "John applied water with water?"

Dr. D.—Baptism means to wet. The original word *bapto* is so translated in

Daniel where it is said that Nebuchadnezzar was wet with the dew of heaven.

S.—Whatever the word may mean elsewhere it does not mean wet, there; but submerge or overwhelm, as the context clearly shows. The writer is describing a great calamity that befel the king. "His nails grew like bird's claws; and his hair like eagle's feathers, and he was submerged in the dew of heaven." It would be no calamity to be merely sprinkled a little with dew. He was completely overwhelmed with it.

Dr. D.—I never heard of a man being immersed in dew!

S.—No, nor did you ever hear of another man, besides Nebuchadnezzar having his nails to grow like bird's claws and his hair like eagle's feathers. The whole thing was miraculous.

Dr. D.—The dew just fell on him and sprinkled him a little.

S.—That could not be, for dew don't fall. Chemistry teaches that the dew comes up from the earth.

Dr. D.—Where we read of going down into the water, the original word don't mean into.

S.—The original word is *ELS*, the primary meaning of which is into, and words always retain their primary meaning unless there is something in the context to force another construction; but in this case the context favors the original meaning.

Dr. D.—All immersionists are full of Greek roots—they are spouting Greek as soon as they come out of the water!

S.—(smiling) Was that the case with those that you immersed?

Dr. D.—All immersionists are full of argument. The greatest ignoramus among them is ready to attack the most learned man, and the most beardless youth is ready to attack the most venerable divine.

S.—You may talk of beardless youths and gray-headed sires; but it don't settle the question. The question is not to be settled by beard, but by Scripture. And when we go to the Scriptures, we learn that those baptized went to a place where there was much water, they went down into the water, were buried in baptism, arose to walk a new life, and came up out of the water. Immersion clearly.

Dr. D.—I would rather talk on something else. I'm no hand for controversy, and perhaps the ladies would prefer to hear us converse on some other subject.—*Iron Age*.

The Worldly Minded.

We have too much of the world in the church. Christians are much too anxious, in these days, to be just like every one else. It is very stupid not to be able to attend the theater, dress parties, fashionable games, etc., just because the church disapproves. One can be a Christian (so some argue) and enjoy the world too. This may be so if the person be a mere *automaton* who never thinks and has no conscience. But how can a reasoning human creature expect God to be honored with a service which is only half-and-half, and that too, rendered as if under compulsion? and how would such a one explain the word, "Come out from among them and be ye separate." The Christian *must*, in a manner, be peculiar.—*P. C. Advocate*.

The moment a man is satisfied with himself, everybody else is dissatisfied with him.